A

CRITICAL STUDY OF THE COMMENTARY ON THE ṚG-VEDA BY SVĀMĪ DAYĀNANDA.

by

S.K. GUPTA, M.A., ŚĀSTRĪ M.D.H.

Recd from L. Ram

गुप्ता, एस० के०
क्रिटिकल स्टडी आफ़ दि कौमैण्ट्री आन दि ऋगवैदा बाई स्वामी दयानन्द विद् एन इन्ट्रोडक्शन एण्ड नेसैसरी एपैण्डिसिस्
६७३ पृ० ॥ ३५ पं० प्र० पृ०

शोध प्रबन्ध [ह० ले० रजि० में]

Chaptr
Contets
Prefc

A
CRITICAL STUDY OF THE COMMENTARY
ON
THE ṚG-VEDA By SVĀMĪ DAYĀNANDA
with
an Introduction and necessary Appendices.

(Being a Thesis for the grant of the Ph. D. Degree submitted to the Panjab University, Solon)



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Critical Study of the Commentary

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The Ṛg-Veda by Svāmī Dayānanda

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Preface.

यावत् स्थास्यन्ति गिरयः सरितश्च महीतले।
तावद् ऋग्वेदमहिमा लोकेषु प्रचरिष्यति॥[1]

From times immemorial the Vedas have been a perennial source of life and inspiration to the Hindus who came to regard them as revealed and infallible many centuries before Christ and Buddha. The immense literature that has grown round the Vedas and the attempts at its interpretation, ~~its~~ dating back to the creative period of Vedic poetry indicates that the Vedas were once a powerful living force in the life of the Indians.

But times changed. Vedic religion and culture declined. Though the Vedas still exerted their influence on the life of majority of Hindus they ~~it~~ ceased to be studied by them. Some isolated scholars adopted their study ~~it~~ as a ~~their~~ hobby.

In spite of such a sad state of affairs the importance of the Vedas is immense. As books of literature, religion, culture, science and ~~the~~ Divinity they are unique. They have been rightly called the Vedas. A proper study of these books will help us in guiding ourselves in our journey along the path of modern life and will lead us towards God and emancipation. There study had always saved the Hindus from extinction whenever their civilization and culture was threatend by alien attacks. ~~Inxthe~~

In the early part of the nineteenth century when European scholars took to Vedic studies they took Sāyaṇa as their guide. The impressions about the Veda were not very happy. The notions about the Vedas and their religion held by the ~~then~~ Vedic scholars and made use of by the Christian missionaries as a weapon against the Hindu religion led many Hindus to change their religion. The ~~then~~ orthodox Indian Vedic scholars could not meet the objections of the Christian missionaries. ~~The~~ Vedic civilization and culture, thus, were passing through very critical

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In the early part of the nineteenth century when European scholars took to Vedic studies they took Sayana as their guide. The impressions about the Veda were not very happy. The notions about the Vedas and their religion held by the then Vedic scholars and made use of by the Christian missionaries as a weapon against the Hindu religion led many Hindus to change their religion. The orthodox Indian Vedic scholars could not meet the objections of the Christian missionaries. The Vedic civilization and culture, thus, were passing through very critical

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At this time Dayānanda was born. He was highly moved ~~with~~ by the sad plight of Vedic studies and Vedic culture. He girded up his loins and carried the message of the Vedas to every nook and corner of the country. He was the greatest Vedic scholar of his times. None could ~~face him in~~ refute his arguments. In fact he was unassailable.

It is really pitiable that scholars should have ignored him. Some consider his ~~im~~ theories to be very fantastic and beyond all reason, while ~~some~~ others regard him so modern that he deserves no study. Such attitudes are ver unhealthy. I wish to remind these scholars of the following verse of Kālidāsa in this connection:-

'पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम्।
सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः परप्रत्ययनेय बुद्धिः॥'

Dayānanda has his good points. He represents the etymological school of Vedic interpretation which had run into oblivion during the past hundreds of centuries. The importance of a proper study of the commentaries on the Vedas and other works of Dayānanda ~~[illegible]~~ is enhanced all the more when it is reiterated that no other work representing the school of etymological interpretation belonging to the post-Nirukta period has come down to us.

From my school days I had been hearing much about Dayānanda and the Vedas. In the B.A. Hons. class I began a regular study of the Vedas from the medieval and modern stand-points. These studies continued in the M.A. classes. I had often studied the commentary of Dayānanda on certain portions of the Vedas. During my college career and a few years after that I was not in a position to decide about the merits of either method of inter-pretation. I continued my studies. In 1946 I came to the tentative conclusion about the superiority of Dayānanda over the medieval and modern commentators. I decided

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to pursue these studies.

My further studies in Dayānanda convinced me about the solidity of Dayānanda's method of interpretation. I also found that it was diametrically opposed to the modern notions about the subject and that if it was accepted many of our theories and views about the Vedas and allied subject would need a change. I hesitated for sometime to pursue the subject. But the fire of truth had begun to burn. I could not ignore it. I was forced to ~~folxxx~~ follow the programme of my studies.

Now I approached the ~~late~~ Panjab University for the recognition of a study of Dayānanda's commentary as a subject for the Ph.D. course. It was ultimately approved in July, 1947 and I began regular work under the guidance of Dr. Surya Kanta, M.A., D.Phil., D.Litt.

But inspite of my long studies on the subject the task was by no means easy. There was no good library in Rohtak. The partition of Panjab in 1947 not only deprived me of the use of the Panjab University Library but adversely affected the work in many other ways. It was almost suspended for a period of time. In my resumed studies I ~~foundxmuch~~ received ample help from the Delhi University Library.

The ~~xbsxxxxx~~ absence of critical works on Dayānanda and of critical editions of his works greatly enhanced my difficulties. Much of the literature was ~~destroyed~~ destroyed in Lahore at the time of partition. I had, therefore, to work on almost all the problems connected with Dayānanda.

In July 1947 I visited the Vedic Yantrālaya Ajmer with a view to examine the manuscripts of Dayānanda's commentaries on the Ṛg-Veda and the Yajur-Veda. Communal riots were very frequent in those days. The Paropakāriṇī Sabhā had buried them under ground for fear of these riots. It was no doubt a wise step. But I was also told that the authorities of the Sabhā did not like any further work of any nature on the commentaries written by Dayānanda.

That was why, I was also told, they refused to let Pt. Brahma Datt examine the manuscripts of the commentaries, for this scholar was editing the commentary on the Yajur-Veda. I now understood the significance of all that the Sabha meant. A few days earlier I was informed in reply to one of my letters that the manuscripts could not be shown for fear of damage in handling. I, therefore, came back and sat to work on the printed text of the commentary. This text is full of printing mistakes and has omitted portions of the commentary in several places. In several places I have every doubt to suspect a tampering with the text of the commentary.[1]

Method of Approach.

Thus unlike those of whom Dr. S.K.Belvelkar complained that they take up subjects for their research much too early and at the suggestion of the professor-in-charge,[2] I have not selected my subject at the dictation of any one. It has been suggested to me by my long association with my author and the Vedic studies both as a student of Sanskrit literature and religion and as a believer in and a follower of the principles of the Arya Samaja found ed by Dayānanda.

But my statement should not be interpreted to suggest that I have simply voiced the doctrines of this body without subjecting them to a thorough and critical examination or that I have been influenced by my religious beliefs and associations though I cannot deny that they do possess a potentiality to influence my thinking in the sub-concious state. But my aim and endeavour have been to find out the truth, and to take a detatched, unbiased view of all the problems.

Truth knows no prejudice. We are prejudiced only if we become irrelevant in the process of our thinking. Mr. G.C.Field has defined it"as the influence on our think-

1. Also see Brahmadatt Jijñāsu, Ṛṣi Dayānandakṛta Vedabhāṣya ke sambandha mem merī Dhāraṇā'; also see RBB. PP.159 ft.
2. Proceedings of the XII A.I.O.C. Address by the General President.

ing of any feeling, impulse, or motive which is not relevant to the immediate purpose of the thinking."[1] What may very easily happen, therefore, is that if we like the conclusion we accept it at once, we quote the facts that ~~xx~~ support it as as our justification, and refrain from looking for any facts that might tell on the other side.

"On the other, hand, supposing that the conclusion which seems to emerge from evidence is unpleasing to us, we realize at once the necessity for suspension of judgement....... We search and search until we find some facts that seem to point to a more agreeable view. And then we feel immediatly that the moment has come to make up our minds and arrive at a definite conclusion."[2]

Prejudice may be due to (i) the impulse of self-preservation (ii) the motives of self-interest, a term which is most frequently used with reference to pecuniary benefit or injury (iii) the self-regarding or self-assertive tendency (iv) the working of habit (v) the influence of heredity (VI)personal liking or admiration for an author or for certain views (vii) professional conservatism and (viii) group loyalty "which is a complex of emotional tendencies involving in varying proportions a feeling of affection towards the group, a desire for its advantage, a pride in it, and a wish to be able to regard it superior to other groups, anger and resentment at any attack on it, hostility to the other groups which are in opposition to it, and other allied feelings."[3].... It has another aspect, viz., "if a group to which we belong treats us particularly badly, our love for it may turn into hate."[4]

This is how a man is conciously and unconciously influenced or prejudiced in his thinking. It is no easy job for a man to keep his thinking quite free fro

1. G. C. Field, Prejudice and Impartiality, London PP. 9.
2. ibid. PP. 24. 3. ibid. PP. 75. 4. ibid. PP. 76.

these influences. No one can claim to be impartial. Any-one who claims " to be free from prejudice himself would rightly be looked upon with profound suspicion.... The most impartial man will be the readiest to admit that he can never be quite sure that the influence of prejudice has been completely cleared away from his thinking".[1]

I have through~~t~~ the course of my studies endeavoured to keep myself free from ~~th~~ (1) the tendency of impatiace which makes us arrive at conclusions without giving due attention to evidence (2) the tendency of excessive caution which prevents us from arriving at a conclusion for fear of some possible counter evidence, and (3) laziness which prevents us from examining new evidence and accepting new views for lack of desire to exert.

In fact "impartiality lies in being influenced in our thinking by relevant feelings or motives."[2] Every feeling that strengthens our desire to know the truth and every evidence that leads us to arrive at truth is relevant and hence impartial.

In my treatment of the subject I have ~~x~~ tried my best to maintain this impartiality though I do not claim to be totally free from the influence of irrelevant factors. ~~Really~~ No one can truthfully do so.

The ~~k~~ judgement arrived at by a student after careful and critical study of an author or a certain work has been regarded to be essentially personal or subjective by all famous writers on the principles of criticism inspite of the existence and observance by the critical student of the several minute principles and rules governing the passage of criticism. Though I have tried my best to be more and more objective yet a neither ~~I~~ claim to be nor ~~I~~ should a be expected to be an exception to this universal rule. ~~Ixxxxxxxxxxxxxx~~

My aim in writing this thesis is to present a critical and analytical exposition of the commen

1. ibid. PP.97. 2. ibid. PP. 9-10.

commentary on the Ṛg-Veda by Dayānanda. A critic, if he really wishes to be so, must fulfill certain conditions. He must establish personal relations with his author in his work. "We want to realise the man's genius, so far as this is possible, in its wholeness and variety; and to this end we have to consider this works, not separately, but in their relations with one another, and thus with the man himself, the growth of his mind, the changes of his temper and thought, the influence upon him of his experiences in the world. Those records of himself which he has left us in his books are now no longer to be regarded as detatched and independent expressions of his personality - isolated productions forming a mere miscellaneous aggregate of unconnected units, to be read without any sense of their affiliations one with another. They are rather to be taken as a corpus, or organic whole - not simply as his works, but as his work"[1] We have to study them "together as diverse expressions of one and the same genius; to compare and contrast them in matter and spirit, in method and style; to conceive them, alike in their similarities and in their differences, as products of a single individual power revealing itself, in different periods and in curiously varying artistic moods, now in one and now in another of them".[2] This can best be done by studying his works in their chronological order. "Our next step will be to sharpen our impression of his personality by comparing and contrasting him with others - with men who worked in the same field, took up the same subjects, dealt with the same problems, wrote under similar conditions, or who, for any other reason, naturally associate themselves with him in our minds."[3] In fact " all higher knowledge is gained by comparison, and rests on comparison".[4]

Again a critic's duty is to interpret an author and pass judgment over his achievement. Interpreta-

1. W. H. Hudson, An Introduction to the Study of Literature PP. 19. 2. ibid. PP. 20. 3. ibid. PP. 21.
4. Max Muller - Lectures on the Science of Religion PP. 12.

commentary on the Ṛg-Veda ... A critic, if he really wishes to be so, must fulfil certain conditions. He must establish personal relations with him either in his work. "We want to realise the man's genius, so far as this is possible, in its wholeness and variety; and therefore we have to consider his works, not separately, but in their relations with one another, and then with the man himself, the growth of his mind, the changes of his temper and thought, the influence upon him of his experiences in the world. These records of himself which he has left us in his books are now no longer to be regarded as detached and independent expressions of his personality - isolated productions forming a mere miscellaneous aggregate of uncon[illegible]ted units, to be read without any sense of their mutual re[illegible]lations one with another. They are rather to be read [illegible] as a corpus, or organic whole - not simply as his works [illegible] but as his work"[1] We have to study them "together as diverse expressions of one and the same genius, to compare and contrast them in matter and spirit, in method and style, to conceive them, alike in their similarities and in their differences, as products of a single individual power [illegible]ling itself, in different periods and in [illegible] varying artistic moods, now in one and now in another [illegible] them".[2] This can best be done by studying his works in their chronological order. "Our knowledge will [illegible] sharpen our impression of his personality by comparing and contrasting him with others - with men who worked in the same field, took up the same subjects, dealt with the same problems, wrote under similar conditions, or who, for any other reason, naturally associate themselves with him in our minds."[3] In fact "all higher knowledge is gained by comparison and rests on comparison".[4]

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1. W.H. Hudson, An Introduction to the Study of Literature, p.13. 2. Ibid, [illegible] 3. Ibid, p.21.
4. Max Müller, Lectures on the Science of Language, [illegible]

tion of an author is no easy task. For this purpose the critic has to penetrate into the heart of the works of his author. He has to analyse and formulate their meanings and give a clear exposition of what is implicit therin. He has to exhibit "the interrelations of its parts and the connection of each with the whole which they compose." [1]

A critic must also be sympathetic towards his author. His primary aim should be to bring out the truth and other good points in his works. Maintaining this position, I have not liked to be ~~xx~~ unduly harsh to my author though at the same time I have had the least hesitation in subjecting him to a thorough examination like a physician and a botanist . I have not avoided exposing his defects if I felt there were any. I neither like to be a Viśveśravāḥ ~~xxxxxBrahmadatta~~ who is not ready to admit even mistakes of printing in the commentaries of Dayānanda nor I like to be a Brahmadatta who considers all the defects in the commentaries due to printing's devil or due to copying error.[2] A balanced criticism discusses both the good and bad points with equal justice. No man is perfect. ~~'To err is human' is the eternal saying~~. Hence it is not surprising that a man,-- be he an ordinary householder or the most exalted Ṛṣi-- possesses some defects. To try to find out only the defects of a man or to attach greater importance to them is to do injustice to him. I have tried to check this tendency of fault-finding to the best of my power.

Thus in order to obtain a true perspective of Dayānanda I have also approached and tried to interpret the author in the light of such enquiries as the conditions prevailing at the time of his birth, the effects of these conditions on his views and life, his life and education and the necessity of his mission. My method is both analytic and synthetic as well as comparative. I have tried to

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1. W.H.Hudson- An Introduction to the Study of Literature PP. 268.
2. These two scholars represent the two sides of a controversy that has started these in a certain section of the Arya Samaja Press. Neither of the ~~xx~~ two is correct.

use as much of the material produced by modern research as was relevant. My guiding principle has been that truth alone should be sought after since it alone survives:-

'सत्यमेव जयते'

and

'सत्येन पन्था विततो देवयानः'।

In short my approach to the author is of sympathy and impartiality actuated with a desire of finding out the truth and the best that the author presents to us.

Scope of the Thesis.

The scope of the subject of my thesis is very wide. It implies a critical and explanatory study of all the hymns, verses and words of the portion of the Ṛg-Veda commented upon by Dayānanda. in the light of all the ancient and modern writings and researches about them.

It also implies a study of all the subjects and problems concerning the Veda such as the authorship of the Vedas, their nature, subject matter, religion and philosophy and the method of their interpretation etc. etc. where Dayānanda materially differs from the now accepted notions about these Vedic subjects.

It also implies the study of other works of the author in order to understand him clearly and to know the back-ground of his thought. It also anticipates a study of the life of the author and its problems and their influence of the author's thinking.

The need of comparing him with other commentators both past and present is imperative. That alone can help in forming a true estimate of the work of the author.

Method of Treatment.

Such a wide scope necessorily implies that all the topics cannot be treated exhaustively with in the compass of this work. A more detailed treatment of the important topics in comparison with minor ones ~~becomes~~ should be made. I have followed this implication. From

the large bulk of hymns, verses and words in the Ṛg-Veda I have selected only few ~~afxxth~~ and discussed them ~~bx~~ under suitable headings. This method has enabled me to examine both the conceptions of and the commentary by Dayānanda as well as modern views on those subjects.

In my discussion of the Mantras I have first given an adapted simplified version of the commentary removing all grammatical points and citations of authorities. In this adaptation I have arranged the words in the Padarthaḥ according to the Anvayaḥ taking occasional help from the Hindi Translation and the Bhāvārthaḥ where the Padārthaḥ and the Anvayaḥ were not quite clear and involved some kind of obscurity. I have added certain words in square brackets on the authority of the Hindi Translation or the Bhāvārthaḥ in order to complete the sense of the translation. I fell that Dayānanda ~~had~~ intended the use of such words for a proper elucidation of his translation. I have indicated in the footnotes the original readings of the Printed Text of the commentary ~~inxx~~ where I have differed from it and have adopted a different readings.

This simplified version ~~mxxnt fxx ixx~~ is followed by a discussion of the important words in the verse under examination. At this place in almost all cases I have also summarised the senses attributed to the word discussed in the course of the entire commentary. I have also referred to the views of other commentators when necessary and have also given grammatical formations in some cases.

In the chapter dealing with Dayānanda's Padapāṭha, Etymologies and Derivations I have given ~~x~~ only selected examples. It was not possible to note every divergence in the Padapāṭha ~~x~~ of Dayānanda from that of Śākalya and to treat all the etymologies and derivations given by Dayānanda. Likewise in the chapter on ~~Dayxxxxx~~ 'Dayānanda and other Commentators' I have not quoted the passages from the commentaries of all the commentators

the large bulk of hymns, verses and words in the Ṛg-Veda, I have selected only few mantras and discussed them under suitable headings. This method has enabled me to examine both the conceptions of and the commentary by Dayānanda as well as modern views on those subjects.

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compared. It was neither possible nor necessary. Instead I have only indicated the references.

For a comparison of commentators like Haradatta and Vararuci I felt the necessity of preparing the list of the Ṛks explained by them. I have included all these indices in the Appendices.

I have also included the commentary of Rāvaṇa in the Appendices by collecting it from the original source which is not easily accessible. It also shows the affinity of his comments with those of Dayānanda. Specimen passages from some other minor commentators have also been given with a view to show that they are no exceptions to the general tendencies of the medieval period and as such add almost nothing to our knowledge.

I also felt the necessity of several indices and lists of etymologies, authorities quoted and the like for a proper study of Dayānanda. These, too, have been included in the appendices. I also felt the necessity of compiling the geneologies of some families of Vedic seers for a proper examination of the historical data in the Ṛg-Veda. These geneologies are based on the information of the Sarvānukramaṇī. I have placed them in another appendix.

I have, thus, tried to make this work as comprehensive as was possible. I hope it will enable or at least offer some help to scholars pursuing further studies into this hitherto neglected author.

Scheme of Spellings.

In quoting authorities I have retained their original spellings. In other places I have followed the scheme of transliteration of Sanskrit words followed by M.M. Williams in his Sanskrit-English Dictionary. This scheme I have also given in another place. In the transliteration of Hindi words and quotations I have followed the scheme used for Sanskrit words.

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modern times I have adopted the spellings that are generally current except in cases where such spellings were not available. These names have been transliterated as Sanskrit words. I have not transliterated words like 'Sanskrit' and 'Vedic' since they are now too anglicized to be transliterated. But they have been invariably transliterated when they have occurred ~~xx~~ in quotations and the like.

The names ~~of gods~~ of the persons and places relating to the ancient and medieval periods have been transliterated like other Sanskrit words.

The names of gods like Indra and Agni and of seers like Bharadvāja and Viśvāmitra used in the course of this work commence with a capital when used in their modern and medieval senses and with small letters when used in connection with the views of Dayānanda.

In running Sanskrit quotations I have as a rule avoided capital letters after a full-stop. ~~in the course of the commentary~~. The names of the Vedas, the words like Mantra and Ṛṣi and Sanskrit words commencing an English sentence always begin with capital letters. Names of cases and of tenses and moods also begin with capitals. There is no particular use of capitals in the names of numbers and persons.

Use of the Deva Nāgarī Script.

Important words, especially when it is intended to indicate their accents, important sentences and phrases, the commentary and Bhāvārthaḥ given by Dayānanda, Appendices IV, XII to XIV, XX, XXVIII and Index I have been written in ~~the~~ Deva Nāgarī script. In most cases the emendations suggested in the commentary of Dayānanda, in some cases ~~thexemendation~~ quotations from Sanskrit works especially in the foot-notes have also been written in this script. Facility in writing and reading have been the only guiding principles in this respect.

Repetition.

I have scrupulously tried to avoid all

repetitions except in certain unavoidable circumstances where the same subject had to be treated in two different places in two contexts and from different angles of vision. Such cases are, of course very rare. In some cases I have given in English the gist of the Sanskrit commentary and the Bhāvārthaḥ of a verse given by Dayānanda ~~and~~ followed by the text itself. I felt it was necessary to do so for bringing out the sense of Dayānanda.

Type-writing of the work.

None of the local typists could undertake this heavy task. In fact no Sanskrit knowing typist was available in Rohtak. I, therefore, had to do the work myself. I had no training in this work. I found it very difficult to proceed with the work. With no speed and the fingers often falling on wrong keys it was natural that defects and untidiness should creep into the work. For these reasons alone I have not been able to retype some pages containing several corrections. Some of the Appendices, Sanskrit and Hindi words and quotations etc. written in the Deva Nāgarī characters could not also be typed. They have been hand-written. I regret these unavoidable defects. I feel that type-writing of such works should be the duty of the Universities or else all research especially in India becomes a rich man's affair.

References.

I have utilized the authorities and their editions indicated in the Bibliography. The references from the Ṛg-Veda are to the Maṇḍala Division. Continuous references from an authority bear the name of the authority with the first reference in the series. In all other cases, where no authority is specified before a reference it should be taken to belong to the Ṛg-Veda. In case of the Sāma-Veda the references are to the continuous number of the Sāmans. In quoting the Brāhmaṇas I have adopted the scheme of the Vedic Koṣa by Haṁsa Rāja.

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Veda the references are to the continuous number of
the Mantras. In quoting the Brāhmaṇas I have adopted the
scheme of the Vedic Kośa by Hansa Rāja.

In many places in the foot-notes I have not been able to cite the pages of the works quoted in the text since such works were not available to me in due time for this purpose.

Indices.

I have appended two indices at the end of the work. I have reserved another one indicating the subjects treated in the work since it could not be completed to my entire satis-faction. It is under preparation and will be included in the work at the time of its publication.

In the end I must express my heart-felt gratitude to Śrī Dr. Sūrya Kānta, M.A., D.Phil., D.Litt., O.d'A (Fr.) but for ~~his~~ whose kind encouragement, expert guidance and sound advice it would have been impossible to complete this work. He along with some other authorities of the Panjab University has the credit of introducing Dayānanda's commentary in the scheme of study for the students of this university. All lovers of Dayānanda and his Vedic commentaries owe a deep gratitude to these scholars.

Śrī L.Matu Ram, Śrī Brij Kumar, Śrī Roshan Lal, M.A., the authorities of the Delhi University Library, Prof, Gauri Shankar, Prof. N.N.Chaudhuri and others have helped me in my work in various ways. I owe my gratitude to all these friends.

Mrs. Shakuntala Kumari Gupta deserves a special mention. She has always been a source of inspiration to me and has kept me care-free throughout the past three years and a quarter by taking upon her the entire burden of running the household with the meagree sum saved out of my limited income after the purchase of necessary literature and materials for this work.

My obligations are also due to all the authorities, past and present, whom I have freely utilized.

S.K. Gupta.

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ABBREVIATIONS AND BIBLIOGRAPHY.

Besides the books listed below many others were consulted by me. I have omitted them from this list as their mention is of no particular value.

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AB. Aitareya Brāhmaṇa, Ānanda Āśrama Poona, 2 Vols. 1896 A.D.

ABORI. Annals of the Bhandarkar Oriental Research Institute Poona.

A.I.O.C. Reports and Proceedings of the ~~first~~ Thirteen sessions of the All India Oriental Conference.

AK. Amara Kosa (The Nāma Liṅgānuśāsana) of Amara-Siṃha with Vyākhyā Sudhā, Bombay, 1929 A.D.

ALB. Adyar Library Bulletin.

AMA. Sri Aurobindo Mandir Annaul 5, 15.8.1947, Pondicherry.

ASL. Ancient Sanskrit Literature by Max Muller.

ASV. Ārya Siddhānta Vimarśa, Delhi, 1990 V.S.

Auto. Autobiography by Dayānanda reproduced in the Dayānanda Commemoration Volume.

AV. Atharva-Veda (Standard Text).

Avt. Avesta

BDCRI. Bulletin of the Deccan College Post-Graduate Institute, Poona.

Bhūmikā Ṛg-Vedādi-Bhāṣya-Bhūmikā by Dayānanda.

C.E.D. A Complete Etymological Dictionary of the Vedic Language (Vaidika Śabdārtha Pārijātah) First Fasciculus, Edited by Viśva Bandhu Śāstrī, 1929.

Ch. M.B. Chāndogya Mantra Bhāṣya by Guṇa Viṣṇu edited by D. Bhattacharya Calcutta, 1930.

Col. Column.

Comm. Vol. Commemoration Volume.

CP. Compare.

CSPD. A Critical Study of the Philosophy of Dayānanda by Dr. Satya Prakash.

Cul. Her. Cultural Heritage.

D. Dated.

DC. Dayānanda Carita (Hindi) published by GOVIND

Ram Hasananda, Delhi, ~~Xxx~~ Translated into Hindi by Ghasi Ram from the Bengali Text of Devendra Nath.

D.C.V. or D.Comm.Vol. — Dayananda Commemoration Volume Edited by H.B. Sarda, Ajmer, 1933.

DGI. — Rsi ~~Xxx~~ Dayananda Ke Granthom Ka Itihasa by Yudhisthira Mimamsaka, Ajmer, 1949.

DGM. — Dayananda Granthamala, 2 Vols. (Satabdi Samskarana), Ajmer

DKD. — Dhatu Rupa Kalpa Druma by Gurunatha Vidyanidhi, Calcutta 5th Edition.

DP. — Dayananda and the Indian Problem by C. Paramesvaram, Lahore, 1944.

fr. — From.

ft., ftn. — Foot-note.

GB. — Gopatha Brahmana, Calcutta, 1891 A.D.

Gr. — Greek.

H.S.G. or HSG. — A Higher Sanskrit Grammar by M.R.Kale, Bombay, 1912) ~~Bombay, 1912.~~

Har. — Haradatta.

HSL. — History of Sanskrit Literature by A.A. Macdonell.

H.T. — Hindi Translation.

HVL. or H.V.L. — History of Vedic Literature by Bhagavaddatta. (Vedic Vanmaya Ka Itihasa) Vol. I, II, Lahore.

IC. — Indian Culture.

* I.E. — Hypothetical Indo-European

I.H.Q. — Indian Historical Quarterly.

Intro. — Introduction.

J.R.A.S. — Journal of Royal Asiatic Society.

~~Jaiminiya Sutra~~

J.S. — Jaiminiya Sutra.

JUB. — Jaiminiya Upanisad Brahmana edited by Bhagavaddatta, Lahore.

KB. — Kausitaki Brahmana.

K.Up. — Katha Upanisad

LDS. — Life of Dayananda Saraswati by H.B. Sarda, Ajmer, 1946.

Lat. — Latin

L.No. — Letter Number.

M. — Manusmrti.

Mah. — Mahidhara

MRM. — Modern Religious Movements in India by J.N. Farquhar.

MSS. — Manuscript.

N. Nirukta.

NB. Nirukta Bhāṣya by Candramaṇi 2 Vols., Gurukula Kāṅgaḍī, 1925 - c1926.

Nigh. Nighaṇṭu of Yāska.

ODRV. The Origin and Development of Religion in Vedic Literature, by P. S. Deshmukh, D.Phil. Oxford, 1933.

P. Pāṇini

PMV. Pānca Mahāyajña Vidhi. by Dayānanda, Published by Ram Lal Kapur Trust, Lahore.

PP. Page.

P. T. Printed Text.

P. V., PV. Ṛṣi Dayānanda Ke Patra Aura Vijñāpana edited by Bhagavaddatta Published by Ram Lal Kapur Trust Lahore, 2002 V. S.

RBB. Ṛg-Vedādi-Bhāṣya-Bhūmikā. Unless specified as 'SS' the pages refer to the edition of the Ārya Sāhitya Maṇḍala, Ajmer. In the former case they refer to the Śatābdī Saṃskaraṇa included in the Dayānanda Grantha Mālā Vol. II.

RBR. Ṛg-Veda Ke Banāne Vāle Ṛṣi by Suraj Bhan.

RKL. Ram Lal Kapur Trust, Lahore.

RPV. Religion and Philosophy of the Veda and Upaniṣada by A.B.Keith, 2 Vols. 1925.

Rv. Ṛg-Veda (Standard Text).

RVB. Ṛg-Veda-Bhāṣya by Dayānanda.

Sā. Sāyaṇa.

SB. Śatapatha Brāhmaṇa Published by Acyuta Granthamālā Kāryālaya, Kāśī, 2 Vols. 1994 V. S.

SED. Sanskrit English Dictionary.

SD. Sāhitya Darpaṇa with Vimalā Ṭīkā (Hindi) by Salagram Sastri, Lukhnow 1991 V. S.

SK. Siddhānta Kaumudī. The Pages refer to the Madras edition with the Bāla Manoramā Ṭīkā

	2 Vols. included in the Bāla Manoramā Series, 1929.
SKD.	Skanda Svāmī or his commentary on the Ṛg-Veda edited by C.K. Raja. or by Ravi Varma, Tri
SKT.	~~Ṛk Samhitā with the commentary of Skanda~~ Sanskrit ~~edited by Ravi Varma, Trivandrum.~~
SKV.	Saṃskāra Vidhi by Dayānanda (Śatābdī Saṃskaraṇa) included in the Dayānanda Granthamālā.
SM.	Ārya Sāhitya Maṇḍala Ltd. Ajmer.
SP.	Satyārtha Prakāśa by Dayānanda. Unless otherwise specified the pages refer to the Calcutta Edition.
SS.	Śatābdī Saṃskaraṇa represented by the Dayānanda GranthaMālā, Ajmer.
SV.	Sāma-Veda (Standard Text).
S.V. or V.S.	Samvat Vikramī.
SVB.	Ṣaḍviṃśa Brāhmaṇa
Tait. Ār.	Taittirīya Āraṇyaka.
TB.	Taittirīya Brāhmaṇa.
TBr.	Tāṇḍya Mahā Brāhmaṇa.
U.	Uṇādi Kośa with the commentary of Dayānanda.
Up.	Upaniṣad.
VIN.	Veda Meṃ Itihāsa Nahīṃ Hai by Priya Ratna Ārṣa, 1992 V.S.
VK.	Vedic Koṣa by Haṃsa Raj Part I, Lahore, 1926.
V.M.	Veṅkaṭa Mādhava.
VNS.	Vāraruca niruktasamuccayaḥ, Edited by C.K. Raja Madras, 1938.
VPK. or Vedic Index.	Vaidika Padānukrama Kośa edited by Viśva-Bandhu Śāstrī 5 parts.
YBB.	Yajur-Veda Bhāṣya by Dayānanda edited by Brahmadatta Jijñāsu with a brief Sanskrit Commentary Published by Ram Lal Kapur Trust. Vol. I.
Yv.	Yajur-Veda (Standard Text) of the White

School.

YVB. Yajur-Veda Bhāṣya, Dayānanda, 4 Vols, Ajmer.

YY. Yāska Yuga by Camupati, Lahore, 1992 V.S.

- S (Avagraha)

_/ Root (Dhātu).

vor^ Removed, erased.

Ācārya Pāṇini ~~ḥ~~ Ke Samaya Vidyamāna Saṃskṛta Vāṅmaya, Yudhiṣṭhira Mīmāṃsaka, Ajmer 2006 S.V.

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Scheme of Transliteration.

अ	a	क	k	ढ	ḍh	व	v
आ ा	ā	ख	kh	ण	ṇ	श	ś
इ ि	i	ग	g	त	t	ष	ṣ
ई ी	ī	घ	gh	थ	th	स	s
उ ु	u	ङ	ṅ	द	d	ह	h
ऊ ू	ū	च	c	ध	dh		
ऋ ृ	ṛ	छ	ch	न	n		
ॠ ॄ	ṝ	ज	j	प	p		
ऌ ॢ	ḷ	झ	jh	फ	ph		
ॡ ॣ	ḹ	ञ	ñ	ब	b		
ए े	e	ट	ṭ	भ	bh		
ऐ ै	ai	ठ	ṭh	म	m		
ओ ो	o	ड	ḍ	य	y		
औ ौ	au			र	r		
				ल	l		

ं ṃ Either true Anusvāra or the symbol of any nasal

ः ḥ Visarga.

Note. The accent marks have not been given in the transliterated words.

I. HISTORY AND NATURE OF VEDIC STUDIES
BEFORE
THE ADVENT OF DAYĀNANDA SARASVATĪ.

The Veda has long been recognised as the Revealed literature. It has been considered as the source of all knowledge, culture, civilization and religion by the Hindu Aryans. Even the present day Hindus depend for their cultural and religious life mostly upon the Vedas. To the scholars it is of special interest, since it is the basis of sciences like the Comparative Philology and Comparative Mythology.

It was, therefore, natural that scholars should have devoted themselves to the preservation and interpretation of the Vedic Saṃhitās. Among the Saṃhitās, the Ṛg-Veda is of prime importance, for it is the back-bone of the later Vedas and Vedic literature. Scholars have, therefore, rightly devoted themselves to an acute study of this Saṃhitā.

The tradition of Vedic interpretation is very old; and has come down to us uninterrupted. Modern scholars maintain that the tradition of Vedic interpretation was lost as early as the Brāhmaṇas. This may not be sound. To this we shall come later on.

The entire period of studies relating to the interpretation of the Vedas can be classified into the following categories:-

1. The Ancient Period
2. The Medieval Period
3. The Modern Period.

The following is a brief survey of the achievements in these periods:-

The Ancient Period.

It is natural that attempts at interpretation should have begun in the life-time of the celebrated poets even though the language used by them is understood by

by the people of their age. Annotated and adapted anthologies form the first step in this direction.

This natural tendency must have operated even in the most ancient period -- in the so-called Creative period, when the Vedic Mantras were being composed or seen by the Vedic ~~xxx~~ Ṛṣis. Various teachers and schools teaching Vedic poetry must have adapted and rearranged the Vedic Mantras according to their needs and mode of explanation. These Mantras must have been brought together in the form of anthologies known as 'Saṃhitās'. In due course of time a large number of such Saṃhitās must have grown up round a common floating mass of Vedic poetry. Among these anthologies, the one nearest to the original text of Vedic hymns and most widely studied in the major part of the country must have come to be regarded as the most standard text styled as the 'Veda'. This text appears to have formed the ~~mx~~ oldest collection of Vedic poetry and must have ~~been~~ represented all aspects of Vedic hymns. All other texts appear to have been studied in limited spheres called 'Śākhās' or schools. They could, therefore, be classed only as the 'the Śākhā Saṃhitās' or the 'compilations of Vedic Mantras current or studied in a particular Vedic school'. ~~In most cases the collection appears to have originally belonged to the school of its study~~. These collections, on account of being different from the standard text ~~bx~~ but at the same time closely allied to the latter came to be regarded as the 'Śākhās' of the standard text, or the main Veda.[1] Their authority ~~could~~, thus, could only be ~~only~~ limited in comparison to the main Veda.

1. Jaya Tīrtha, in his commentary on the Ṛg-Bhāṣya of Madhva appears to hold a similar view ~~x~~ on this point. See HVL.I(2) PP. 46-47.

The number of such 'Śākhā Saṃhitās' has been given as 1127;[1] but only a very insignificant number, less than half a dozen, has come down to us.

It is very likely that these adapted and rearranged or differently arranged Śākhā Saṃhitās had brief ~~xx~~ and in some cases detailed explanatory notes attached to them. This is evidenced by the existing Saṃhitās of the Kṛṣṇa Yajur-Veda like the Taittiriya Saṃhitā. Later on the explanatory portions were separated from the Mantra~~x~~ portions resulting in separate Saṃhitās and Brāhmaṇas.[2] In the course of this separation the Mantra- texts might ~~xxxxxxxx~~ have suffered some changes in their readings.

Adaptation presupposes a certain amount of simplification of the original text. ~~xxxxxxxxxxxxxx~~ Such a simplification is based on certain changes in the original text. This happened in the case of Vedic Śākhā Saṃhitās. Some of the original verses suffered a change in their readings at the hands of their adapters and editors. These changes were calculated to simplify the original Vedic texts. " A comparison of the two texts of the two schools of the Yajur-Veda, of the Sāma-Veda and of the Atharva-Veda points to a deliberate and well-planned attempt at simplification by substituting more familiar words and forms, punctuation and re-arrangement of sentences and words, dropping of unnecessary words and adding necessary words where they have been omitted."[3] For some examples:-

a. Adding something where the sense was either incomplete or obscure:-

The reading of Mādhyandina Yv.	is amplified in the Kāṇva Yv. in	as
XXXII, 4	XXXV, 26	'yasmānna jāta ityeṣa'

1. RBB. PP. 348. 2. This view is corroborated by the story of the origin of the Śukla Yv.
3. S.K. Gupta, Nature of Vedic Śākhās, XV A.I.O.C. Summaries of Papers, PP. 4.

The number of such 'Sakha Samhitas' has been given as 1127;[1] but only a very insignificant number, less than half a dozen, has come down to us.

It is very likely that these adapted rearranged or differently arranged Sakha Samhitas had at first and in some cases detailed explanatory notes attached to them. This is evidenced by the existing Samhitas of the Krsna Yajur-Veda like the Taittiriya Samhita. Later on the explanatory portions were separated from the Mantras portions resulting in separate Samhitas and Brahmanas.[2] In the course of this separation the Mantra-texts might have suffered some changes in their readings.

Adaptation presupposes a certain amount of simplification of the original text. Such a simplification is based on certain changes in the original text. This happened in the case of Vedic Sakha Samhitas. Some of the original verses suffered a change in their readings at the hands of their adapters and editors. These changes were calculated to simplify the original Vedic texts. "A comparison of the two texts of the two schools of the Yajur-Veda, of the Sama-Veda and of the Atharva-Veda points to a deliberate and well-planned attempt at simplification by substituting more familiar words and forms, punctuation and re-arrangement of sentences and words, dropping of unnecessary words and adding necessary words where they have been omitted."[3] For some examples:

a. Adding something where the sense was either incomplete or obscure:

The reading of Madhyandina YV.	is amplified in	the Kanva YV. as
XXXIX.4	XXXV.20	'yasasa [illegible]'

1. Camb. Hi. p.249.
2. This view is corroborated by the story of the origin of the Sukla YV.
3. S.K. Gupta, Aspects of Vedic [illegible], XV A.I.O.C. [illegible] of Papers, pp. 4

at the end.

XXVI,6	XXVIII,6 & 7.	'Vaiśvānaraṃ havāmahe' in the beginning of verse 7. This is k not found in the Mādhyandina text.

b. Unnecessary words dropped:-

Mādhyandina Yv. reading of	may be compared with the Kāṇva Yv. reading of
XXXII,3	XXXV,25
XXXV,13	XXXV,46.

c. Readings changed so as to bring in more familiar, easier and correct words in place of less known, difficult and grammatically wx wrong forms:- cp.

Mādhyandina Yv.	with Kāṇva Yv.	Change effected.
XXXV,20	XXXV,53	'saṃ namantāṃ' is replaced by 'santu'.
I,18	I,3	'bhrātṛvyasya' by 'dviṣataḥ'; 'tanacmi' by 'tanakmi'; and 'rakṣa' by 'rakṣasva'.

d. Arrangement of words in a verse so changed as to simplify it, if necessary, even by dividing it into two or more verses, e.g., Mādhyandina Yv. XXVI,1 and 2 may be compared with Kāṇva Yv. XXVIII,1;2; and 3. The former text has been simplified by dividing and rearranging the verses in the latter text.

Such changes are neither so rare nor so exceptional as to prevent us from assuming that there is a well-planned attempt at the simplification of the verses and words of the standard text of the Veda xix in its Śākhās which can, therefore, be taken as the first and the most ancient step towards the interpretation of their standard text. This conclusion applies equally to all the four Vedas, since attempts at such simplification are f profusely discernable in the texts of the Sāma-Veda and of the Atharva-Veda.[1]

1. I have examined this subject in details with copious examples taken from all the extent Śākhā texts except those of the Black Yv. in my article " Nature of Vedic Śākhās' read before and accepted by the A.I.O.C. XV.

Teachers of all times feel the necessity of explaining the formation and use of words occurring in their lessons. It must have been so in the case of teachers of the Saṃhitā period. This necessity appears to have been the starting point of etymological and grammatical studies which must have originated in India at a very early date. Reminiscences of these studies in the Vedic period are found in the Brāhmaṇas. Such studies appear to have been further accelerated by a desire to preserve the purity of the sacred canon and a desire of the learned to regularise the use of forms in the sacred language. The basis of the later highly developed etymological and grammatical studies of the Sūtra period can, thus, be traced to the Saṃhitā period.[1] Since then, these studies have been carried on uninterrupted.

The earliest record of direct and somewhat elaborate interpretation of the Vedas are the Brāhmaṇas. They contain etymologies and explanations of difficult words and offer general comments on many Vedic verses. " If we go over the Brāhmaṇas, which themselves form parts of the sacred canonical works, and bring together all those passages which contain explanations of Saṃhitā texts or derivations of words, we shall have before us a large mass of material, which will prove to be an important contribution to Vedic interpretation."[2]

"These Brāhmaṇas are explanatory treatises ...... composed by the Ṛṣis themselves or their immediate successors."[3]

1. It is not possible to agree with Mr. M. Ghosh who holds that these studies date back to the imposition of the Aryan culture over the non-Aryans. (Pāṇinīya Śikṣā). If such a state arose, it could have only given an impetus to these studies having their origin in other natural causes, and tendencies. Grammar and etymology are a natural sequence to the invention of language.
2. Ghate's Lectures on RigVeda, PP. 83.
3. C. V. Vaidya, History of Vedic Literature, Vol. I, PP. 20.

Undoubtedly much of the material contained in the Brāhmaṇas belongs to the period of the Ṛṣis themselves. This material was handed ~~ever from~~ down from generation to generation in the various schools of Vedic studies either orally or in books or in both ways. Later on it assumed the form of the present Brāhmaṇas. According to ~~the~~ tradition the desciples of Veda Vyāsa of the Mahābhārata age were resposible ffor giving to the Brāhmaṇas their present form.[1]

Each school of Vedic studies had at least one Brāhmaṇa . Prominent schools might have had more than one Brāhmaṇas dealing with different or even with the same subject or subjects written by different Ācāryas or Ṛṣis. There might have ~~also~~ been some Brāhmaṇas not belonging to any school but dealing with subjects common to all the Vedas and their schools. A large number of Brāhmaṇas has, therefore, come down to the present day in spite of the fact that several Brāhmaṇas are known either only in name or in a few quotations preserved by the commentators. This also shows that many Brāhmaṇas may not have come down to the present day even in name. They have disappeared along with the schools represented by them. A brief description of the extant Brāhmaṇas is given here. A list of the Brāhmaṇas known either in name or in a few quotations has been given in Appendix I in order that an idea may be formed about the magnitude of work done in the field of Vedic interpretation in the ancient period. The value of the Brāhmaṇas for the interpretation of the Vedas has been discussed at length in a subsequent chapter.

The Aitareya Brāhmaṇa.

This Brāhmaṇa belongs to the Ṛg-Veda. Tradition ascribes it to Mahīdāsa Aitareya. It consists of eight Pañcikās divided into forty Adhyāyas. Earlier authorities have been sparingly quoted. The first six Pañcikās deal with Somayāga, the last two with Rājyābhiṣeka.

1. Bhagavaddatta, Introduction to ~~the~~ Vedic Koṣa by Haṃsa Rāja, PP.6 and HVL. Vol. II.

Dr. A.B. Keith is of the opinion that this Brāhmaṇa is comparatively older than the rest of the Brāhmaṇas in composition . One of his grounds is that it " has no allusion to Śvetaketu or the more famous Āruṇi."[1] But Pt. Bhagavaddatta points out that the Aitareya Brāhmaṇa refers to one Bulila Āśvatarāśvi ~~II~~ in VI,30. This Bulila according to the Chāndogyopaniṣad was a contemporary of Āruṇi. It cannot, therefore, be older than the rest of the Brāhmaṇas.[2] On the other hand, it appears to belong to a period of decline in Vedic scholarship. It does not exhibit the ~~welthof~~ wealth of etymologies and other information concerning the interpretation of the Vedas as is possessed by the Śatapatha Brāhmaṇa.

The Śāṅkhāyana Brāhmaṇa.

It is also known as the Kauṣītaki Brāhmaṇa. According to the teacher's list given in the Śāṅkhāyana Āraṇyaka XV,1 Kauṣītaki was a student of Śāṅkhāyana from whom he studied the science of this ~~Brahmana~~ Āraṇyaka. The Brāhmaṇa itself refers to the views of Kauṣītaki, Kauṣītaka and Paiṅgya.

Dr. T.R. Cintāmaṇi has pointed out that this Brāhmaṇa belongs to the Śāṅkhāyana school of the Ṛg-Veda which is different from that of the Kauṣītaki. The distinction appears to have been lost sight of at a very early period.[3]

The Śatapatha Brāhmaṇa.

" This work is next to the Rig-Veda, the most important production in the whole range of Vedic literature."[4] ~~This is the opinion of Prof. Macdonell about this Brāhmaṇa.~~ It belongs to the Śukla Yajur-Veda and has come down in two recensions: (i) The Mādhyandina and (ii)

1. Keith, Brāhmanas of the Ṛg-Veda, PP.48.
2. Bhagavaddatta, 'HVL. Vol.II'
3. A.I.O.C. IX, PP.194
4. HSL., PP.212.

Dr. A.B. Keith is of the opinion that this Brāhmaṇa is comparatively older than the rest of the Brāhmaṇas in composition. One of his grounds is that it "has no allusion to Śvetaketu or the more famous Āruṇi."[1] But Pt. Bhagavaddatta points out that the Aitareya Brāhmaṇa refers to the Buḍila Āśvatarāśvi in V.30. This Buḍila according to the Chāndogyopaniṣad was a contemporary of Āruṇi. It cannot, therefore, be older than the rest of the Brāhmaṇas.[2] On the other hand, it appears to belong to a period of decline in Vedic scholarship. It does not exhibit the wealth of etymologies and other information concerning the interpretation of the Vedas as is possessed by the Śatapatha Brāhmaṇa.

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It is also known as the Kauṣītaki Brāhmaṇa. According to the teacher's list given in the Śāṅkhāyana Āraṇyaka[3] XV.1 Kauṣītaki was a student of Guṇākhya from whom he studied the science of this Brāhmaṇa Āraṇyaka. The Brāhmaṇa itself refers to the views of Kauṣītaki, Kauṣītaki and Paiṅgya.

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1. Keith, Brāhmaṇas of the Ṛg-veda, p. 46.
2. Bhagavaddatta, V.V.I., Vol II
3. A.I.O.C. IX, p. 144
4. [illegible]

the Kaṇva.

The Mādhyandina recension has fourteen Kāṇḍas divided into 100 Adhyāyas. Kāṇḍas 6 to 10 are known as the Śāṇḍilya Kāṇḍas.[1] Here Yājñavalkya is not mentioned. This arises a suspicion that they may be the work of another author.[2] They, however, appear to have been regarded as parts of this Brāhmaṇa since very old times.

The Kāṇva recension does not differ much from the Mādhyandina text. It has 17 Kāṇḍas divided into 104 Adhyāyas.

Pt. Bhagavaddatta has described the importance of this work in the following words:-

" जो शतपथ ब्राह्मण पढ़ लेता है, वह याज्ञिक क्रिया का सर्वश्रेष्ठ पण्डित बन जाता है। अन्य सब ब्राह्मणों को वह स्वल्पकाल में ही स्वायत्त कर लेता है। इस शतपथ में वेदार्थ की कुञ्जी है, वैदिक विषयों का भरपूर ज्ञान है और वैदिक ऐतिह्य का प्रामाणिक कथन है।"[3]

This Brāhmaṇa undoubtedly gives a thorough knowledge of the technique and procedure of sacrifice. It is a key to the interpretation of the Vedas as it is full of explanations of Vedic subjects, words and stanzas. Most of the verses of the Ṛg-Veda that are common to the White Yajur-Veda have been explained in this Brāhmaṇa either in part or in whole[4]. This commentary is of course a running one. It neither is nor could be expected to be as elaborate as those by later commentators. The Vedic language was fully understood by the people of that age. Elaborate explanations were, therefore, unnecessory. Whatever material has been preserved in these comments is of immense value to a Vedic student. ~~A list of the verses of the Ṛg-Veda explained in this Brāhmaṇa is given in~~

1. ibid, PP. 213
2. ibid. Also Bhagavddatta, HVL. Vol.II
3. Bhagavaddatta, HVL. Vol.II
4. For a list of these verses see Appendix II.

the Kāṇva.

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1. Ibid, PP. 215
2. Ibid. Also Bhagavaddatta, HVL, Vol.II
3. Bhagavaddatta, HVL, Vol.II
4. For a list of these Verses see Appendix II

~~Appendix II.~~

The Taittirīya Brāhmaṇa.

This Brāhmaṇa belongs to the Taittirīya Saṃhitā of the Yajur-Veda. It consists of three Aṣṭakas divided into 353 Anuvākas. It is ~~simply~~ an appendix to the Taittirīya Saṃhitā which in itself embodies the Brāhmaṇa portion along with the Mantra portion. This Brāhmaṇa is "concerned with a few sacrifices omitted in the Saṃhitā, or handles, with greater fulness of detail, matters already dealt with." [1]

This Brāhmaṇa is ascribed to Tittiri. The portion from III.10 to III.12 belongs to the Kāṭhakas and has been recorded as such. It appears to have been recognised as a part of this work at a very early stage.

The Tāṇḍya Brāhmaṇa and its Supplements.

It is also known as the Pañcaviṃśa, the Prauḍha, or the Mahā Brāhmaṇa. It is attributed to Tāṇḍi. It belongs to the Kauthuma Śākhā of the Sāma-Veda current in Gujrat.

This Brāhmaṇa consists of 25 Prapāṭhakas divided into 347 Khaṇḍas. It deals with Soma Yāgas. It contains a detailed description of ceremonies for the conversion of the Vrātyas who had been deprived of the right to recite the Gāyatrī verse on account of their impious deeds.

The Ṣaḍviṃśa Brāhmaṇa consists of five Prapāṭhakas divided into 48 Khaṇḍas. It is clearly a supplement to the Pañcaviṃśa Brāhmaṇa. The four Yugas representing the measures of time propounded by the astronomers have been mentioned here.

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1. Macdonell, HSL. PP. 211

Like the Pañcaviṁśa Brāhmaṇa it has been ascribed to Tāṇḍi. It is likely that it was written by one of his dêsciples.[1]

The Mantra Br-āhmaṇa consists of two Prapāṭhakas divided into 16 Kāṇḍas. Once It appears to have been a part of ~~th~~ the Tāṇḍya Brāhmaṇa, ~~sometimes~~. It is also known as the Chāndogya Brāhmaṇa.

The Daivata Brāhmaṇa cosists of three Khaṇḍas divided into 62 Kaṇḍikās. It deals mainly with metres.

The Ārṣeya Brāhmaṇa consists of three Prapāṭhakas divided into 82 Khaṇḍas. It is, in fact, the Ārṣānukramaṇī of the Sāma-Veda.

The Sāmavidhāna Brāhmaṇa consists of three Prapāṭhakas composed of 25 Khandas. Its subject-matter is ' Abhicāra.'

The Saṁhitopaniṣad Brāhmaṇa consists of one Prapāṭhaka divided into five Khandas. ~~It gives a lucid commentary on about half a dozen Mantras of the Ṛg-Veda.~~

The ~~Va~~ Vaṁśa Brāhmana consists of three Khaṇḍas. It gives the geneological list of the teachers of the Sāma-Veda. It offers no direct help in the interpretation of the Vedas beyond helping us to have a glimpse of the antiquity of the studies concerning the Sāma-Veda -- exegetical or otherwise.

This description clearly points out that these small Brāhmaṇas were once an integral part of the Ṣaḍviṁśa Brāhmaṇa. At the most they could have existed as its supplements having no separate status. Later on somehow they came to acquire the status of ~~an~~ independent Brāhmaṇas.

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1. Bhagavaddatta, HVL. ~~Vol~~ Vol.II.

~~2. Vide Appendix XIV.~~

The Jaiminīya Brāhmaṇa.

It is also known as the Tavalakāra Brāhmaṇa. It was composed by Jaimini and his pupil Tavalakāra The sentences in this Brāhmaṇa are often the same as in the Tāṇḍya, the Ṣaḍviṃśa, the Śatapatha Brāhmaṇas, and the Taittirīya Saṃhitā. It cites quite a large number of such Mantras that have not been traced in the existing printed Vedic Saṃhitās. It also contains several such topics that have not been treated in any other existing Brāhmaṇa.[1]
The Jaiminīya Upaniṣad Brāhmaṇa. It contains a lucid commentary on about half a dozen Ṛks.

The Jaiminīya Ārṣeya Brāhmaṇa.

It consists of 84 Khaṇḍas and is the Ṛṣyanukramaṇikā of the Tavalakāra school.

It treats of the seers of the Āgneya and other Parvans of the Sāma-Veda, the Grāmageya Gāna and the Āraṇya Gāna. There is a considerable difference between this Brāhmaṇa and the Ārṣeya Brāhmaṇa of the Kauthuma school. Where the latter assigns a particular Mantra to two or more seers or indicates a doubt about its authorship by suggesting two or more alternate Ṛṣis the former gives only one seer in such cases.[2] This Brāhmaṇa is, thus, very important in determining the authorship of some of the Vedic Mantras. Like the Ārṣeya Brāhmaṇa it offers no other practical help to the interpretation of the Vedic Mantras.

The Gopatha Brāhmaṇa.

This is the only Brāhmaṇa belonging to the Atharva-Veda that has escaped the devastation wrought by time. It consists of two parts -- the Pūrva Bhāga and the Uttara Bhāga consisting of five and six Prapāṭhakas respectively. Once it is said to have consisted of 100 Prapāṭhakas; the remaining 89 have now been lost.

Much of the matter given in this

1. Bhagavaddatta, HVL. Vol. II, PP. 21-22
2. Ibid.

The Jaiminīya Brāhmaṇa.

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The Jaiminīya Upaniṣad Brāhmaṇa. It contains a lucid commentary on about half a dozen Ṛks.

The Jaiminīya Ārṣeya Brāhmaṇa.

It consists of 34 Khaṇḍas and is the Ṛṣyanukramaṇikā of the Tavalakāra school.

It treats of the seers of the Āgneya and other Parvans of the Sāma-Veda, the Grāmageya Gāna and the Āraṇya Gāna. There is a considerable difference between this Brāhmaṇa and the Ārṣeya Brāhmaṇa of the Kauthuma school. Where the latter assigns a particular Mantra to two or more seers or indicates a doubt about its authorship by suggesting two or more alternate Ṛṣis the former gives only one seer in such cases.[2] This Brāhmaṇa is thus very important in determining the authorship of some of the Vedic Mantras. Like the Ārṣeya Brāhmaṇa it offers no other practical help to the interpretation of the Vedic Mantras.

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1. Bhagavaddatta, HVL. Vol.II, PP.31-32
2. Ibid.

Brāhmaṇa has been borrowed at verbatum from works like the Śatapatha and the Aitareya Brāhmaṇa. It may be that like the mass of the mantras, some of these Brāhmaṇa passages were accepted by all the schools although they originated in a school other than their own.

It gives several different explanations of the Gāyatrī Mantra. The three syllables of the word 'Aum' have been treated here for the first time. So also the three Gods -- Brahmā, Viṣṇu and Maheśa forming the divine Trinity of the later Purāṇas have been mentioned here for the first time.

Āraṇyakas.

Most of the Āraṇyakas are parts of the Brāhmaṇas of the school to which they belong. Of all the extent Āraṇyakas the Taittirīya Āraṇyaka contains some very useful etymologies, e.g., "कश्यपः पश्यको भवति। यत्सर्वं पश्यतीति सौक्ष्म्यात्।"[1]

Many Vedic verses have also been explained here. The Tavalakāra or the Jaiminīya Āraṇyaka is most useful in this respect. It contains lucid explanations of many Vedic Mantras.

The Āraṇyakas in their present form undoubtedly belong to a much later date than the Brāhmaṇas; but like the material of the Brāhmaṇas their subject-matter, too, appears to be as old as the hymns themselves.

The Upaniṣads do not enter upon a direct interpretation of Vedic Mantras as far as their words are concerned. They merely explain the thoughts and the philosophy contained in the Vedic Mantras. They enlighten us as to what the central idea

1. Tait. Ār. I,8,8

of the Vedic hymns was. The teachers' lists appended to the Upaniṣads like the Bṛhadāraṇyaka clearly point out that their teachings are as old as the hymns ~~themselves~~. The view that the Upaniṣads represent a stage of revolt against the formalities of the sacrificial system propounded by the Brāhmaṇas has to be rejected as it is against the facts. The Brāhmaṇas and the Upaniṣads are not opposed to each other; ~~or~~ nor their teachings are in conflict with each other. Besides the physical side the sacrifices of the Brāhmaṇas have a spiritual aspect, ~~as well~~. In some cases the apparent sacrificial details are simply metaphorical, the metaphor ~~itself~~ being made clear in the same texts. ~~themselves~~. The Upaniṣads, therefore, are invaluable contributions to Vedic exegesis.

The Padapāṭhas are another contribution to Vedic exegesis. They analyse the words of the Saṃhitās and read each word separately quite independent of the rest. Compounds and certain other words have been further analysed into their component parts. The dual forms are suffixed with 'iti'.

The Padapāṭhakāras some times differ from each other. Such a difference is natural and is a sign of life and progress.

The only Padapāṭha of the Ṛg-Veda that that has come down to us is by Śākalya. He is earlier than Yāska, who at times differs from his predecessor ~~Śākalya~~. Later commentators have also departed from the analysis of Śākalya. But such departures are few in number. Dayānanda, of course, differs more often than ~~often~~, others do.

Another Padapāṭha of the Ṛg-Veda by Rāvaṇa has, also, been referred to. ~~It has not been discovered so far~~.

The most notable Padapāṭhakara is Gārgya. He has analysed the text of the Sāma-Veda.

He differs from Śākalya in the method of analysis of words. He ~~sep~~ has separated all the component parts of a word without caring for their mutual influence. Thus, e.g., he analyses मित्रम् as मि/त्रम्; अघ्य as अ/घ्य; अन्ये as अन्/ये; अहनी as आ/हनी; चन्द्रमसः as चन्द्र/मसः; सूर्यस्य as सु/ऊर्यस्य; and so on.[1] This Padapāṭha gives an insight into such etymologies of by Yāska as प्रमीतेस्त्रायते of मित्रम् and समानख्यानो of सख्य.

In modern times, too, ~~the s~~ scholars have differed from Śākalya but no Padapāṭha has been written by any scholar ~~of~~ except Dayānanda. His differences from Śākalya will be discussed in a subsequent chapter.

Yāska's Nighaṇṭu and the Nirukta is the only work laying down definite principles for the interpretation of the Vedas. It is also the only truly direct attempt at interpretation according to modern notions (or rather needs) that has reached us. Several such ~~other~~ works must have existed which have now been lost. Yāska ~~himself~~ refers to no less than a dozen authors of Niruktas. They are (i) Aupamanyava (ii) Audumbarāyaṇa (iii) Vārṣyāyaṇi (iv) Gārgya (v) Āgrāyaṇa (vi) Śākapūṇi (vii) Aurṇavābha, (viii) Tauṭiki (ix) Gālava (x) Sthaulāṣṭhīvi (xi) Krauṣṭuki, and (xii) Kātthakya. A thirteenth Niruktakāra appears to be intended by Yāska when he refers to the views of the son of Śākapūṇi in the words 'Āditya iti Putraḥ Śākapūṇeḥ'. Yāska ~~himself~~ would, thus, be the fourteenth Niruktakāra. Though the tradition remembers only fourteen authors of Nirukta[2] there appear to have been others also in the field, e.g., We have references to a Nirukta by Vyāsa.

Not only this. Yāska refers to nine schools

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1. These examples have been taken from the HVL. Vol.II(2) by Bhagavaddatta.

2. Bhagavaddatta, HVL, Vol.II(2) PP.166-180. Durga writes:— निरुक्तं चतुर्दशप्रभेदम् । Durga Vritti I.13

He differs from Śākalya in the method of analysis of words. He separated all the component parts of a word without caring for their mutual influence. Thus, e.g., he analyses [illegible] as [illegible]; [illegible] as [illegible]; [illegible] as [illegible]; [illegible] as [illegible]; and so on.[1] This Padapāṭha gives an insight into such etymologies of Yāska as [illegible][2]

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Yāska's Nighaṇṭu and the Nirukta is the only work laying down definite principles for the interpretation of the Vedas. It is also the only truly direct attempt at interpretation according to modern notions (or rather needs) that has reached us. Several such other works must have existed which have now been lost. Yāska himself refers to no less than a dozen authors of Niruktas. They are (i) Aupamanyava (ii) Audumbarāyaṇa (iii) Vārṣyāyaṇi (iv) Gārgya (v) Āgrāyaṇa (vi) Śākapūṇi (vii) Aurṇavābha, (viii) Taiṭīki (ix) Gālava (x) Sthaulāṣṭhīvi (xi) Krauṣṭuki, and (xii) Kātthakya. A thirteenth Niruktakāra appears to be intended by Yāska when he refers to the views of the son of Śākapūṇi in the words 'Āditya iti Putraḥ Śākapūṇeḥ'. Yāska himself would thus be the fourteenth Niruktakāra. Though the tradition remembers only fourteen authors of Nirukta, there appears to have been others also in the field. We have references to a Nirukta by Vyāsa.

Not only this, Yāska refers to nine schools

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1. These examples have been taken from the HVL. Vol. II(2) by Bhagavaddatta.
2. Bhagavaddatta, HVL. Vol. III(2) pp. 188-190. [illegible] [illegible]

of Vedic interpretation, viz., Adhidaivata, Adhyātma, Ākhyāna-samaya, Aitihāsika, Naidāna, Nairukta, Parivrājaka, Pūrva Yājñika, and the Yājñika schools. This shows that the tradition of Vedic studies had a long and continuous flow like a stream. The amount of progress made in this field by the time of Yāska can well be imagined. But all this material is now lost except a few reminiscences preserved in the Nirukta.

There is a controversy about the authorship of the Nighaṇṭu that has come down to us. There are several statements in the course of the Nirukta which lead us to the conclusion that the present Nighaṇṭu is a compilation by Yāska. It appears that Yāska re-edited an old work by making certain changes. He omitted some words which in his opinion required no explanation and added certain others which he considered as important and worthy of inclusion in such a work. It appears from some of the statements in the Nirukta that every Nairukta compiled a Nighaṇṭu before writing his work. According to this practice Yāska compiled the present Nighaṇṭu. He points out that his Nighaṇṭu differs from that of other Ācāryas in the following words:-

तान्यप्येके समामनन्ति। भूयांसि तु समाम्नानात्।
यत्तु संविज्ञानभूतं स्यात् प्राधान्यस्तुति तत्समामने।
अथोत कर्मभिर्ऋषिर्देवताः स्तौति। वृत्रहा। पुरन्दरः।
इति तान्यप्येके समामनन्ति। भूयांसि तु समाम्नानात्।[1]

It also shows that most of the words in these Nighaṇṭus were common. The general arrangement and division of Kāṇḍas appears to have been the same in all the Nighaṇṭus. Quotations like मत्सर इति लोभनाम। स्वात्रमिति क्षिप्रनाम। and शम्ब इति वज्रनाम।

point out to words and sections that were parts of some other Nighaṇṭu which have been omitted from the present Nighaṇṭu.

1. N. VII.13.

The present Nighaṇṭu has come down in two recensions-- the longer and the smaller ones.[1] The Nirukta is a commentary on this Nighaṇṭu. It has also come come down in two recensions -- the longer and the shorter ones.[1] Besides discussing general principles for the etymological interpretation of the Vedas, Yāska has commented upon a large number of Vedic verses[2] which he has cited to illustrate his points. In the course of these comments he has explained some other words which were suggested to him ~~in the course of his etymologies~~ on account of their similarity or affinity with a word that is being explained.

Modern critics of Yāska have been unduly harsh to him. Prof. Ghate, following the foot-prints of Roth and other Western scholars, has criticised Yāska in the following words:-

" First and foremost as a direct attempt to interpret the Vedic texts, stands the Nirukta of Yāska, than which no older work of the type is known to-day. Of course, it is to be remembered that even this old work must have been far removed in age and spirit from the period of the Saṃhitās, as appears from the fact that Yāska often makes a twofold distinction, while explaining the meanings of words. Thus for instance, in the section on Nipātas, he remarks:

इवेति भाषायाञ्च अन्वध्यायञ्च । अग्निरिवेन्द्र इवेति । नेति प्रतिषेधार्थीयो भाषायाम् । उभयमन्वध्यायम् ।[3]

"Here the distinction of the language of the scriptures or the Vedas (including both Saṃhitās and Brāhmaṇas) and the language of intercourse in vogue

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1. L. Sarup, Introduction to the Nighaṇṭu and the Nirukta.
2. A list of Ṛg-Mantras ~~quoted~~ explained in full by Yāska is given in Appendix III.
3. N.I,4: ' iva (has this sense) both in the common speech and the Vedic dialect; thus 'like Indra', etc. The word na has the sense of negation in the common speech, and both (i.e. the sense of negation and comparison) in the Vedic dialect." V.S.S."

at the time, is clearly meant. The language of the day must have differed considerably from the Vedic language, in order to justify the necessity of such references. But the same fact is proved beyond doubt by the discussion regarding the question whether the Mantras are possessed of a meaning or not.'' [1]

'' From this discussion, it is quite evident that in the days of Yáska, the meaning of the Mantras had become obscure; what is more is that such questions as whether the Mantras are meaningless or not were boldly raised and discussed, although Kautsa may be merely a man of straw, used as a device only to teach more impressively, as the commentator Durga understands, or some real Ṛṣi representing some school like other Niruktakāras referred to by Yāska, as European scholars conjecture.[2]

'' The very fact ~~that~~ of the existence of the original Nighaṇṭu on which the Nirukta is a commentary, points to the conclusion that the sense of many of the Vedic words had been commonly forgotten. For, what ~~was the~~ occasion was there for compiling vocabularies of Vedic words, if the sense of these words was well-known? The same thing is also clear from many passages in Yāska's work, in which he attempts to explain Vedic words by their etymologies (a process often tentative, which would have been unnecessary if their meanings had been perfectly known), or in which he cites the opinions of different classes of interpreters who had preceded him, and who had propounded different explanations.'' [3]

Undoubtedly Yāska comes at a very late

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1. Ghate, Lectures on Rigveda, PP.84.

2. Sarup, op.cit. Introduction,p.72, gives additional reasons for assuming that Kautsa was a historical entity.

3. Ghate, Lectures on Rigveda,PP. 87.

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1. Ghate, Lectures on Rigveda, PP.64.
2. Sarup, op.cit. Introduction,p.72, gives additional reasons for assuming that Kautsa was a historical entity.
3. Ghate, Lectures on Rigveda, PP. [illegible]

date. But it is wrong to assume that he had no tradition. The assertion of Kautsa has been given an undue importance. Kautsa is a name of contempt implying a son of a Kutsa ' a bad man worthy of condemnation'. The son of such a person signifies that the user of this word wishes to condemn in the strongest possible words the man ~~wh~~ for whom he is using this word. A man who denied the authority of the Vedas could not be addressed with a better appellation than this. This word appears to be an ancient counterpart of the word 'nāstika' of the Smṛti and Purāṇa periods and ~~that has come down to this day~~. Kautsa, thus, is a name used by Yāska to denote those persons who were directly opposed to the tenets of the Vedas and who condemned them unequivocally and in the most vehement manner. Such a school had undoubtedly originated in India before Yāska wrote his commentary. The Jain religion is said to be at least a century or two earlier than Buddha and Mahāvīra both ~~of~~ belonging to the 6th c. B.C. The Jains do not hesitate to condemn the Vedas even today when th-eir merit has been recognised on all hands. Kautsa might have been a Jain. According to an old practice some of the orthodox persons regard it a sin to name or mix with a Jain. Yāska, perhaps, follows the same practice and refrains from naming the person or the sect he is critising. Kautsa, thus, is not that scholar who had come to the conclusion that the Vedas possessed no sense after a careful and dispassionate study . He could not be such a scholar. Inspite of the fact that a portion of the Ṛg-Veda has been baffling scholars for the last two centuries they have never suggested what Kautsa has done. Kautsa's assertion is essentially stamped with a religious bias. It is, therefore, a great mistake to call him as a Ṛṣi. It is also unwise to attach a greater importance to this assertion of Kautsa than to reject it as absured on the face of it. This assertion is

of course, very valuable for the history of religious movements in ancient India. It has no bearing at all on the history of Vedic exegesis.

In his zeal to criticise Yāska Prof. Ghate has ignored natural facts. The necessity for the compilation of the Nighaṇṭu in no way points that the Vedic texts and the Vedic language ceased to be properly understood in the time of Yāska. The style of explanations adopted by Yāska is a sufficient evidence against such a supposition. If the Vedic language had ceased to be properly understood the commentary of Yāska should have been on the style of Skanda, Veṅkaṭa Mādhava and other medieval commentators. That is to say it should have been more elaborate, simple, and clear than it is now. The object of Yāska viz., to write a commentary on the Nighaṇṭu would not have stood in his way to give a more elaborate explanation of the Mantras for that alone could best illustrate his view-points.

The Nighaṇṭu was not one work only. There were a number of Nighaṇṭus differing from each other in many respects. They were in the nature of lexicons like the Liṅgānuśāsana of Amara Siṃha and the Medinī Kośa. Just as these two dictionaries of the classical Sanskrit language differ from each other and just as the various dictionaries of the Hindi or the English languages differ from one another the Nighaṇṭus also differed. The word -- their selection and number depended upon their editors only. The purpose of these compilations was to assist the reader in the study of the Vedas. No one is a master of a language in the sense that he knows every word used in that language. He, therefore, needs the help of a dictionary. Yāska also agrees in this when he states the origin and purpose of the compilation of the Nighaṇṭu and the Nirukta in the following words:-

साक्षात्कृतधर्माण ऋषयो बभूवुः। तेऽवरेभ्योऽ-
साक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् संप्रादुः। उपदेशाय
ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुः।
वेदं च वेदाङ्गानि च।*[1]

More than one senses of a word far from pointing that the word in question is not properly understood indicate that the person concerned has fully understood the text and that he feels that the word or passage in question is capable of yielding ~~more~~ senses more than one. Such a phenomenon is noticeable even today in the poems of mystic and other great poets like the Late Ravindra Nath Tagore. He was once questioned as to the original sense of a poem which had been variously interpreted by different readers. He failed to say what the original idea underlying that poem was. # He accepted all the reasonable explanations given of that poem.[2] Such a situation arises because languages consist of words having ~~more~~ senses more than one along ~~these~~ with words that possess only one sense. The arrangement of words in a poem sometimes admits of ~~more than one~~ several prose constructions. Yāska's method of suggesting ~~more~~ many senses ~~than one~~ for a particular word or verse, thus, can not lead us to conclude that he did not understand them properly or that he had no tradition with him. Likewise his quoting various views does not lead to the conclusions that have been arrived at by modern scholars. Difference of opinion among scholars is not unnatural.

The next step is represented by the grammar of Pāṇini which treats of Vedic forms mostly as irregularities of the classical language. He, however,

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1, N.I.20.

2. Vide his essay on Kāvyer Tātparya.

does not omit to deal with such features as the Leṭ which has been used only in the Vedic language and has not been retained in the classical language. Gold Stucker has pointed out the mass of Vedic literature that was utilized by Pāṇini in writing his grammar. This list indicates that the treatment of Vedic peculiarities by Pāṇini was quite exhaustive in relation to the materials available to him. He is generally placed in the 5th c.B.C.

The Mahābhāṣya of Patañjali is the only authoritative commentary on Pāṇini. Though it is mainly a work on grammar it has some explanations of Vedic Mantras and derivations of several Vedic words. From the point of view of grammar it is thus an indespensable work for a student of the Veda. Its study for a proper understanding of the Vedic texts has been much stressed by Dayānanda. It is next to the Brāhmaṇas and the Nirukta in this connection. Patañjali is generally placed in the 2nd.c.B.C.

During the later part of the ancient period the attention of scholars was directed towards preserving the Vedic religion, culture and literature against the onslaughts of Baudha and Jain religions. During this part the political conditions, too, were not favourable for further progress in Vedic exegesis. No work other than the Sūtras belonging to this period have, therefore, come down to us.

The Medieval Period.

The medieval period of vedic studies is conspicuous by an all round ~~ew~~ activity spread over a span of about 1200 years beginning with the rise of the Gupta power and ending with the establishment of ~~the~~ Muslim supremacy in the country. During this period commentaries were written on the Saṃhitās, the Brāhmaṇas, the Āraṇyakas, the Nighaṇṭu, the Nirukta, and other branches of Vedic literature including the Vedāṅgas. Commentaries on commentaries were also written.

The one prominent feature of this age is that though the principles of interpretation of ~~te~~ the Vedas on the basis of etymology and grammar were accepted in theory, the words were generally associated with stereotyped senses of the classical language. Attempt was also made to interpret the Vedas in the light of Paurāṇika mythology and history which was supposed to exist in the hymns of the Vedas. The ~~clyma cly~~ climax of this tendency reached in the commentary of Caturveda Svāmin ~~(later)~~ (later part of the 15th c.A.D.) who has tried to discover a description of the exploits of Kṛṣṇa in verses like Rv. X,113.4.[1]

Another feature of this period is that some of the schools of Vedic interpretation disappeared from the field. The Yājñika and the Aitihāsika schools became supreme. The Etymological and the Adhyātma schools, though could not hold the field , yet did not die out altogether. They persisted in some form or the other and exerted some influence on the views of the Yājñika school. Infact the Nairukta school had incorporated in it all the reasonable theories of the other schools.

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*1. His commentary on this verse is given in Appendix IV.

The Nirukta wase, therefore, recognised as an authority on matters of Vedic interpretation. But the pity was that on account of its being far removed in age and lack of proper instructions in this science it was not correctly understood. There were occasional attempts at the metaphysical explanation of the Ṛg-Veda.

Since the Sāma-Veda is almost a compilation of verses selected from the Ṛg-Veda, since the Yajur-Veda contains in it hundreds of Mantras belonging to the Ṛg-Veda and since the Atharva-Veda also contains a large number of Mantras that are found in the Ṛg-Veda a commentary on any of these four Vedas is of undeniable importance in understanding the other Vedas and especially of the Ṛg-Veda. It is, therefore, desirable to include a short survey of the commentaries on the other three Vedas also in a survey of Ṛg-Vedic exegesis.

~~Commentators of the Rg-Veda.~~

Commentators of the Ṛg-Veda.

~~Mādhava Bhaṭṭa or the Anukramaṇikāra Mādhava.~~

Mādhava is a very perplexing problem in Sanskrit literature. The following Mādhavas have so far been traced:-

1. Mādhava Bhaṭṭa, the author of the commentary on the Ṛg-Veda named as Ṛg-Veda Vyākhyā edited by by Dr. C.K.Raja and who is also the author of certain Anukramaṇīs different from the Anukramaṇīs of Mādhava Veṅkaṭārya.
2. Veṅkaṭa Mādhava or Mādhava Veṅkaṭārya quoted by Sāyaṇa and Devarāja, and the author of Ṛgarthadīpikā edited by Dr. Sarup.
3. Mādhava the author of the Sāma-Veda Vivaraṇa.
4. Sāyaṇa Mādhava referred to by Mahīdhara and the author of the famous Vedārtha Prakāśa.

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5. Mādhava quoted in the Dhātu Vṛtti of Mādhava.

6. Mādhava quoted in the Prakriyā Sarvasva.

7. Mādhava, the author of commentaries on certain Kāvyas.

Among these we are concerned with the first four Mādhavas who have commented upon the Vedic Saṃhitās.

A long controversy has started about the identity of Mādhava Bhaṭṭa (1) and Veṅkaṭa Mādhava (2). Dr. L. Sarup on a comparison of the commentaries attributed to these two Mādhavas has come to the conclusion that these commentaries donot differ much from one another. The one is merely an enlargement of the other. He identifies the two Mādhavas on the additional ground that Sāyaṇacārya mentions one Mādhava Bhaṭṭa and quotes a passage[1] from the latter's commentary which is found in the Ṛgarthadīpikā not as a quotation but as the commentators own statement.[2]

Pt. Bhagavaddatta agrees with Dr. Sarup on the ground that Devarāja clearly refers to two Bhāṣyas by the same Mādhava calling them as the Prathama Bhāṣya and the Dvitīya Bhāṣya. The other Mādhava mentioned by Devarāja is identified with Mādhava, the author of the Sāma-Veda Vivaraṇa.[3]

Dr. C.K. Raja, on the other hand, cosiders the two commentators and the two commentaries as quite different from each other. The explanations in the two commentaries differ in many places. Veṅkaṭa Mādhava

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1. The passage is: "माधवभट्टास्तु 'वि हि सोतो-रित्येषा ऋगिन्द्राण्या वाक्यमिति मन्यन्ते। तथा च तद्वचनम्- 'इन्द्राण्यै कल्पितं हविः कश्चिन्मृगोऽदूदुषत् इन्द्रपुत्रस्य वृषाकपेर्विषये वर्तमानस्तेनेन्द्रमिन्द्राणी वदतीति।" (RV. X. 86.1).

Quoted on Rv. X,86.1, M. Muller's 2nd ed. PP.265.

2. Preface to the Ṛgarthadīpikā, Vol. I, PP.15.

3. HVL. VOl.I Part II, PP. 36.

5. Mādhava quoted in the Dhātu Vṛtti of Mādhava.

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1. [illegible]
Quoted on Rv. X.86.1, Max Müller's 2nd ed. P.355.
2. Preface to the Ṛgarthadīpikā, Vol. I, P.15.
3. RVB. Vol. I Part II, PP. 36.

has nowhere referred to his earlier commentary although he refers to other previous commentators.[1] ~~He has~~ Dr. Raja has also shown that in matters of chronology Devarāja is very unreliable.[2] His references, therefore, cannot establish the identity of the two Mādhavas.

Mr. S. Joshi has pointed out that out of 90 references to Mādhava by Devarāja at least 60 have been traced in the commentary of Mādhava Bhaṭṭa (1), the author of Anukramaṇīs.[3] Śrī Baldev Upadhyaya thinks that Devarāja most probably confused Mādhava Bhaṭṭa (1) with Veṅkaṭa Mādhava since though Devarāja mentions the latter in his introduction none of the quotations cited in his name are traceable in his commentary. Along with the citations of the commentary many of the quotations from the Anukramaṇīs have also been traced in the available ~~set~~ portion of the commentary and the Anukramaṇīs by Mādhava Bhaṭṭa (1).[4] The two commentators, therefore, can not be identified with each other.

Neither Skanda nor Mādhava Bhaṭṭa has mentioned the other. The former had a chance to quote the latter had he known him while he commented on the accent of Vivasvat in Rv. I,31,3.[5] There is also the possibility that the two may have been either contemporary or so near in date that the one was not yet sufficiently famous to be regarded as an authority worth quoting by the other.

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1. Preface to the Ṛg-Vedānukramaṇī of Mādhava Bhaṭṭa, p.xxi
2. ibid, PP.xix.
~~3. The Mādhava Problem in the Veda Bhāṣyas — VI A.I.O.C.~~
3. The Problem of Mādhava in the Ṛg-Vedic Commentators Commentaries -- XII A.I.O.C.
4. Acārya Sāyaṇa Aura Mādhava, PP.213.
5. S.S.Joshi, Problem of Mādhava in the Ṛg-Vedic Commentaries -- XII A.I.O.C.

One thing is certain. The two commentators belong to two different schools following different lines of interpretation. It is, therefore, unthinkable to find the one quoted in the other even on points of agreement. Mādhava Bhaṭṭa (1) can, therefore, be placed in the 7thc. A.D. or even earlier. Dr. Raja also admits the possibility of this date [1] though he has assigned this Mādhava to a period between the 7th c. A.D. and 950 A.D.[2]

His (Mādhava Bhaṭṭa's) commentary on the first Aṣṭaka only has so far been discovered. The commentary has come down in a very corrupt form. It is very brief in exposition yet very learned. The commentators generally explain Vedic words in the light of the grammar of Pāṇini. But it is not the case with Mādhava Bhaṭṭa who is quite original in his derivations. It is difficult to say what tradition he is following. He is at the same time quite very definite and unambiguous, which are signs of great antiquity.

Skanda Svāmin.

Skanda had a disciple called Hari Svāmin. This Hari Svāmin gives his date in his commentary on the Śatapatha Brāhmaṇa which corresponds to the year 638 A.D. Skanda can, therefore, be safely placed in about 630 A.D.

The commentary of Skanda has come down in two recensions -- one is more elaborate than the other, but occasionally the ~~first~~ second contains additional matter ~~not found in the first~~. His commentary

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*1. The Mādhava Problem in the Vedabhāṣya, VI A.I.O.C.
2. The Chronology of the Veda Bhāṣyakāras.

One thing is certain. The two commentators belong to two different schools following different lines of interpretation. It is, therefore unthinkable to find the one quoted in the other even on points of agreement. Mādhava Bhaṭṭa (I) can, therefore, be placed in the VIIth. A.D. or even earlier. Dr. Raja also admits the possibility of this date[1] though he has assigned this Mādhava to a period between the 7th c. A.D. and 950 A.D.[2]

His (Mādhava Bhaṭṭa) commentary on the first Aṣṭaka only has so far been discovered. The commentary has come down in a very corrupt form. It is very brief in exposition yet very learned. The commentators generally explain Vedic words in the light of the grammar of Pāṇini. But it is not the case with Mādhava Bhaṭṭa who is quite original in his derivations. It is difficult to say what tradition he is following. He is at the same time quite very definite and unambiguous, which are signs of great antiquity.

Skanda Svāmin.

Skanda had a disciple called Hari Svāmin. This Hari Svāmin gives his date in his commentary on the Śatapatha Brāhmaṇa which corresponds to the year 538 A.D. Skanda can, therefore, be safely placed about 530 A.D.

The commentary of Skanda has come down in two recensions -- one is more elaborate than the other, but occasionally the second contains additional matter. His commen-

1. The Mādhava Problem in the Vedabhāṣyas, VI A.I.O.
2. The Chronology of the Veda Mādhavas.

on the first Aṣṭaka is available in full. Certain portions of the commentary upto Rv. VI,75.6 are also available. [1] His commentary appears to have been run upto the end of the fourth Aṣṭaka beyond which his collaborators Nārāyaṇa and Udgītha appear to have written.

He belongs to the sacerdotal or the Yājñika school of Vedic interpretation. He does not admit the value of chandas (metres) for the interpretation of the Vedas.

Skanda's commentary is full of erudition and inspiration. It is serene in nature. It is easy and free from verbosity. Grammatical points have been noted quite briefly.

Nārāyaṇa.

According to Veṅkaṭa Mādhava, Nārāyaṇa was a collaborator of Skanda. [2] Nothing else is known about him. He appears to have commented upon the middle part of the Ṛg-Veda. Some portions of this part have come down to us.

Udgītha.

He was also a co-worker of Skanda. [2] His commentary is available on Rv. X,5.7 to X,83.5 only. [6] Comments on some of these verses also are missing. This commentary follows the Yājñika School. It is fairly elaborate.

The Mīmāṃsakas.

They have made several contributions to Vedic exegesis. The purpose of Mīmāṃsa, in the words of Somanātha, author of Mayūkha Mālā, 'is to determine the sense of revelation. But the rules

1. Bhagavaddatta, HVL, Vol. I(2), PP. 18.
2. Mādhava, Ṛgarthadīpikā, Kārikā viii, 4.9-10.

and canons which they lay down refer mainly to the application of the liturgical texts, and the ascertainment of the relative importance of texts when mutually inconsistent. The Vedic interpretation proper they do not concern themselves with.[1]

Śaṅkarācārya.

Mr. R.B. Athavle has recently shown that the Śataślokī of Śaṅkara contains explanations of some Mantras of the Ṛg-Veda.[2] Apart from this he seldom explains Vedic verses. In his commentaries on Upaniṣads he has been much influenced by the philosophy of Budhism.

Veṅkaṭa Mādhava.

Veṅkaṭa Mādhava is the only pre- Sāyaṇa commentator whose commentary on the whole of the Ṛg-Veda has been discovered.

He is later than Skanda and earlier than Sāyaṇa. Dr. Raja has identified Mādhava's patron with king Parāntaka I (907 -- 952A.D.). He, therefore, places Veṅkaṭa Mādhava in the 10th c. A.D.[3]

Mādhav's commentary is very brief.[4] He has translated almost every word of the Ṛg-Veda in the order in which the words occur in the text. Some words have neither been explained nor repeated in the

1. Ghate's Lectures on Rigveda, PP.92.
2. Athavle, R.B., Sankara's Contribution to the Interpretation of the Veda in Summaries of Papers, XV A.I.O.C
3. Preface to the Ṛgvedānukramaṇī of Mādhava Bhaṭṭa, PP.xvi-xvii.
4. Compare Madhava's statement: "वर्जयन् शब्दविस्तरं शब्दैः कतिपयैरिति"।

commentary though as a rule he repeats words which he does not explain.[1]

He has preserved ~~to us~~ a large number of passages mostly containing Vedic legends from the now lost Śātyāyana Brāhmana. He has laboured hard over the Brāhmanas. He regards them as a key to Vedic interpretation.[2]

He has written some Kārikās on various aspects of Vedic words and subjects. Apart from these Kārikās, as a commentary on the Veda, Mādhava's work is a poor attempt to deserve any notice.

Pt. Bhagavaddatta thinks that Veṅkata Mādhava's commentary follows the Yājñika school.[3] A close examination of his commentary, however, indicates that Veṅkaṭa Mādhava has a strong leaning for historical explanations. The Yājñika explanations as such are practically non-existent in this work. He may, therefore, be assigned to the historcal school.

Ānanda Tīrtha.

He is also known as Madhva or Pūrna Prajña. He was born in 1255 A.D. and died in 1355 A.D. at the age of 80.

He has commented upon the first forty hymns of the Rg-Veda. His commentary is written in verses. It is very brief and clear in exposition. Some verses have not been explained in toto.

The commentary is Ādhyātmika in nature. The author regards Nārāyana as described in the Purusa

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1. Sarup, Introduction to Rgarthadīpikā, ~~ff~~.
2. "अथ ये ब्राह्मणार्थानां विवक्तारः कृतश्रमाः। शब्दरीतिं विजानन्ति ते सर्वं कथयन्त्यपि॥"
Rgarthadīpikā, Kārikā VIII.1.11.
Kārikās no. 8 to 15 as a whole may be seen.

3. Bhagavaddatta, HVL. Vol. I(2)

Sūkta as- as the central idea of the hymns of the Ṛg-Veda.[1] He has tried to follow this principle throughout his commentary. He is highly influenced by Paurāṇika mythology. He quotes from the Purāṇas as well as the Upaniṣads and other works.

Ātmānanda.

He has commented only upon the Asya-Vāmīya Sūkta (I,164) of the Ṛg-Veda. According to Max Muller he is earlier than Sāyaṇa. Bhagavaddatta places him in the 14 th c. V.S.

Ātmānanda was a great scholar. He had a wide knowledge of Vedic lit-erature. He says that he has given metaphysical interpretation of these Vedic verses because he felt that the commentaries of Skanda, Udgītha and Bhāskara had followed the Adhi-Yajña mode of explanation. The subject -matter of the Nirukta was Adhi-Daivata. There was thus no commentary giving metaphysical exposition of the Vedas. His work was meant to remove this draw-back. It had its basis in the teachings of the Viṣṇudharmottara.[2]

Ātmānanda is a follower of the Advaita School of Vedānta as propounded by Śaṅkara. His commentary is saturated with the doctrines of this school. In his comments on I,164. 46 he has tried to show that the subject-matter of the Vedas is the Supreme Soul. In the explanations of words like Agni he quotes several Vedic Mantras to show that such words in the Vedas stand for the Supreme Soul.

1. "स पूर्णत्वात् पुमान्नाम पौरुषे सूक्त ईरितः।
स एवाखिलवेदार्थः सर्वशास्त्रार्थ एव च॥"
Ānanda Tīrtha Ṛg-Bhāṣya P. 1.

2. "अधियज्ञविषयं स्कन्दादिभाष्यम्। निरुक्तमधिदैवतविषयम्। इदं तु भाष्यमध्यात्मविषयमिति। न च भिन्नविषयाणां विरोधः। अस्य भाष्यस्य मूलं विष्णुधर्मोत्तरम्।" Ātmānanda.

Haradatta.

He is the renowned author of the Kāśikā Vṛtti on the Aṣṭādhyāyī of Pāṇini and the Anāvila-Ṭīkā on the Āśvalāyana Gṛhya Sūtra. He has also written a commentary on all the Mantras of the Ṛg-Veda and other Vedas that have been quoted by Āśvalāyana in his Gṛhya Sūtra.[1]

From the colophons at the end of the first and the fourth chapters it appears that the author was known either as Haradatta Cakrapāṇi or that he had two names Haradatta and Cakrapāṇi. Dr. Raja considers Haradatta and Cakrapāṇi as two persons and the commentary under review as written by these two persons.[2] It is not possible to agree with Dr. Raja. The two portions ascribed to these two names have the same style, ~~techniquttechnic~~ technic, phraseology and views.

Pt. Śāmba Śiva Śāstrī places him in the 12th c. A.D.[3]

Haradatta's commentary is essentially sacrificial in nature. He appears to belong to the school of Skanda.

Vararuci.

Dr. Raja has discovered and edited a work known as the Vārarucaniruktasamuccayaḥ. It is a small work containing a commentary on 102 Vedic verses (two of these verses being mere repetitions - thus actually only 100 verses[4]) divided into four sections

1. A list of Ṛg-Veda Mantras so explained is given in Appendix V.

2. Preface the Vārarucaniruktasamuccayaḥ, PP. i.

3. In his Śanskrit introduction to the commentary.

4. cp. "कल्पैश्चतुर्भिर्व्याख्यातं मार्भूतमृचां शतम् ॥" A list of the Verses of the Ṛg-Veda explained in this work is given in Appendix VI.

called Kalpas. The colophon at the end of each of thes Kalpas ascribes the work to Vararuci, a mysterious name in Sanskrit literature. Nothing can, therefore, be said with definiteness about its date. All that we can say is that all the authorities cited are ancient ones. A close similarity of this work in method, in words used and in certain points discussed—with the Ṛg-Veda Bhāṣya of Skanda has been noticed by Dr. Raja.[1]

The title simply means that it is a collection of the interpretations of various Mantras. The author ~~prefudek~~ profusely draws upon and quotes the Nirukta of Yāska. " The book is in the nature of practical application of the Nirukta of Yāska to specific Vedic Mantras."[2]

The author can e not reconcile himself to the Aitihāsika explanation of Vedic verses. He thinks that the itihāsas or legends connected with Vedic Mantras are allegories only- They in reality denote some eternal phenomena.[3] He, therefore, explains Yama and Yamī of Rv. X,10.1 as

" यमी मध्यमस्थाना वाक्। यमश्च मध्यमस्थानः।"

He has some peculiarities. He considers Mitra as a god of Dyu-Sthāna. At some places he differs from recognised authorities like Pāṇini and the Uṇādi Sūtras.

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1. Introduction to Vārarucaniruktasamuccayaḥ.
2. ibid.
3. cp. "औपचारिकोऽयं मन्त्रेष्वाख्यानसमयः। नित्यत्वविरोधात्। परमार्थेन तु नित्यपक्ष एव इति नैरुक्तानाँ सिद्धान्तः॥"

Sāyaṇācārya.

Sāyaṇa stands unique in the field of Vedic exegesies as he is the only scholar who has written commentaries on all the four Vedas, the Taittirīya Saṃhitā, and all the important Brāhmaṇas and Āraṇyakas. According to Ananta, Sāyaṇa did not comment upon the later half of the Kāṇva Yajur-Veda.

The Atharva Bhāṣya, the only commentary on this Veda that has come down, was written after the completion of the commentaries on all the other three Vedas. The author himself says:-

"व्याख्याय वेदत्रितयमामुष्मिकफलप्रदम् ।
ऐहिकामुष्मिकफलं चतुर्थं व्याचिकीर्षति ॥"

Inspite of this statement one cannot help saying, as Dr. Surya Kanta has shown,[1] that the Sāyaṇa of the Ṛg-Veda is different from the Sāyaṇa of the Atharva-Veda. His introduction to this Veda is highly informative.

His Vedārtha Prakāśa is a detailed commentary on the Ṛg-Veda. It is preceded by a fairly informative and learned introduction. In this commentary Sāyaṇa has paraphrased each and every word in the text pointing out all grammatical peculiarities, giving etymologies of difficult and new words as far as possible. He also explains the liturgical application of each and every word. His comments are highly sacrificial. They are, at the same time, historical, physical, metaphysical as well as legendary. All these views about the meanings of Vedic words have been very sadly jumbled together. He perhaps wanted to effect a synthesis of all the various schools of Vedic interpretations as is done by Yāska. But Sāyaṇa utterly lacked the scholarship and originality of Yāska. He, therefore, failed miserably in his task. All that he could do was simply to collect together the explanations given

1. Vide his article 'Was the Commentator of the Atharva Veda identical with the Sāyaṇa of the Ṛgveda', Summary in Summaries of Papers XV. A.I.O.C, PP. 219.

by earlier commentators either in their words or in his own words. He has, of course, given proof of his wonderful mastery over the grammer of Pāṇini and the Pūrva Mīmāmsā.

His commentary acquired a great promimence in the last century. It was, then, the only commentary available to scholars who built the structure of the modern school of Vedic studies, started in the West, on this commentary.

Sāyaṇa is placed in the 14 th c.A.D.

Bhaṭṭo Ji Dīkṣita.

Bhaṭṭo Ji Dīkṣita, the renowned grammarian has written a Veda-Bhāṣya Sāra extending upto the first 12 Vargas of the first Aṣṭaka only. A comparison of this Sāra with the commentary of Sāyaṇa shows that it is a faithful summary of the latter.[1] The author has simplified the laborious commentary of Sāyaṇa by removing unnecessary details, by changing cases and by substituting simpler words for difficult ones. He seldom differs from Sāyaṇa.[2] This Sāra is remarkable for its grammatical discussions, in which the author does not hesitate to differ from Sāyaṇa. The author, however, adds practically nothing to our knowledge in the interpretation of the Ṛg-Veda.

Rāvaṇa.

He has been recognised as a Vedic

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1. cp. the admission of the author himself:
" माधवाचार्य रचिताद् वेदभाष्यमहार्णवात् ।
श्रीभट्टोजिदीक्षितेन सार उद्ध्रियतेऽधुना ॥"

2. e.g., in the interpretation of Agni in Rv.I,1.1; of Kavikratuḥ in Rv. I,1.5; and of Aṅgiraḥ in Rv. I,1.6.

commentator for many centuries past. Some identify him with Sāyaṇa. But Sūrya Paṇḍita, the source of our information about this commentator makes a distinction between Sāyaṇa and Rāvaṇa.[1] Dayānanda, too, distinguishes between these two commentators[2] though he has neither quoted Rāvaṇa nor has written any thing else beyond making a distinction between ~~him~~ him and Sāyaṇa. Since there is a close similarity between the comments of Dayānanda with the comments of Rāvaṇa ~~on the Verses preserved~~, it may be that he saw a larger portion of the commentary than which has been preserved to us for he could not have condemned Rāvaṇa only on the basis of these ~~remarks~~ comments. It may also be that he did not see even this portion. But it is less likely. ~~though there~~

No mss. of the commentary of Rāvaṇa has so far been discovered. His comments on 12 Mantras[3] of the Ṛg-Veda have, however, been preserved to us by Sūrya Paṇḍita in his Paramārthaprabhā Tīkā on the Bhagavadgītā. These comments[4] show that Rāvaṇa was a follower of the Advaita Vedānta as explained by Śaṅkara. The influence of Śaṅkara's teachings is fully manifested by the commentary at every step.

A copy of a Pada pāṭha of the Ṛg-Veda was said to have existed in the Lal Chand Library, Lahore before partition of the Punjab. In this Pada pāṭha Rāvaṇa differs from Śākalya in many places, e.g.,

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1. He writes: '' सायणभाष्यकारैरपि हि विकाभिप्रायेण बाह्यसंग्रामविषयो दर्शितः। रावणभाष्ये तु अध्यात्मरीत्याऽभ्यन्तरसंग्रामविषयो दर्शितः। वीरभाष्ये तूभयमपि।''

2. RBB. PP, 408. He writes: ''इति रावणोवटसायणा... etc.''

3. Their list is given in Appendix VII.

4. These comments have been collected in Appendix XII

he takes 'kuhakasya' in Rv. X,129.1 as one word against ' kuha / kasya ' of Śākalya. He analyses ' māsmaitādṛk ' as ' mā / asmai / tādṛk'.[1]

He is said to have commented upon the Yajur-Veda as well. No comments from this work have been preserved.

Nothing definite can be said about his date. There is a close resemblance between the comments of Ātmānanda with those of Rāvaṇa on Rv. I,164.20. Had the former known the latter he might have quoted him. Rāvaṇa can thus be roughly placed before Sūrya Paṇḍita but after Ātmānanda. Mr. H.G. Narahari places him ~~in the~~ earlier than the middle of the 15 th c. A.D.[2]

Sūrya Daivajña Paṇḍita.

Pt. Bhagavaddatta on the basis of the Paṇḍita's comments on seven verses of the Sāma-Veda classifies him in the commentators of the Sāma-Veda and imagines his commentary to be metaphysi-cal in nature.[3]

But ~~As I have shown in my article on~~ Sūrya Paṇḍita[4] ~~this author~~ can hardly be called a commentator in the sense in which Pt. Bhagavaddatta understands him to be. Sūrya Paṇḍita has commented upon ~~on~~ some passages selected from the Saṃhitās, the Brāhmaṇas, the Āraṇyakas, the Upaniṣads, the Sūtras and other works in support of his comments on the Bhagavadgītā. From the Ṛg-Veda he has selected 41 Mantras.[4] Since ~~This~~ this number exceeds the m number of passages selected and commented upon from the other Saṃhitās, I have classed him in the list of the commentators of the Ṛg-Veda.

1. Pt. Bhagavaddatta, HVL. Vol. I (2).
2. In his artisle on ' The dates of Caturveda Svāmin and Rāvaṇa' in the Adyar Library Bulletain 5, 1941.
3. HVL. Vol. I (2). 4. Summaries of Papers XV. A.I.O.C. PP. 37

Śrī V. Veṅkaṭa Rāma Śarmā is of the opinion that the comments on the verses of the Ṛg-Veda found in the Paramārthaprabhā Ṭika of Sūrya Paṇḍita are not by the author himself but are taken from the commentaries that have now been lost.[1] Such a supposition is unsound and uncritical. Whereever the author quotes other authorities he mentions their names. In the absence of any ascription by the author, therefore, we have no other way than to consider these comments by Sūrya Paṇḍit himself.[2]

Sūrya Paṇḍita has a leaning for the metaphysical explanations of the Veda Mantras. He believes that the teachings of the Vedas and the Bhagavadgītā are the same.[3] He is a follower of the Advaita Vedānta as expounded by Śaṅkara.

Bhagavaddatta has placed the author in or about 1590 V.S. (1433 A.D.).

Dyādviveda.

The Nīti Mañjarī of Dyādviveda is of no value for the interpretation of the Vedas. It is a copy of the comments of Sāyaṇa from which only the legendary explanations have been retained. The importance of this work lies in the large number of legends quoted and in the illustration of moral maxims ~~from~~ with Ved. Mantras.

It was compiled in 1494 A.D.

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1. Critical Studies on Kātyāyana's Śukla Yajur-Veda' P.38.
2. S.K. Gupta, ' Sūrya Paṇḍita Vedabhāṣyakāra Ke Rūpa Men' Summaries of Papers XV A.I.O.C. PP.37.
3. cp. the author's remarks: ''साक्षाद् वैकुण्ठवाचो निज-भजनवतां मुक्तिहेतोः प्रवृत्ताः। सर्वाम्नायाश्च गीताः सततमथ गिरो वा वियुक्ता बभूवुः॥ ता एकत्रानुयोक्तुं सुरसरित इवान्तर्नियुक्तो विनेत्रा देवेनानन्दः प्रवृत्तोऽस्म्यहमिह भविता तावताहं कृतार्थः॥"
Introductory Verses 7&8. P. 12.
Also cp. "ततो गीताभाष्यं निखिलनिगमार्थैकनिलयम्।" P. 1327.

Gomatī Dāsa.

His commentary on the first Aṣṭaka is said to be with Dr. C.K. Raja.[1] Nothing else is known about him.

There have been several other commentators of the Ṛg-Veda. Names of some like Lakṣmaṇa, Dhānuṣka Yajvā and others have been preserved. Specimen passages from the commentaries of Ānanda Bodha Bhaṭṭa and Mudgala havw been collected in Appendix XIII.

Commentators of the Sāma-Veda.

Mādhava.

He is generally referred to as Mādhava Vivaraṇakāra. He is the son of a Nārāyaṇa. Dr. Raja considers this Nārāyaṇa to be identical with Nārāyaṇa, the collaborator of Skanda Svāmin. His supposition is further supported by the close similarity in wording, in method and in ideas between the introductory portion of Madhava's commentary with the corresponding portion of the commentary on the Ṛg-Veda by Skanda. Mādhava refers to a Ṛg-Bhāṣya. It may perhapøs be the same as the commentary by Skanda. Dr. Raja, therefore, places the author in the 7th c. A.D.[2]

His commentary is available only on the Pūrvārcika. The commentary is not very much different from other medieval commentaries. It is nevertheless very simple and lucid. It is free from the verbosity and unnecessary grammatical and sacrificial details that are met with in the work of Skanda.

1. V. Veṅkaṭa Rāma Śarmā, ' Critical Studies on Kātyāyana's Śukla Yajurveda Prātiśākhya ', PP.38.
2. Preface to the Sāma-Veda Saṃhitā, PP.xiii.

Gomatī Deva.

His commentary on the first Aṣṭaka is said to be with Dr. C.K. Raja.[1] Nothing else is known about him.

There have been several other commentators of the Ṛg-Veda. Names of some like Lakṣmaṇa, Dhānuṣka Yajvā and others have been preserved. Specimen passages from the commentaries of Ānanda Bodha Bhaṭṭa and Mudgala have been collected in Appendix XIII.

Commentators of the Sāma-Veda.

Mādhava.

He is generally referred to as Mādhava Vivaraṇa-kāra. He is the son of a Nārāyaṇa. Dr. Raja considers this Nārāyaṇa to be identical with Nārāyaṇa, the collaborator of Skanda Svāmin. His supposition is further supported by the close similarity in wording, in method and in ideas between the introductory portion of Mādhava's commentary with the corresponding portion of the commentary on the Ṛg-Veda by Skanda. Mādhava refers to a Ṛg-Bhāṣya. It may perhaps be the same as the commentary by Skanda. Dr. Raja, therefore, places the author in the 7th c. A.D.[2]

His commentary is available only on the Pūrvārcika. The commentary is not very much different from other medieval commentaries. It is nevertheless very simple and lucid. It is free from the verbosity and unnecessary grammatical and sacrificial details that are met with in the work of Skanda.

1. V. Venkata Rāma Sarmā, 'Critical Studies on Kātyāyana's Śukla Yajurveda Prātiśākhya', PP.38.
2. Preface to the Sāma-Veda Saṃhitā, PP.xiii.

Bharata Svāmin.

The name of his father was also Nārāyaṇa. He appears to have lived about a century earlier than Sāyaṇa.[1]

His commentary extends upto some portions of the Uttarārcika.[2] It is very brief. The author has made full use of the commentary by Mādhava Vivaraṇa-kāra. It does not differ much from the commentary of Mādhava, and is on the same lines as the Chāndasika Vivaraṇa.

Guṇa Viṣṇu.

In his ChāndogyaMantra-Bhāṣya he has explained many verses of the Sāma-Veda. Some of them are common to the Ṛg-Veda.[3] These comments are simple and brief.

Commentators of the Śukla Yajur-Veda.

Śaunaka.

The commentary on chapter XXXI of the White Yajur-Veda in the Mahārāṣṭra recension of the commentary of Uvaṭa is ascribed to Śaunaka.[4] No more comments by the author are available.

This commentary has a touch of Vedānta. The influence of Vaiṣṇavism is apparent at some places. There is a blending together of the etymological and metaphysical modes of explaining the Vedas. In the opinion of the author the purpose of the Puruṣa Sūkta is to attain salvation.

Uvaṭa.

He lived and wrote in the first half

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1. G. Srinivasa Murti and C.K.Raja in their introductions to the Sāma-Veda Saṁhitā.
2. A list of the Ṛks. upto Ṛv. VII,61,2 explained by both Mādhava and Bharata Svāmin in the Pūrvārcika is given in Appendix IX.
3. A list of such verses of the First Maṇḍala is given in Appendix XI.
4. Cp. 'अस्य भाष्यं शौनको नाम ऋषिरकरोत्।'

of the 11th c. A.D. His commentary is available on the whole of the Yajur-Veda except a few verses. His commentary is mainly sacrificial in nature though at times he gives metaphysical explanations also. He is led astray by Paurāṇika Mythology to such a great extent that he has found a description of the various incarnations of God in Yv. V,20.[1]

Dr. Raja makes him a commentator of the Ṛg-Veda as well[2]. Mr. K.C. Chattopadhyaya has not been able to agree with this view.[3] Dr. Raja has no cogent arguments to offer in support of his view.

Gauradhara.

He is placed about 1350 S.V. (1293 A.D.) by Pt. Bhagavaddatta.[4] His commentary was known as Veda Vilāsa Ṛjuvyākhyā.[4] A mss. of a Ṛjuvyākhyā in Baroda[5] contains a commentary on chapters 29 to 31 and chapters 38 to 40. Nothing else is known about the author.

Mahīdhara.

He wrote his Mantramahodadhi in 1645 V.S. i.e., in 1588 A.D. Dr. L. Sarup has pointed out that the mss. of Mahīdhara's other works are dated 1630 to 1640 V.S.[6] The commentator, therefore, must have lived in the

1. Bhagavaddatta,HVL. Vol.I (2).
2. A.I.O.C. V,PP. 280 - 281.
3. A.I.O.C., IX, PP.137 (ft.)
4. HVL. Vol. I (2).
5. MSS. no. 10600.
6. Grierson Commemoration Volume, Sarup on Uvaṭa and Mahīdhara.

later half of the 16th c. A.D. Mr. P.K. Gode places him between A.D. 1530 and A.D. 1610.[1]

His commentary is mainly an amplified version of the commentary of Uvaṭa. Occasionally Mahīdhara differs from Uvaṭa in so far as he gives additional explanations. Some of the grammatical points discussed by Mahīdhara show that he had a good knowledge of Pāṇini.

Anantācārya.

He refers to Sāyaṇa and Holīra Bhāṣya. He, therefore, appears to have written about the year 1643 A.D. His commentary runs on the later half of the Kāṇva Yajur-Veda Saṃhitā.[2] He is a follower of Sāyaṇa in his commentary.

His commentaries on other Vedic works like the Śatapatha Brāhmaṇa are also available.

Commentaries by Kālanātha, Halāyudha, and Devapāla have very little original in them. They make no advance in our knowledge of Vedic exegesies.[3]

Commentators of the Taittirīya Saṃhitā.

This Saṃhitā contains the the Brāhmaṇa portion along with the Mantra portion It, therefore, properly falls in the domain of the

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1. Annals of Bhandarkar Oriental Research Institute 21, 1939-40; Vedic Bibliography (Dandekar), PP.5, Entry 11.

2. cf. "व्याख्याता कण्वशाखीयसंहिता पूर्वविंशतिः।
माधवाचार्यवर्येण स्पष्टीकृत्य न चोत्तरा॥
अतस्तां व्याकरिष्येऽहमनन्ताचार्यनामकः॥"

3. Specimen passages from the commentaries of Kālanātha and Devapāla are given in Appendix XIV.

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Anantadeva.

He refers to Sāyaṇa and Mahīdhara.

He, therefore, appears to have written about the year 1643 A.D. His commentary runs on the later half of the Kāṇva Yajur-Veda Saṃhitā.[2] He is a follower of Sāyaṇa in his commentary.

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1. Annals of Bhandarkar Oriental Research Institute 1939-40; Vedic Bibliography (Dandekar), pp.5, Entry 11.
2. [illegible]
3. Specimen passages from the commentaries of Kālanātha and Devapāla are given in Appendix XIV.

Brāhmaṇas. But it is treated here separately as it contains the Mantra portion as well.

Kauśika Bhaṭṭa Bhāskara Miśra.

He is the only commentator of note on this Saṃhitā. His commentary is called Jñāna Yajña. It is on the whole sacrificial in nature though at times metaphysical or spiritual explanations are also met with. This commentary is more useful than that of Sāyaṇa. It is unique in the exegesies of the Taittirīya Saṃhitā.

The author is placed in the 10th c. A.D. He is a good scholar of Vedic literature. He quotes several earlier authorites.

The names of several other commentators like those of Kuṇḍina, Gūhadeva, Bhava Svāmin, Kṣura, and Bāla Kṛṣṇa are referred to. The commentaries of Veṅkateśa on the last three Kāṇḍas and of Śatrughna are not original ones. Haradatta's commentary on the Āpastamba Mantra Pāṭha is a good one. It is also sacrificial like the other commentaries of the period.

Commentaries of the Brāhmaṇas.

About a score of commentaries are available on the different Brāhmaṇas. The earlier ones merely paraphrase the texts. The later ones, no doubt, explain the texts at length but they are badly in the grip of theological bias of the degenerated Vedic religion and the influence of Paurāṇika Mythology which is altogether foreign to the Brāhmaṇas. They have failed to unfold the mystery behind the allegories of the Brāhmaṇas. They have not been able to lay open the many treasures of knowledge that exist in these ancient texts. They, therefore, deserve no more treatment.

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Commentators of the Nighaṇṭu and the Nirukta.

Devarāja.

He is the only known commentator on the Nighaṇṭu ~~who is known to us and~~ whose work has come down to us. In his commentary he ~~xxx~~ has explained all the words of the Nighaṇṭu. There is very little originality in this work. It is mostly a collection of the explanations of earlier writers.

Dr. C.K. Raja has placed Devarāja befpre Sāyaṇa. Dr. L. Sarup assigns him to the beginning of the 14th c. A.D.

Skanda-Maheśvara.

There is a commentary on the Nirukta assigned to Skanda-Maheśvara. A comparison of this commentary with the Ṛg-Bhāṣya of Skanda clearly indicates that the explanations of common ~~xxxx~~ verses of the Ṛg-Veda are almost the same in both the works. The differences are minor. Skanda is, therefore, the author of this work.

Some of the chapters of this work are ~~xxx~~ascribed to Maheśvara alone. He appears to have been a co-worker of Skanda. The chapters written by each have been ascribed to them individually.

This commentary, too, is sacrificial in nature. The authors are of the opiniom that every Vedic Mantra should be explained in the three ways pointed out by Yāska.[1] They also believe that the itihāsas or legends connected with the Mantras are not worldly and perishable. They refer to eternal

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1. cf. "सर्वदर्शनेषु च सर्वे मन्त्रा योजनीयाः। कुतः स्वयमेव भाष्यकारेण सर्वमन्त्राणां त्रिप्रकारस्य विषयस्य प्रदर्शनाय अर्थं वाचः पुष्पफलमाह इति यज्ञादीनां पुष्पफलत्वेन प्रतिज्ञानात्।"

objects.[1]

Durga.

Durga's commentary is written in an archaic style. Dr. L Sarup places him in the beginning of the 14th c. A.D.

Durga is an independent thinker. He does not hesitate to criticise Yāska. He believes that the Vedic legends are eternal and not historical.

A few lines of the Nirukta Vārtika have also been preseved in some quotations. Bhagavaddatta enlists Śrīnivāsa[3] also in the commentators of the Nirukta. Devarāja, however, mentions him as a Vedic commentator.

The Modern Period.

The medieval period of Vedic studies came to a close with the establishment of the Muslim power in India. The religious bigotism of the Muslim rulers offered no chance for Vedic scholarship to make any new contributions. All further progress ~~was~~, therefore came to a close.

The British became very powerful in India in the later half of the 18th c. A.D. Peace once again began to return. The officers of the East India Company felt the necessity of a knowledge of Indian customs and religious beliefs for governing the country well. The christian missionaries also felt the necessity of acquiring a thorough knowledge of Indian religion and literature. Their primary aim was to find faults with

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1. cp. " एवमाख्यानस्वरूपाणां मन्त्राणां यजमाने नित्येषु च पदार्थेषु योजना कर्तव्या। एष शास्त्रे सिद्धान्तः।... औपचारिको मन्त्रेष्वाख्यानसमयः परमार्थेन तु नित्यपक्ष इति सिद्धम्"। And " सर्वे इतिहासाश्चार्थवादमूलभूताः। ते चान्यपरा विधिप्रतिषेधशेषभूताः। अतस्ताननादृत्य स्वयमविरुद्धं नित्यदर्शनमुपोद्बलयन्नाह — मेधा इति नैरुक्ताः।"

Hindu scriptures and to misrepresent them so as to attract ignorant persons to the fold of christianity. With this purpose they devoted themselves to the study of Sanskrit. Some of the officers of the Company also did so. One of them Sir William Jones inaugurated a new era in the history of Sanskrit studies by founding the Royal Asiatic Society of Bengal in the year 1784 A.D.

Henry Thomas Colebrooke was the first man to give a definite and reliable information about the Vedas in 1805 A.D. In spite of his best efforts he failed to form a correct view about ~~the Vedas.~~ them.

The foundations of the comparative study of the Vedas with the Avesta were laid by Eurgene Burnouf.

Rudolf Roth is the most remarkable figure of this period. He is the founder of the modern ~~xxxx~~ School of Vedic studies. He criticised both Yāska and Sāyaṇa and rejected them as unreliable. He started to study and to interpret the Vedas with the help of the inductive and historical method.

The road to Vedic studies was, thus, prepared. Scholars in large numbers came to travel on it. They have made valuable contributions ~~in~~ to various branches of Vedic studies. The chief feature of ~~xxx~~ this age is that the activity and progress ~~in this period~~ covers many branches like the religion, language, cosmology and mythology of the Vedas.

Some works have also been produced in the field of Vedic exegesies proper. Grassman and Ludwig were the pioneers in this field. But they have failed to interpret many a hymn of the Rg-Veda correctly. Many times they propose fanciful and absolutely wrong interpretations and emandations. A.A. Macdonell has left a translation of the hymns

addressed to Uṣas only in more or less final form. Wilson ~~has~~, of course, has translated the whole of the Ṛg-Veda but his translation is based upon the commentary of Sāyaṇa, and as such it makes no~~n~~ advance in the interpretation of the Ṛg-Veda. Mr. Griffith, though, has followed a path different from that of Sāyaṇa and has given his renderings of many words based on their philological and historical study, his translation is not much different from that of Sāyaṇa. For all practical purposes it can be classed with the commentary of Sāyaṇa. In several cases Mr. Griffith has bitterly failed in his attempt. At times his departure from~~n~~ Sāyaṇa has tended towards greater obscurity than is found in the rendering of Sāyaṇa. There have been several other translations of the Ṛg-Veda. ~~in~~ None of them differs much from the commentary of Sāyaṇa.

Study of individual words with a view to fix their meanings ~~that they could originally have~~, has also been very popula. These studies are based on the investigations of modern philology. The~~y~~ underlying principle of all such studies is that a word can have only one sense. This does not appear to be a sound principle. We shall take it up later on.

These studies have also been vitiated by a neglect of the cultural back-ground of the words studied. No word can be isolated from its culture. As soon as it is done it becomes dead. ~~and~~

No commentaries on the Indian style except those of Dayānanda were produced in this period. We shall discuss its merits at length in ~~gr~~ later chapters. His work, however, is remarkable and has not yet been surpassed in merits by any other work. It is quite different from the medieval commentaries and modern translation which are essentially the ~~same~~ same as the medieval commentaries.

II. Ancient Schools of Vedic Interpretation.

The various Śākhās of the Vedas differed from each other in some cases minutely and in some cases vitally as well as widely. These differences must have been due to the individual taste, theological beliefs and practices and level of learning of the originators and of the teachers-in-charge of those schools. Apart from textual differences, the differences in explanation of those texts and their theological application must have been very prominent. What these differences were it is impossible to suggest under the present state of our knowledge.

In the Brāhmaṇas and the Upaniṣads the verses from the Vedas have been explained mostly with reference to the sacrifice and metaphysics respectively. Other types of explanations, also, are found. The Brāhmaṇas do not lack legends and historical stories in connection with Vedic Mantras. Numerous physical explanations are met with. Etymologies are very common. Inspite of such a variety of interpretation of Vedic words and Vedic verses no attempt has ever been made to reduce them to different schools. The modern scholars summarily accept that the sole purpose of the Brāhmaṇas is ritual and they treat all Vedic explanations given in the Brāhmaṇas as sacrificial. But the Brāhmaṇas do contain much material that is not sacrificial. They have preserved to us some reminiscences of the various types of explanations that must have been current in the days of Śākhās. To cite an example; the Śatapatha Brāhmaṇa gives us some glimpses of etymological, sacerdotal, historical or legendary and metaphysical as well as physical explanations. The Brāhmaṇa does not hesitate to include in its body such diverse views. It indicates that the differences in such explanations were neither of principles nor of a vital nature. There

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was an essential unity behind them. This is further supported by the unity underlying behind the various schools of Vedic interpretation mentioned in the Nirukta as we shall presently see.

The Pada texts were named after the names of their authors. The differences in the various Pada texts of the same Saṃhitā could only be in the nature of differences in the analysis of certain words and consequent difference in their meanings. There could not have been vital differences calculated to allot them to particular schools of Vedic interpretation. The differences in these texts must have been completely individual and in matters of details only and not in principles.

It is only the Nirukta where several schools of Vedic interpretation have been clearly mentioned and quoted for their views. These schools are: (i) the Adhidaivata (ii) the Adhyātma (iii) the Ākhyāna Samaya or the Aitihāsika (iv) the Naidana (v) the Nairukta (vi) the Parivrājaka (vii) the Pūrve Yājñika and (viii) the Yājñika. Camūpati makes this number ten by including the Vaiyakaraṇa school and taking the Ākhyāna and the Aitihāsika schools as two separate schools. He has also changed the names of the Adhidaivata and the Adhyātma schools to Ātma Pravāda and Ārṣa.[1] The Vaiyākaraṇas do not appear to have maintained a separate school of Vedic interpretation. Yāska's remark that the science of etymology is a completion of grammar[2] and that etymologies should not be explained to one who is not a Vaiyakaraṇa[3] clearly show that Yāska does not consider the grammarians as different from the etymologists. Similarly, Yāska by

1. Yāska Yuga, PP. 11.

2. Nirukta I, 15. cp. 'तदिदं विद्यास्थानं व्याकरणस्य कार्त्स्न्यम्।'

3. N. II, 3. cp. 'नैकपदानि निर्ब्रूयात् । नावैयाकरणाय।'

using the word Ākhyāna in the sense of Itihāsa in N.XI,34 and other places impresses that he considers these two words as synonyms.[1]

Yāska deals ~~at length~~ with the Aitihāsika or the Ākhyāna school at length along with the Nairukta school to which he himself belongs. His treatment of other schools is very scanty.

The ~~Xkik~~ Vaiyākaraṇas have been ~~refer~~ referred to in N. I,12 and in IX,5. In I,12 the point at discussion is the origin of nouns. The etymologists believe that all nouns are derived from roots. Some of the grammarians do not contribute to this view. Yāska's words ' Vaiyākaraṇānāṃ caike' suggest that there were two sections among the grammarians on this point. One of them, perhaps, the major one agreed with the etymologists. The word ' eke ' can lead to this conclusion only. In IX,5 the formation of ' maṇḍūka' is discussed. The grammarians derive it from √ maṇḍ where as the etymologist derive it from √ masj , √mad or √ mand. The grammarians attach more importance to form than to matter or sense. The etymologists attach due importance to both with particular emphasis on the sense of the word in question. In XIII,9 ~~their~~ view of the grammarians about the explanation of the words ' catvāri vāk '[2] is given. It is the same as given by Patañjali.

It is, therefore, evident that the differences between these two schools were the relative importance of sense or form in the derivation of a word and that a section of the grammarians did not accept the view of the etymologists that all nouns are derived from roots. One of the Nairuktas also appears to have differed on this point.[3] It is not plain from the text of Yāska

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1. Priya Ratna Ārṣa, Veda meṃ itihāsa nahiṃ hai, PP. ca- jha.
2. Ṛv. I,164.45.
3. He is Gārgya.

whether these dissenters denied this proposition only in the case of proper names or only in the case of nouns used in the classical Sanskrit alone or in the case of certain nouns used in the Vedic language, ~~also~~. Whatever the case may have been, the grammarians were agreed to the etymologists on vital points in the matter of Vedic interpretation.

The Naidānas have been quoted in N. VI,9 and VII,12. In VI,9 they hold that a ' syāla' is so called because he becomes near on account of his relationship.'[1] The Nairuktas derive it as syāt lājān āvapati ' he sows parched grain from a winnowing basket.'[2] In VII,12 the Naidānas derive the word ' sāma' ~~from~~ as rcām samam mene ' he thought it equal to the stanza'.[3] The Nairuktas, on the other hand, derive it as sammitam rcā ' measured out by the stanza'[4] or from √as to throw. This school, thus, agreed in two main principles with the Nairuktas. It believes in deriving nouns from certain roots laying special emphasis on their sense. Of course, they appear to have believed in some original sense of words which in some cases undergo changes on account of long use, change in customs and environments. They appear to have been the Semantists[5] of ancient India. Inspite of such a difference in their approach to the problem the results do not appear to have been substantially different from those of the etymologists.

The Parivrājakas are mentioned in

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1. cp. ' syāla āsannah samyogena.'

2. Sarup's translation.
3. Sarup's translation.
4. Sarup's translation.
5. Dr. Sarup has translated the word Naidānah as '' they who are well-versed in primary causes'' in N. VI,9 and by '' they who are well-versed in Vedic metres'' in N. VII,12. He has not been able to give a consistent translation in these two places. How could the same name denote two sets of scholars who were not necessarily identical? The correct translation in both these places should be ' those who explain words with reference to their original sense.'

N. II,8 on the interpretation of ' bahuprajāḥ nirṛtim āviveśa! [1] Their name indicates that they must have been wandering ascetics. They had a metaphysical outlook. It was natural. Their stand about the principles of interpretation does not appear to have been different from that of the etymologists. The results arrived at by them in interpreting a Mantra do not appear to have been very different from those arrived at by other schools especially the etymologists. In most cases they must have been identical with those arrived at by the etymologists. Their metaphysical outlook must have had some influence on their etymologies, ~~as well~~ some of which must have differed from those of the etymologists. Yāska has noted only one case. In his opinion no other differences were noteworthy.

The Pūrve Yājñikas have been quoted in N. VII,23. They regard Vaiśvānara as Āditya. Their arguments are ritualistic in nature. They appear to have explained Vedic verses with reference to their application in sacrifice and the ceremonies connected with it. They, thus, had a leaning towards ritualistic explanation of Vedic verses. They might have belonged to the orthodox school of the Yājñikas who probably did not attach too much importance to the outward form of the sacrifice. They did not appear to have explained many verses in terms of sacrificial technic. Yāska has supplied such a scanty information that nothing can be said with certainty.

The Yājñikas have been mentioned in N. V,11; VII,4; XI,29;31;42; and 43. In V,11 their explanation of ' sarāṃsi triṃśatam' and other words[2] is quoted. The Yājñikas hold that

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1.Rv. I,164.32.
2. RV. VIII, 77.4.

the words Anumati and Rākā both mean the last day of the bright fortnight[1] and that the words Sinīvālī and Kuhū both mean xx the last day of the dark fortnight.[2] They translate ' gauh' in Rv. I,164.41 xx as ' gharmadhug' (giver of warm milk),[3] i.e., a sacrficial cow.[4] Their explanations are thus sacrificial.

They also hold that the deity of a Mantra which has not been used x in sacrifice and for which no deity has been specified has Prajāpati as its deity.[5]

The Yājñikas thus represent a school with elaborate sacrificial details and ceremonies. They are thoroughly sacerdotal in their outlook and can see nothing else than sacrificial details in Vedic verses. They appear to be the xxxxxx predecessors of the later Mimāṃsakas. They have been distinguished from the earlier Yājñikas which fact forcibly leads to the conclusion that the elaborate details of sacrificial ceremonies and sacrificial explanation of the verses of the Vedas is of later origin and hence was not acceptable to the earlier school. Yāska's treatment of this school shows that these ritualists differed from the etymologists in restricting the Vedic verses to sacrifice only. There appears to have been a complete agreement between the two schools in regard to other general principles of Vedic interpretation.

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1. N.XI,29.
2. N.XI,31.
3. ~~N.XI,42;43.~~ Sarup's translation.
4. N. XI,42;43.
5. N.VII,4.

In the Supplement (N.XIII,9) the views of the schools of Ārṣa' and Ātmapravāda have been quoted. The former appear to have been metaphysical in their explanations. The later appear to have an influence of natural sciences on their outlook and interpretations. They have explained Rv. I,164.45 with reference to men and beasts. The views of another school of Ācāryas under the words 'eke' have also been quoted at the same place. They appear to belong to the ĀtmaPravāda school for they have explained Rv. I,164.45 with reference to birds, reptiles and men. The Ātmapravāda, thus, must have been identical with the Adhidaivata school.

The Aitihasikas have been quoted in N. II, 16; XII,1 and XII,10. They hold that Vṛtra is Tvāṣtra Asura(II,16); the two Aśvins are Rājānau Puṇyakṛtau (XII,1); the word 'mithunā' in Rv. X,17.2 refers to Yama and Yamī. The legend quoted in N. XII,10 gives the impression that Vivasvān, Saraṇyū, and Aśvinau are historical personalities.

The Ākhyāna Samayaḥ has been quoted in N. VII,7. This school believes that the description of Vedic deities found in the Mantras is figurative only. They are not real historical beings or persons having hands and feet and performing certain actions. In their opinion the anthromorphic traits of Vedic deities are nothing but personifications of various phenomena going on in the Nature.[1] This school, thus, must have explained Vedic descriptions in the form of allegories and legends. There appears to be no other difference between the Ākhyāna Samayaḥ or the Aitihāsika school and the Nairukta school.

1, cp. 'अपि वा पुरुषविधानामेव सतां कर्मात्मान एते स्युः । यथा यज्ञो यजमानस्य । एष चाख्यान-समयः ।'

Besides these references several itihāsas and Ākhyānas have been narrated by Yāska in connection with his interpretation of Vedic verses. The purpose of these Ākhyānas is that Yāska wishes to impress upon the students of etymology that these Ākhyānas or itihāsas should not be treated in their literal sense but should be taken as figurative descriptions. They are not real history but are mere allegories. As such there remains practically no difference in the interpretation of the Nairukta and the Aitihāsika schools. But in due course of time the real significance of what Yāska intended to convey was forgotten and the legends connected with the Mantras to bring home the points discussed in those texts were taken as real facts. The mistake committed by the medieval commentators was repeated and vehemently defended by the originators as well as the followers of the modern school of Vedic studies. It was only Dayānanda who after several centuries pointed out where the mistake lay and what was the real sense behind these allegories.

The school of etymologists is represented by Yāska himself. The followers of this school hold that all nouns can and should be derived from roots according to certain principles. These derivations were not to be made for the purpose of intellectual exercises but had a definite purpose behind them. This purpose was that all nouns should be explained with reference to their derivative sense as far as the Vedic Mantras are concerned.[1] This fundamental position of the etymologists was put into the back-ground by the medieval commentators. Even Dr. L. Sarup could not leave the track of the medieval scholars and ~~had to~~ translated the explanations of Vedic Mantras given by Yāska in the Nirukta much against the intentions and principals of the etymologists. Dayananda alone had the courage to point out this fundamental mistake committed by the

1. Vide Yāska's remark "अथापीदमन्तरेण. ..." (N. I,15) at the close of the discussion on the derivative nature of nouns.

medieval scholars.

The several schools of Vedic interpretation cited by Yāska are thus agreed on the main principles of interpretation of the Vedas. Their differences are not vital. They depend on the outlook of the followers of a particular school so far as the explanation of a Vedic Mantra ~~mf~~ or a Vedic word was concerned. Such differences in details or explanations were bound to arise. The typical example ' the sun is set' given by the Rhetoricians would make the point clear. Just as the various interpretors of this sentence will not differ in the literal sense of the sentence but would differ vitally in their explamation of the significance of this simple sentence similarly the various schools were agreed with the Nairuktās on the general principles and consequently in the literal interpretation of the sacred texts but they differed in their explanations ~~where they followed~~ which were influenced by their individual outlook.

With the passage of time Vedic studies declined. With this decline the unity of these schools and the underlying significance of their explanations was misunderstood. A blending of all the schools was effected by those scholars who wanted to show that their was no difference in all those schools. All was safe so far as the motive was concerned but the lack of proper understanding on the part of these scholars resulted in disaster. All the schools irrespective of the shades of differences in their explanations were merged into one school which I have termed the medieval school represented by Skanda and Mādhava Bhaṭṭa. The new school was a complete metamorphosis of the ancient schools and was beyond all recognition to an ordinary man. The climax of this mis-blending is found in the commentary of Sāyaṇa. It is this Sāyaṇa who is regarded as a traditional commentator and is followed for all practical purpose by the modern school. Mr. T.V. Kapali

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Sastry has rightly observed:

" Here again is a misconception or an ambiguity concerning what is called the traditional interpretation of Sayana. What is the tradition that was handed down to Sayana, which he maintains in his interpretation of the Rigvedic hymns? Or, is it meant by the term the tradition that he himself started and that has been handed down to us through his commentary in the Riks? Such a question arises because when we go through his Rig-bhashya we find him maintaining a variety of traditions coming down from different schools of learning. He maintains mostly the ritualistic tradition that the Mantras are meant for sacrificial purposes, with great zeal, very often at the cost of a straight rendering of the text. But the Brahmanas, the original ritualistic scriptures themselves do not claim to be treated as the Vedas in the main of which the Mantras are a part having their place in the rituals. In scores of places Sayana in his commentary maintains the Vedantic tradition, the Pauranik tradition and other Shastric traditions without making any serious attempt to take notice of the discrepancies in his writings, much less to reconcile them at all. An instance may be cited to show that Sayana while endeavoring to expound the Riks in consonance with the tenets of the ritualist clean forgets that according to the latter there can be no mention of any actual historic occurence in any portion of the Vedas, since they are eternal -- every sentence, every word, every syllable. Again, when Sayana finds certain hymns clearly symbolic or containing allegorical allusions, he explains them in a quite simple way making references to minutiae of certain rites that are meant and ought to be so understood and avoids to mention any other possible significances of the Riks in question. He was quite aware of the fact that the ritualists were

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just one of the three main interpreters of the Vedas and this is clear when he occasionally quotes Yaska making references to a threefold interpretation of the hymns of the Rigveda. When he gives us alternative meanings of words or verses, which he often does, it is obvious he does so as a scholar, with a certain indifference to the acceptance of the alternative meaning if it does not fit in with a sacrificial context. What then is the tradi tion he himself received or he has left behind? It is a jumble of traditions that w e find registered in his commentary, as has been stated already, although of course he started his work with the avowed object of demonstrating that the Riks are ancillary and indispensable to the ceremonial rites of Vedic sacrifices. ....But he made his choice and sided with the ritualist supporting not fully, but to some extent, the Mimamsakas and wrote the commentary. The ritualistic tradition of Vedic religion was there long before him and he imbibed its spirit. That is not the same as to say -- and it will be a travesty of truth --, that that was also the tradition in regard to the interpretation of the Riks. If there was any tradition, it was the threefold interpretation of the Riks to which Yaska draws our attention. But Sayana's work has left us a new tradition that the Riks are to be interpreted only in one way and that is the way of the ritualist. The ancient tradition of a threefold interpretation has been thoroughly eclipsed, if not wiped out of the memory of Indian Vedist for the last time and for good."[1]

Inspite of such a decline of Vedic studies the correct method of interpretation and the threefold way of explaining the Riks were not altogether forgotten. Some rays of light were continuously flowing. Virajānanda received them from his Gurus headed by Pūrnāśrama Svāmin. Dayānanda received them from Virajānanda and revived the ancient school.

1. AHA,5.

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III Conditions of India in the Nineteenth Century.

Conditions in India at the time of the birth as well as at the time of the commencement of the mission of Dayānanda in the Nineteenth Century were very gloomy and disappointing. The political power was passing into the hands of the British. The Moghal, the Mahratta and the Sikh powers had declined. The political map of India at that time was not much different from what it was in the prime of the British rule. " Anarchy and chaos prevailed in many places. Kathiawar was partly under the Gaikwar of Baroda and partly under the Peshwas of Poona and paid tributes to them both. British influence, however, had begun to predominate in Kathiawar." 1

The pure, ancient and simple Vedic religion was vitiated by several new sects based on an individual's fancies. The place of jñāna (knowledge), karma (actions), and upāsanā (worship) of the ancient Vedic religion was occupied by un-Vedic faiths, Tāntric practices of charms and incantations and the worship of the dead and the inanimate. The knowledge of the highest reality had vanished. The five great sacrifices of the Vedic ritual were abondoned. People devoted themselves to Māraṇa, Mohana, Uccāṭana and Vaśīkaraṇa. They had accepted the Pañca Makāropāsanā. The worship of the Almighty God was left. Various gods and godesses were invented and invoked. The sacred shrines were full of characterless and illiterate priests intoxicated by the use of drugs like bhanga, and carasa. The people had accepted some places as Tīrthas[2] in place of the Ācāryas.[3]

1. LDS.PP.3
2. An object that helps a man to cross the ocean of world.
3. A teache who imparts instructions in the Vedas. See M.II,140.

" During the Mahratta supremacy in Kathiawar, the Mahrattas being worshippers of Siva' Saivism spread in the province. Vithal Raodeoji, a devoted follower of Saivism built hundreds of Siva temples in the province........ At the time of Mulshankar's birth, Tankara was under Seth Gopal Madhol Narayana of Baroda, who was a devoted votary of Siva. And as he held charge of the Tankara Taluka for thirty years, Saivism had become firmly established in that territory. .... Side by side with Saivism, there flourished in Gujrat, Vaisnavism of Vallabhacharya and the Swaminarayana faith. While the Brahmin and the state officials worshipped Siva, the Mahajans, Lohanas and Bhatiyas were followers of Vallabha; the Kumbhi and other lower classes followed the Swaminarayana faith. As only a small part of Kathiawar had come into British possession, Western education, culture and manners, made little impression on the people. Kathiawar remained much longer under the deadening influence of religious superstition and ignorance than other parts of the country. The loose character of the Gosains of the Vallabhacharya sect weakened the hands of morality, in the whole of Gujrat. And the greed and thirst for money of the Mahants of the Swaminarayana faith made the people petty-minded. Infanticide practised by the Yadava or Judeja Rajputs of Kathiawar made the province of Gujrat infamous." 1

Mrs. Sinclair Stevenson is of the opinion that at this time the Sthānakavāsī sect of the Jains was very powerful in the Morvi state. In reply to a letter addressed to her by Mr Farquhar she writes:-

" Tankara is fourteen miles south of Morvi,

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1. LDS.,PP.3 -4.

and about twenty-three miles north of Rajkot. In the thirties, the father of the present Thakur Saheb of Morvi was ruling. He was very devoted to a certain Sthānakavāsī monk, and the Prime Minister also was a Sthānakavāsī; so that the sect was then very powerful and influential in the Morvi state. All monks and nuns, travelling from the town of Morvi to Rajkot (another Sthānakavāsī strong-hold), passed through Ṭaṅkārā, where AmbāŚaṅkara and his son lived." [1] This conclusion is based on insufficient data. Mrs. Sinclair in her zeal to trace an influence of the Sthānakavāsī teaching on Dayānanda has hastily drawn this conclusion from the mere fact that the then Thakur and the Prime Minister of the Morvi state were devoted to a certain monk following the Sthānakavāsī sect. The religion of the ruler does ~~have~~ exercise some influence on his subjects no doubt but other facters must also be taken into account before arriving at a conclusion like the one arrived at by Mrs. Sinclair. The account given by Har Bilas Sharda quoted above clearly points out that there is no case for the existence of the Sthānakavāsī inluence and power in the Morvi state at the time of the birth of Dayānanda.[2]

On the other hand, Christianity and Islam were cutting the ~~very~~ roots of Hinduism. High-caste Hindus were adopting Christianity in their greed for wealth and position as well as on account of their hatred for the inconsistent stories found in the Purāṇas and the rigidity of Hindu conventions. Low-caste Hindu were highly oppressed and degraded by the Hindu society. They, therefore, yielded to the influence of Christianity.

The study of Persian during the days

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1. MRM., PP. 104. 2. The population figures of the Jains in Morvi state returned in the Census of 1881 ~~A.D.~~ are too low to lend any support to the conclusion of Mrs. Sinclair.

of Muslim supremacy and after had converted the Hindus into half Muslims. They had no knowledge of their scriptures. The orthodox section had become so narrow in its outlook that even a touch of a Muslim was considered sufficient to pollute them. Many men and women touched by Muslims were excommunicated from the fold of Hinduism. The Muslims took advantage of this situation and converted many Hindus into their religion.

The ancient system of four castes had degenerated into several water-tight compartments. All the agility and flexibility of the Vedic age had vanished. Women were badly treated. Their lot was no better than those of the Śūdras. The wife was a slave of the household. The fate of a widow was sealed for ever. Widow-remarriage was despised and was not tolerated. The system of Satī was still prevalent. Child- marriage was the order of the day. False and unworthy sannyāsins were swelling in number. Real sannyāsīs were scarcely found. Hindu orphans were not cared for by their co-religionists. They were generally absorbed by the Muslims and Christians who were always ready to help such needy persons.

This was a time when the impact from the West was in full swing. People had become mentally slaves. They accepted as good all that was Western or was declared good by the Westerners. The Hindus had acquired a hatred for their language, literature, culture and civilization. They depended upon the West for their judgement and inspiration.

The plight of Vedic studies was still worse. The Vedas had ceased to be studied for centuries past. They were simply crammed and were not understood. mere Recitation of the Vedic texts ~~itself~~ was regarded as the ultimate aim. This was also

cosidered sufficient ~~enough~~ to grant the full fruit that a study of the Vedas was cosidered to bestow upon a man. Cosequently, efforts to understand and interpret the Vedas had come to a stop. Not only this, Such attempts were considered as useless. Under such notions it was no wonder that the love for the Vedas should diminish; that Vedic life should disappear from the country and that the Brāhmaṇas whose sacred duty it was to study the Vedas without any motive[1] should become averse to their studies and forget even the names of the four Vedas. The custodians of Vedic learning had been uprooted in the Mahābhārata war. No scholars worth the name survived this disaster. The situation was already very grave. It was further aggravated by the advent of Buddha and Mahāvīra who preached against the Vedic doctrines. The cults of Rāmānuja, Mādhavācārya, Vallabhācārya, Guru Nānaka, Nimāi Sannyāsī and others were all un-Vedic and they instead of reviving Vedic culture and religion helped in their decay.

The Christian missionaries were busy in giving a final death-blow to Vedic religion and literature. They had forged some texts under the name of the Vedas. In one book named as the Ezour Vedam miracles of Christ and other tenets of Christianity were included.[2]

Under the circumstances the lamp of the Vedas ceased to burn. India entered into intense darkness. The Vedic tree became old and worn out. It was, then, shorn of leaves and sprouts. The life of the Hindus had, thus, become dry and sorrowful. In place of the Vedas people had begun to study works like Gaṅgā Laharī, Viṣṇu Sahasra Nāma, and others. The Nighaṇṭu, the Nirukta and the Aṣṭādhyāyī together with the Mahābhāṣya had ceased to be studied properly. This was also the fate of the

1. "ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदोऽध्येयो ज्ञेयश्च।"
2. Macdonell, HSL. PP. 1-2; Nava Bharata dated 21.6.50

other Vedāngas. In Jyotiṣa attention was paid to the Phalita side only. In metres only the classical ones were studied. Un-Pāṇinian phonetic rules alone were studied. These rules had nothing to do with the Vedic language. They treated only of ~~Their sole object was~~ the classical language. Study of ritual had degenerated. It ~~Ritual itself~~ came to be regarded as the final aim. Much attention was paid to its form. It ceased to be considered as a means to unlock the mysteries of the Vedas. Under such circumstances the Vedic commentators could not do justice to their work. They could not escape the influence of their environments. Their commentaries, therefore, are mostly against the old canons of Vedic interpretation. They are far removed from the spirit of the Vedic texts. ~~themselves.~~ They in many cases contain a most degenerated translation of the Vedas.

The time, too, was unfavourable for Vedic studies of whatever nature they had come to be. There was no help or encouragement from the rulers of the day. Real knowers of the Vedas were rare. Much Vedic literature had been lost -- some temporarily and some for ever. Whatever existed was not easily accessible to all. Such a state of Vedic studies created a favourable field for wild accusations and undeserving remarks against the Vedas, by interested persons.

Under such a state of affairs a revival of Vedic religion, culture and civilization backed by a proper study of the Vedas and their auxiliary literature was badly needed for the regeneration of the Hindus in particular and of mankind in general. A commentary of the Vedas based on ancient methods of interpretation and on ancient literature like the Brāhmaṇas and the Nirukta was highly desirable, and direly needed. At this time Dayānada was born to fulfil this mission for the benefit of mankind. Though Dayānanda knew that several Vedic commentaries were available in the

country and though both Dayānanda and his Guru were deadly against writing new commentaries since they believed that a new commentary could be nothing else but a repetition of what had already been said before by earlier writers, both realized the extremely degenerated nature of the existing commentaries on the Vedas. They also observed the poisonous effects of those commentaries on the Hindu masses. Dayānanda, therefore, decided to write a new commentary based on the ancient traditional method of interpretation and Vedic notions as illustrated in the Brāhmaṇas and the Nirukta. He wished to bring it home to the Vedic scholars that the post-Yāska commentaries were far removed from the spirit and letter of the Vedas and that they had no tradition. He wished to propagate the correct method of interpretation and correct notions about the Vedas and their subject-matter. He writes:-

"मनुष्येभ्यो हितायैव सत्यार्थं सत्यमानतः।
ईश्वरानुग्रहेणेदं वेदभाष्यं विधीयते॥
आर्याणां मुन्यृषीणां या व्याख्यारीतिः सनातनी।
तां समाश्रित्य मन्त्रार्था विधास्यन्ते तु नान्यथा॥
येनाधुनिकभाष्यैर्ये टीकाभिर्वेददूषकाः।
दोषाः सर्वे विनश्येयुरन्यार्थविवर्णनाः॥
सत्यार्थश्च प्रकाश्येत वेदानां यः सनातनः।
ईश्वरस्य सहायेन प्रयत्नोऽयं सुसिध्यताम्॥"[1]

Dayānanda proved true to his words and did what he had promised to do.

1. RBB. PP. 2.

Kindly see the next page first.

His mother was ~~Rukm~~ Rukmini Bai. " Of course, she was illiterate, after the custom of those days. But ...... she was God-fearing, religious, simple, innocent, loving, respectable, intelligent, modest, dutiful, truthful, unselfish -- attributes that characterise the Aryan women-hood."[1] She was benevolent and simple but original in her thoughts and deeds. Mūla Śaṅkara thus inherited a strong will from his father and a benevolent mind from his mother.

At the age of eight his father initiated him in the cult of Śiva after performing his investiture ceremony (Upanayana Saṃskāra). Śiva-worship involved much of fasting. Mūlaji's mother, therefore, always disagreed with her husband on this initiation and other allied points. When the boy was thirteen years old his father asked Mūla Śaṅkara to observe a fast on the Śiva Rātrī day and to keep awake throughout the night. Mulaji had a strong religious inclination. He agreed. This fast, however, proved a turning point in his life. It was really a Bodha Rātrī and a Śiva Rātrī for him. " Who could have imagined that Dayānanda's father's piously-intended insistence upon his son's earning religious merit at the tender age of fourteen by observing the fast of Śiva Rātrī, was to result in so tremendous a change in the mind of Dayānanda as to turn him into the most virulent and successful opponent of image-worship of his time?"[2]

The day of fasting came. Dayānanda passed the whole day in devotion. At night all in the temple including his father went to sleep. It was Dayānanda alone who was awake. At mid-night a mouse came and began to eat the offerings made by the devotees and placed in front of the idol. Dayānada was much surprised. He could not reconcile himself to the view that the idol before him could ever be

1 DP., PP.4
2. Lajpat Rai, Aryā Samaj, P.7

IV. Life of Dayānanda Sarasvatī.

Dayānanda Sarasvatī was born in village Taṅkārā [1] in the Macchkaṭa division of the Morvi state in the year 1881 V.S. [2] (1824 A.D.) on Āśvina Badi Saptamī. His original name was Mūla Śaṅkara [3] or Mūlajī. The name of his father is popularly known as Ambā Śaṅkara. [4] Some authorities call him Karśanajī Lālji. [5] He 'was a very affectionate husband and a loving father, always solicitous of the welfare ~~and~~ and prestige of his family.' [6] Karśanajī was a Tri-Vedī Audīcya Brāhmaṇa belonging to the Sāma-Veda. His family had a reputation for Vedic learning. His Gotra was Dalbhya. He held the hereditory post of a Jamādar or revenue collector in the state. He also ~~xx~~ earned by money-lending. He was a stern Śaiva and and did not tolerate any opposition to or criticism of his religious views. He believed in ~~xxxxxxxx~~ virtues of discipline.... He clung to his practices and precepts, his out-looks and views and conclusions, with a tenacity and openness that spake well of his intellectual honesty and integrity.' [7]

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1. Dayānanda ~~himself~~ has not mentioned the name of his birth-place. Mr. Farquhar has given this name on the information supplied to him by Mrs. Stevenson. (MRM.)
2. HVL., Vol I (2), PP.73 ff. Also Auto. PP. 337;DC.67.
3. C. Parmeswaran gives the name as Dayā Rāma. He considers Mūlaji as a pet name. DP. PP.5
4. Farquhar in MRM.; Sita Ram in Renaisance of Hindus.
5. H.B.Sharda in LDS.; D. Mookherji in DC.
6. ~~xx~~ DP. PP. 3
7. ibid PP. 3-4

Lord Śiva ~~himself~~ whose glorious accounts he had heard from his father. Thoughts after thoughts entered his mind. He became restless and ultimately awakened his father in order to know what the truth was. Dayānanda ~~himself~~ has described the reply of his father in the following words;- " Then my father tried to explain to me that this stone representation of the Mahādeva of Kailāsa, having been consecrated with the Veda-Mantras in the most solemn way by the holy Brahmins, became in consequence the God Himself, and is worshipped as such, adding that as Śiva can not be perceived personally in this Kali Yuga -- the age of mental darkness -- we have the idol in which the Mahadeva of Kailasa is worshipped by his votaries; this kind of worship is pleasing to the great Deity as much as if, instead of the emblem, He ~~was~~ there Himself." 1 How could such a reply satisfy the inquisitiveness of Dayānanda. Being dissatisfied he considered further fasting as unnecessary. He took the permission of his father, went home and broke the fast.

In the morning when his father learnt that his son had broken the fast he became very angry and scolded the boy. ' The boy had been gifted with a logical mind, and, though young, possessed courage born of true enlightened scepticism.'2 He could not agree with all that his father wanted him to do and to behave, especially when it proved to be untrue in his personal experience. He patiently bore all ~~the~~ the scolding and devoted himself to

1. Auto., PP. 5 -6.
2. Lajpat Rai , Arya Samaj, PP.9.

his studies. But now his relations with the father being unhappy " he had to fall back upon the good will and sympathy of an uncle who was better qualified to understand him and to sympathize with the bent of his mind." [1]

Mr. Farquhar thinks that it is hardly comprehensible in a boy of fourteen following the Hindu religion to have such revolting feelings unless he had heard idolatory condemned somewhere before the event took place. His imagination made him think of the influence of the Sthānaka-Vāsī monks. The conclusion of Mrs. Stevenson on which Mr. Farquhar relies for his information has already been discussed and found defective. Moreover, there is no evidence on record to show that Taṅkārā itself was ever a strong-hold of the Sthānaka-Vāsī monks or their followers or that the former ever stayed for a considerable time in that village and preached their doctrines in such a way that they either reached or attracted the ears of Dayānanda so that this boy could have derived some inspiration from them. On the other hand, it can be easily comprehended that just as the non-Jains even these days do not ordinarily like to visit Jain saints and temples people of the days of Mūla Śaṅkara could not have tolerated a visit by their sons to Jain saints in the presence of such sanctions as 'na gacchat Jinamandiram' [3] ~~gacchet'~~ much less a devout worshipper of Śiva like Ambā Śaṅkara. If the Jain monks ever passed the village of Taṅkārā it can be imagined that Ambā Śaṅkara must have scrupulously avoided all contacts with these monks by Dayānanda. The boy, therefore, had no external influence which could have been responsible for such a phenomenon. The event had its seed in the very education of the boy. He

1. Lajpat Rai, Arya Samaj, P.10.
2. N R N.
3. SP. PP. 206.

must have been made familiar with the distinction between Sākāra (Personal) and Nirākāra (Impersonal) God by his father. He might have read such Mantras as Rv. I,164.46; Yv. XXXII,3; and Stotras like the Veda-sāra-Stava by Śaṅkarācārya preaching that Śiva has no form.[1] These and similar other passages in his lessons or in Kathās (religious lectures) must have created some doubt in his mind though he was not aware of any such influence. The Śiva Rātrī event merely brought the doubts which were there in the sub-conscious state of his mind to the forefront. This event was, therefore, 'neither mouse-inspired nor self-born but was a consummation, a product and was natural.'[2]

The inquiry being thus brought to the forefront gained momentum by the extra-ordinary power of reasoning which Dayānanda possessed. It obtained a permanent lodgement in his mind. Like a seed it germinated and grew. He now wanted to realize the true nature of the deity he was worshipping. Ever since this event Dayānanda remained decisive on the point that no idol could be true Śiva. From now onwards, therefore, he became averse to idol-worship.

The deaths of his sister and uncle[3] were responsible for creating in him a desire for obtaining freedom from death (i.e. Salvation) by impressing upon his tender and sensitive mind the agonies of death and the grief experienced by the relatives of the dying man. The death of his sister

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1. cp., 'न यस्यास्ति मूर्तिः' | Stotra Ratnāvali, P. 32.
2. DP., PP.19.
3. According to the Poona Lectures it is the death of the grand-father and not of the uncle. All writers are, however, agreed that it was the death of his uncle which moved the boy to the greatest extent.

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was very sudden. She was fourteen years old when she suddenly had ~~xx~~ a virulent attack of cholera. Ambā Śaṅkara secured all the medical aid that he could procure but the girl could not be saved. Mūlajī was so moved that he stood " petrified, and plunged in a profound reverie."[1] It gave rise to a series of long and sad meditations upon the instability of human life. He was then eighteen. Next year in 1842 A.D. (1899 V.S.) his uncle died. This uncle was ~~a~~ very learned and ~~man~~ full of divine qualities. He had shown to Mūlajī the greatest tenderness. ~~xxxx~~ The boy had been his uncle's favourite since his birth. His death naturally created a void in the heart of the boy who was now utterly dejected. " The Śiva Rātrī incident was a direct challenge to his reason; these deaths provoked serious thinking through emotion."[2] He was, thus, led to infer about the transitory nature of the world and to begin to think of the means and ways to obtain salvation. Natural as it was he disclosed his mind to his friends and associates while putting them questions in the matter. The intentions of the boy were reported to his father who resolved to marry his son. On the request of the boy the celebration of the marriage was postponed for one year.

Now the boy was sent to study with a Paṇḍita in a nearby village. One day Mūlajī disclosed his mind to his teacher who realized the seriousness of the situation especially when he found the boy extra-ordinarily intelligent. He, too, reported the matter to Ambā Śaṅkara. The boy was recalled at once and preparations for his marriage were accelarated. But the boy was meant for a higher mission in life. He could not let him fettered by marriage. He decided to relieve himself from the worries of worldly life for ever. He, therefore,

1 ~~DP.~~, P. & DS. PP.6 (Auto.) 2. Dewan Chand, Aryā Samaj, P.6

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renounced his home, his relatives, friends and associates and the worldly pleasures for ever one evening in the year 1903 S.V. (1846 A.D.) without taking any one into his confidence this time.

Leaving home he visited several places including Sayale and Kot Gangara. At Mooli, a station on the Ahmadabad Morvi Railway he was initiated into the order of Brahmacāris and was now called 'Śuddha Caitanya.

He then went to a religious fair that was being held in Siddhapura. Here he was caught hold of by his father who was making a rigorous search for the boy. But the efforts of his father were useless. The boy was determined in his object. He escaped the attention of his guard and left his father ~~for a~~ never to meet ~~him~~ again. His mother appears to have died before this event, for ~~his~~ his father had addressed the boy as 'matricide ' mātṛhantā' on seeing him. The mother loved the son very dearly. She could not survive the grief for her young son.

Śuddha Caitanya again started in search of Yogis and visited several places. As a Brahmacārī he found that cooking of his food by his own hands according to the rules of the order was a great obstacle in his studies as this work occupied a major portion of his time. He also considered the possibility of being recognised and caught again by his father or his agents since his new name was now known to his father. He, therefore, decided to become a Sannyāsi. He requested one Sannyāsi in Cāṇoda Kalyāṇi to initiate the former into the order of the latter but was refused. He now looked for some other suitable person for this purpose. He found him soon in Paramānanda Saraswatī belonging to the Daṇḍī order

following the tenets of Śaṅkarācārya. Śuddha Caitanya was initiated into sannyāsa and was named ' Dayānanda Sarasvatī' popularly known as ' Svāmī Dayānanda'. He was now about 24 or 25 years old. He thus became a sannyāsī two or three years after leaving his home.

Dayānanda was now absolutely free to devote himself to his studies. He embarked upon a vigorous search for Yogis. In his wanderings he visited several places in Rājpūtānā, Mālwā, Rājasthāna and other parts of the country. He attended the Kumbha fair of Haradwāra. He went to places like Ṛṣikeśa, Tiharī Gaṛhavāla, Śrīnagara, Kedāra Ghāṭa, Rudra Prayāga, Gupta Kāśī, Gaurī Kuṇḍa, Trijugī Nārāyaṇa, Tuṅga Nātha, Okhī Maṭha, Jośī Maṭha and Droṇa Sāgara. All these places being situated in the Himalayas, the seeker after truth had to encounter untold miseries and sufferings and was several times in the mouth of death. But his thirst for knowledge and salvation was not quenched. He had to change the venue of his search. He now came to the forests and mountains in the Central Provinces and continued his search there especially on the banks of the river Narmadā.

During his wanderings he heard about the great learning of a blind Sannyāsī known as Virajānanda. " It is difficult to say with any certainty as to when Swāmī Dayānanda first heard of the great learning of Virajānanda Saraswati. Pt. Lekhram says that he heard of Virajananda from somebody while he was living on the banks of the Narbada.[1] B. Devendranath Mukhopādhyaya in his life of Swami Dayananda Saraswati says

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1. Jīvana Carita (of Dayānanda).

that Swami Dayananda told Pandita Mohan Lal Vishnu Lal Pandya, late secretary of the Paropakarinim Sabha, that when he, Dayananda, first went to Hardwar[1] and xxx wished to become a pupil of Poornananda Saraswati, also called Purnasram Swami, the latter having become very old, asked him to go to Muttra and become Virajananda's pupil." [2] The information of xxxx Mr. Debendranatha appears to be reliable. But the question arises if Dayānanda had heard about Virajānanda then, why he did not go to the latter at an earlier date. It may be as H.B. Sharda[3] thinks that Dayānanda wanted to become the disciple of some one more learned than Virajānanda. The blindness of the proposed teacher might not have appealed to Dayānanda. He, therefore, continued his search for a man of his desire. It is more probable that Dayānanda did not consider Virajānanda as a practical and advanced Yogi. At this time Dayānanda was in search of Yogīs only as he knew fully well that it was Yoga alone that could lead him to salvation Pūrṇāśrama Svāmī was a scholar of Grammar and probably of the Vedas. The prevailing xx view about the Vedax at that time was that they were books dealing with Karma Kāṇḍa (ritual and ceremonies) and hence could not lead any one to salvation. Dayānanda, therefore, had no attraction for a study of the Vedas. Pūrṇāśrama must have informed Dayānanda that Virajānanda was a disciple of the former and hence was fully qualified to teach grammar and the Vedas to Dayānanda. The aim being different Dayānanda went in search of Yogīs instead of seeing Virajānanda. When he heard glowing accounts of the learning of

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1. i.e., in the year 1854 - 1855 A.D.

2. LDS., PP. 20.

3. ibid.

Virajānanda repeatedly and when he could not find a Yogi to his satisfaction he decided to knock the doors Virajānanda. Dayānanda was about 35 years of age at this time. Virajānanda is reported to be 81 years old. When Dayānanda reached Mathura the city was in the grip of acute famine and was experiencing the after-effects of the Indian Mutiny of 1857. But learning knows no sufferings. The seeker after truth reached Virajānanda who proved to be a man as Dayānanda had so long been searching for. The teacher too was in search of a disciple like that of Dayānanda. Both thus found each other to their mutual satisfaction. Both began to labour hard. The education of Dayānanda was now finished. He had gained an insight into true knowledge. The veil of darkness and ignorance of the reality had been removed. The time for departure came. Yt was a touching scene. The disciple secured some lavaṅgas offering them to his Guru in Dakṣiṇā. He thought that the teacher would demand something material from him. It was the only material thing that he could secure for his beloved and much respected teacher. But the teacher was not an ordinary man. He did not require any worldly gain in return for the instructions imparted by him to his disciple. He was waiting for long for this opportunity. He had a desire for the dissemination of the correct knowledge of the Vedas and Vedic religion in the country in particular and in the world in general. Being blind he himself could not achieve this aim. He , therefore, availed of the opportunity and demanded from Dayānanda a complete dedication of his life,his aims and of his comforts and happiness to the spreading of the correct knowledge of the Vedas and Vedic religion for which the teacher had prepared his worthy student. It was not an easy affair. It was a bed of thorns. Every step was beset with difficulties. Dayānanda had not yet surveyed

the magnitude of the task or the field of his operations. But he did not hesitate even for a moment to fulfil the desire of his teacher. He considered it his sacred duty to do so. He was not to look for his discomforts. He must fulfil what his master was entrusting him to do. He bowed his head in solemn acceptance of the proposal and expressed his readiness for the mission. The teacher was immensely pleased and heartily blessed his disciple; gave him his parting advice and then sent him to do his task.

Leaving Mathura Dayānanda came and stayed in Agra for over one year. He then visited several places in the Rajputana including Gwalior, Jaipur and Ajmer. He was now contemplating on what he had read. He revised many of his views in the light of further knowledge and experience. He referred doubtful points to his Guru either personally or through letters. It is a pity that these letters have not been preserved. ~~to us.~~ They would have been very valuable for a proper understanding of both Dayānanda and his teacher, Virajānanda both of whom are responsible for a revival of the ancient method of Vedic interpretation set forth in the Nirukta. During this period he delivered lectures and held religious discussions.

He now came to attend the Kumbha fair of Haradvāra in the year 1867 A.D. Here he actively began denouncing the evil practices of the Hindus. He was so overpowered with sympathy for the ignorance of the Hindus that during one of his lectures he could not bear the agony and performed the real 'Sarvamedha' sacrifice by distributing all his belongings to the audience. He then devoted himself to further meditation. He passed sleepless nights. Ultimately he decided his line of action. ~~what he should do.~~

He now marched on his mission in right earnest and visited many places in the United Provinces Bihar, Bengal, Rajputana, Bombay, Central Provinces and the Punjab. In Benares he met a multitude of orthodox Pandits in a religious debate arranged by the Mahārāja of Benares. The Panditas, inspite of their playing foul with the Sannyāsī, could not win him.

In Calcutta he tried to make a common cause with the Brahmos. But he could not reconcile himself to the demand of the Brahmos to exclude the revealed nature of the Vedas and the theory of rebirth ~~in~~ from his doctrines. The same was the fate of his efforts to join hands with the Prārthanā Samāja of Bombay and Ahmedabad.

His visit to Calcutta brought two important changes in him. He began to wear clothes. He also felt the necessity of speaking in the popular language in place of Sanskrit. It has been suggested in some quarters that Dayānanda adopted Hindi at the proposal of Mr. Keshab Chandra Sen. This view does not appear to be correct. Mr. Sen ~~himself~~ never used Hindi in his public discourses. He was more inclined towards English than Hindi. It must have been the keen observation of Dayānanda alone that made him reach this conclusion. He observed that the Brahmos were more widely understood than ~~him-self~~ he since the former used their popular language in their discourses. At that very time the learned Principal of the Calcutta Sanskrit College misinterpreted to audience some of the sentences uttered by Dayānanda. He, therefore, decided to adopt the popular language for his discourses and writings. Thus, It was his keen insight that led him to decide in favour of Hindi.

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It was in Rajkot that the foudations of the ~~x~~ Āryā Samāja were laid in the year 1875 A.D. for the first time. Before deciding to start a new society he had explored all possibilities of joining hands with older organisations. He attended the Delhi Durbar mainly for this purpose. There he held a religious convention. But his object was not realized. He, therefore, decided to start a new society.

The Āryā Samāja in Rajkot soon ceased to exist. The next Samāja was started in Ahmedabad. This, too, was not a successful attempt. The third Samāja was started in Bombay in the same year. This society proved to be lasting. It was here that elaborate rules and regulations were framed for the organisation. These rules were further revised in the year 1877 A.D. when the Āryā Samāja at Lahore was started. During the life-time of Dayānanda many other branches of the Āryā Samāja were started. The Theosophical Society of America also associated itself with the Āryā Samāja though Dayānanda had to severe all connections with that society for ~~xxxxx~~ some ~~of his~~ fundamental differences.

In order to make his task more permanent Dayānanda established Sanskrit Pāṭhaśālās for preparing efficient teachers and preachers. But this experiment proved a failure on account of the non-cooperation of the various teachers ~~x~~ engaged for the work. Dayānanda, therefore, closed these Pāṭhaśālās.

For the speedy publication of his works he bought a press and fixed it first in Benares and then in Allahabad. ~~New This~~ This press is now in Ajmer under the charge of the Paropakāriṇī Sabhā, the ~~x~~ successor of Dayānanda. This latter body was registered along

with his will in Udaipur in the year 1883 A.D. This Sabha inspite of its best efforts has not been able discharge its debt due to the now departed soul of Dayananda in a proper way.

In religious debates[1] his method of approach is reported to be very violent. " The worst, or perhaps the best, of it was that he spoke with so much authority and directness, with so much erudition and confidence, with so much cogency of reasoning and force of logic, that the very first onslaught brought the opponent to his knees."[2] This was a necessity for him. Without such a method he could not succeed in his mission.

In the social sphere he led a battle against child-marriage, cow-slaughter, caste-system and superstitious and unscientific beliefs of all religions. He advocated female education, qualified widow-remarriage,[3] Niyoga,[4] study of the Vedas, broader out-look on social and religious matters, foreign trade, svadeśi movement, uplift of the depressed classes, freedom from foreign rule, acceptance of logical and scientific views, Sanskrit education and adoption of Vedic culture as depicted in the four Saṃhitās. He also wished to reform the rulers of Indian States. He was very out-spoken in exposing their defects and spared none. Some of the princes became his disciples and followers.

As was natural, Dayānanda's condemnation of all religions without any reserve created many foes. He was several times assaulted with murderous intentions and was also poisoned more than once.[5]

1. A list of important debates is given in Appendix XVI.
2. Lajpat Rai, Arya Samaj, PP. 38.
3. i.e., of only those widows who had not cohabited with their husbands before their death.
4. A sort of temporary marriage for producing children with the sole aim of running the family. The rules for such a marriage are given in details in the SP. ch.IV.
5. For a list of some of the main attacks see Appendix XVII.

On May 31, 1883 A.D. he reached Jodhpur at the invitation of the ruler of the state. There the state of affairs was very bad. There was practically no response to his teachings either from the ruler or from the subjects of the state. The ruler was attached to a muslim prostitute. Dayānanda could not tolerate such a practice. He addressed three letters to the Maharaja of the state. The first letter was very mild in tone and spirit.[1] The second letter has not come down to us.[2] Seeing that these two letters had no effect he wrote a third one. It was a secret letter.[3] In it Dayānanda took a strong exception to the Maharaja's living with the concubine, Nanni by name. This letter later resulted in the death of this glorious reformer of the Nineteenth Century.

Nanni could not tolerate the insult done to her by Dayānanda. The Revenue Minister of the state was a follower of the Vallabhācārī sect. Dayānanda used to criticise this sect very bitterly. The Minister, therefore, became a mortal foe of the Svāmī. The Prime Minister who was a Muslim was much offended by ~~with~~ the Svāmī for his attacks on Islam. Indian Muslims have always been fanatics. They have never hesitated to end the life of a person belonging to another faith provided they find an opportunity to do so. Dayānanda was their outspoken enemy. He could not be tolerated. All combined themselves to take the life of this Sannyāsī.

It has lately been suggested that the British Government in India was at the back of this conspiracy.[4] The British Government could not have

1. Letter No. 416, PP. 454.
2. This letter, it appears, either through the inadvertence of the Maharaja or his officials or through the connivance of the Maharaja reached the then Political Department. This letter appears to have alarmed the then Indian Government who are suspected to be behind the murder of Dayānanda.
3. Letter No. 432, PP. 471.
4. Ārya Mitra Lucknow, October, 1948.

been blind to the work of Dayānanda, his influence over the masses and the rulers of the states in Rajputana, his political ideologies, his conceptions of religious unity throughout India, one language and one culture, and lastly his reorientation of Vedic studies which were much against what was ordinarily being given to understand to the Hindu masses by the ~~then~~ European scholars. ~~These new~~ Dayānanda's revival of ~~or rather~~ the most ancient views on Vedic interpretation, if accepted would have brought to ground many of the theories that were being put before the masses through Christian missionaries. The British Government would not have found it easy to govern this country if the ~~so smoothly as they did before the national movement gained momentum~~ reforms started by Dayānanda had been let unchecked. ~~under the guidance of Mahatma Gandhi, the Father of the Indian Nation.~~

The callous attitude of the ruler of Jodhpur during the illness of Svāmījī lends some support to this suggestion. During Svāmījī's illness the His Highness did not pay proper visits to the former to see the condition of his self-invited guest and to take steps to ameliorate the condition of the patient. On the other hand, Svāmījī was prevented from leaving the state till the disease had taken a fatal course. It is on record that, inspite of the insistence of the patient for placing him under the treatment of some Hindu physician and inspite of the fact that at least two more ~~better type of~~ physicians who were ~~and~~ more efficient than Ali Mardan Khan were present in the service of the state, the ruler insisted upon keeping the reformer under the treatment of the last named incompetent and low-placed physician. This doctor can not be said to have treated his patient honestly. He gave four times the quantity of medicine that is ordinarily given to a man. This resulted in innumerable motions; but the doctor took no steps to prevent them ~~the disease~~. " If he had been a man of

been blind to the work of Dayananda, his influence over the masses and the rulers of the states in Rajputana, his political ideologies, his conception of religious unity throughout India, one language and one culture, and lastly his reorientation of Vedic studies which were much against what was ordinarily being given to [illegible] shand to the (Hindu masses by the ~~then~~ European scholars. Dayananda's ~~These new~~ ~~or rather~~ revival of the most ancient views on Vedic interpretation, if accepted would have brought to ground many of the theories that were being put before the masses through Christian missionaries. The British Government would not have foundit easy to govern this country if the ~~as easily~~ ~~as they did before the national movement gained momentum~~ reforms started by Dayananda had been let unchecked ~~under the guidance of Mahatma Gandhi, the Father of the Indian Nation~~.

The callous attitude of the ruler of Jodhpur during the illness of Swamiji lends some support to this suggestion. During Swamiji's illness the His H Highness did not pay proper visits to the former to see the condition of his self-invited guest and to take steps to ameliorate the condition of the patient. On the other hand, Swamiji was prevented from leaving the state till the disease had taken a fatal course. It is on record that, inspite of the insistence of the patient for placing him a under the treatment of some Hindu physician and inspite of the fact that at least two mor better ~~type of~~ physicians ~~and~~ whatever more efficient than Ali Mardan Khan were present in the service of the state, the ruler insisted upon keeping the reformer under the treatment of the last named incompetent and low-placed physicians. This doctor can not be said to have treat his patient honestly. He gave four times the quantity of medicine that is ordinarily given to a man. This resulted in innumerable motions; but the doctor took steps to prevent the ~~disease~~. " If he had been a man

high character, he would not have been suspected. But he was a man of low principles and his taking part in the intrigue is not a matter which may not be believed...... Suspicion, therefore, arises that influenced by those evil motives, Alimardan Khan took steps to help the disease." [1] The Rao Raja's attempt to conceal the agonies suffered by Svāmijī in Jodhpur during his illness and his denial about the treatment ~~mfxk~~ by Ali Mardan Khan are a mirror to the guilt of those in-charge of the affairs in the state.[2]

The action of the Chief Medical Officer of Rajputana in rejecting the leave application and the resignation of Dr. Lacchman Das whose treatment had done some good to Svāmijī and to treat the Svāmī ~~himself~~ simply to aggravate the disease do create a suspicion that some greater power than the Muslims or the followers of the Vallabhācārī sect or Nanni or any one else was behind this conspiracy to murder Svāmijī. An old retired official of high rank in the Jodhpur state has written in an article contributed to Ārya Mitra Lucknow that Svāmijī was poisoned by the Jodhpur Government under orders from the Government of India on the basis of a letter written by Svāmijī. This letter might be the second letter written by the Svāmī to the ruler of Jodhpur. ~~as has already been suggested~~. It appears that the Government of India committed this political murder ~~mf~~ through the Political Agent living in Jodhpur and the Chief Medical Officer Rajputana. The His Highness and others concerned must have been made known of this fact otherwise the Government could have never succeeded in their evil designs. Whatever may be the verdict of future researches into this matter it remains without

1. LDS. PP. 326. 2. Ibid, PP. 327.

question that the ruler of Jodhpur state and his associates did not prove themselves upto their Rajputic traditions and failed to give proper protection to their honoured guest. The responsibility for the death of Svāmījī rests primarily with the then His Highness of the state. ~~then ruling.~~

The conspiracy took its course and was successful. He was poisoned through milk on the night of the 29 th September, 1883 A.D. The inefficient treatment by Ali Mardan Khan continued till the disease became out of control. The Svāmī was now advised to proceed to mount Abu. Therefrom he came to Ajmer and after suffering untold agonies without a single cry making all astonished at his extra-ordinary power of forebearance passed away on the evening of October 30, 1883 A.D. at 6 P.M. It was also the Dīpāvalī day. People were busy in lighting lamps as if to declare that the Svāmī had lived a glorious life and hence there was nothing to grieve over that. Before death the Svāmī was perfectly conscious. He distributed his belongings among his students; performed Upāsanā and recited the Gāyatrī Mantra; went into Samādhi for a while; opened his eyes and said, " Oh merciful, Almighty God! This is Thy will; This is Thy will; let it be done. Ah! what a līlā is thine." He then passed his breath with some force and left this world.

V. Dayānanda's Education and Equippment.

His father made him learn the Devanāgarī characters when the boy was hardly five years old. He was also given training in the ways and practices of his caste and family. He learnt by rote long series of religious hymns, Mantras, stanzas and commentaries. After initiation at the age of eight years he was taught the Gāyatrī, Sandhyā with its practices and the Yajur-Veda Saṃhitā preceded by the study of Rudrādhyaya. Soon after he studied Sanskrit Grammar and learnt the Vedas by heart. He had learnt by heart the whole of the Yajur-Veda Saṃhitā (Śukla),[1] parts of the other Vedas, of the Śabda Rūpāvālī and grammar.[2]

From the trend of Ambā Śaṅkara it can be easily inferred that ' the parts of other Vedas' must have included all the Rudra-Hymns in all the four Saṃhitās; selections from the Marut-Sūktas since the Maruts have been called as Rudra-putrāḥ in the Ṛg-Veda; the Mantras where Rudra has been jointly praised with other gods or has been praised per chance; the Mantras addressed to other deities containing the epithet Rudra for these deities; Rv. I,164.46 and allied Mantras dealing with the unity of all deities; the Puruṣa Sūkta and the Hiraṇya Garbha Sūkta. In the Yajur-Veda Saṃhitās he appears to have studied the text of the Mādhyandina school for he regards this text as the original Saṃhitā or in the words of Dr. Sūrya Kānta ' the Standard Text'[3] of the Yajur-Veda and all other texts as its

1. He does not consider the texts of the Black Yajur-Veda as Vedas. 2. Auto. 3. Atharva-Prātiśākhya.

explanations.

What commentary on the Vedas he studied is not known. But this commentary could not have been other than that of Sāyaṇa or of Uvaṭa or of Mahīdhara.[1] He has also referred to the commentary by Rāvaṇa;[2] but he has neither quoted this commentary nor has criticised it and the views of Rāvaṇa on Vedic subjects in any of his works. He might have studied some portions of some of the Brāhmaṇas, most probably the Śatapatha Brāhmaṇa.

His father always took him to the recitations of the Śiva Purāṇa.[3] Dayānanda, therefore, must have gained a good knowledge of Śiva-cult and the Purāṇas.

His father also arranged for his studies in astronomy and physics. His desire to go to Benares for the completion of his studies in these subjects could not be fulfilled due to the opposition of his mother.[4] In his wanderings in quest of knowledge he does not refer to his studies in astromomy and astrology with any other teacher. He must have studied much of the mathematical aspects of these sciences as well as their phalita side. This he appears to have dome before leaving his home. He must have studied some works on these subjects after leaving Virajānanda. He had at any rate, seen the Bhṛgu Saṃhitā[5] and the Sūrya Siddhānata[6] along with some other works.

After leaving home he came in contact with many scholars and Yogīs. He has not given any account of what he read with the various scholars whom he met and with whom he studied. He was initiated into the order of Brahmacārīs[6] as well as that

1. He refers to them in RBB. PP. 408. 2. ibid.
3. Auto. 4. ibid. 5. PV. PP.2 6. RBB. PP.28.

of the Sannyāsīs by persons belonging to the order or sect of Śaṅkara.[1] His initiators must have given him some instructions into the philosophy of the Vedānta as interpreted by Śaṅkara. It is not likely that he studied anything regularly for some time with any of his two initiators. It was in Baroda that he was fully convinced of the unity of Jīva and Brahma through his discussions with Brahmānanda and others.[2] He had studied Vedānta even before this date but was not fully convinced of this unity.[3] It is unknown with whom, when, and where he studied this subject. It can of course be inferred that with whomsoever he studied this subject it must have been studied in the light of the interpretation put on it by Śaṅkara and that his teacher must have been a believer in the Advaita philosophy as explained by Śaṅkara. He studied several works on Vedānta with Pūrṇānanda Paramahaṃsa.

He studied Yoga both theoretically and practically from a number of Yogis, chief of them were Lāla Bhagata, Yogānanda, Jvālānanda Purī and Śivānanda Giri.[4] He had also studied such works as the Śiva Saṃhitā, the Haṭha Yoga Pradīpikā, the Gheruṇḍa Saṃhitā and the Yoga Bīja.

He perfected his studies in grammar with Kṛṣṇa Śāstrī. According to the Poona Lectures,[5] he studied the Veda with Yogānanda or with Kṛṣṇa Śāstrī. It is difficult to say to whom does Dayānanda refer by the word 'Rāja Guru'. Though this study is possible with either of these scholars it is more likely that he studied the Veda with ~~with~~ Kṛṣṇa Śāstrī along the study of grammar.

It was in Ṭehrī Gaḍhavāla that he made his first acquaitance with the Tantras. He saw

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1. DC., PP. 100; DP. PP. 49.
2. Auto. as in LDS., PP. 9.
3. ibid.
4. Auto., PP. 347.
5. DC., PP. 61

many of them.[1] There is no list of the works of this branch of literature that were seen by Dayānanda here. It appears that all the books on Tantra referred to by Dayānanda in the Satyārtha Prakāśa, viz., the Śābara Tantra, the Kāma Ratna Tantra,[2] the Kāli Tantra, the Kulārjava Tantra, the Mahā Nirvāṇa Tantra, and the Rudrayāmata Tantra[3] were seen by him at this place. There is not the least possibility of his having studied these works at a later date with any teacher for at his first acquaintance with these works he acquired an abhorrence for them.[4] He might have reconsulted some of these works while writing his Satyārtha Prakāśa. In one of his letters he has mentioned the Mahānirvāṇa Tantra.[5]

He received his final education from Virajānanda Sarasvatī. This man was a blind Sannyāsī. He had studied grammar, and probably the Vedas also from Pūrṇāśrama Svāmī, a renowned scholar of his time living in Haradvāra. Virajānanda had a great dislike for works like the Siddhānta Kaumudī written by persons of imperfect knowlege devoide of keen sense of understanding and vision (non-Ṛṣis). It was a legacy that Pūrṇāśrama Svāmī left for Virajānanda who gave it to Dayānanda and through him to the world.

Virajānanda had a keen insight into the Vedas and the Vedāṅgas as well as the Mimāṃsā. From whom he studied these subjects is not known and will perhaps ever remain unknown. The only known possible teacher can be Pūrṇāśrama Svāmī.

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1. Auto., PP.349
2. SP., PP.240.
3. SP., Appendix on PP. 406.
4. Auto. in LDS., PP.13.
5. PV., Letter No. 30 PP., 59

With such an erudite scholar and genius Dayānanda studied Veda and other works. Mr. Farquhar thinks that Dayānanda here studied the Mahābhāṣya, the Vedānta and other works.[1] H.B. Sharda says that Dayānanda here studied the Aṣṭādhyāyī, the Mahābhāṣya the Nirukta, the Nighaṇṭu, and other works necessary for a proper understanding of the Vedas.[2] Mr. Devendranath Mukhopadhyaya includes Upaniṣads, the Manusmṛti, the Brahma Sūtras, the Yoga Sūtras of Patañjali and other systems of Philosophy, the Vedas and the Vedāṅgas.[3] This statement appears to be nearer the truth. Dayānanda must have received a re-instruction in all these subjects of his study otherwise his education on the line on which Virjānanda trained him would have remained incomplete. It is, however, evident that he could not have studied each of these works and subjects in details. Minor points must have been cursorily dealt with. In the Vedas selected portions alone appear to have been studied and discussed. Dayānanda must have learnt the new or rather the most ancient traditional method of Vedic interpretation based on the Brāhmaṇas, the Nirukta and other works from Virajānanda who must have illustrated the method with copious examples. It is unthinkable that here Dayānanda read only the commentary of some medieval commentator ~~only~~ like Sāyaṇa and Skanda. Such a study was useless for him. It was also against the known principles of Virajānanda who would never have tolerated such a study.

According to H.B. Sharda Dayānanda studied with Virajānanda for about 2½ years. But this estimate is very low when compared to the magnitude of the course

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1. MRM. 2. LDS., 36 3. Do., 124 - 125.

covered by Dayānanda. The estimate of six to seven years as given by D. Mukhopadhyaya is quite reasonable. His chronology of the life of Dayānanda appears to be correct in this case.

Dayānanda's educational career ends here. He now enters upon his mission. But before engaging himself actively in his task he thought it proper to prepare himself well for the aim by meditating upon what he had studied by this time and by studying what was necessary but had not been read by that time. During the early part of his career after leaving Virajānanda , therefore, he devoted himself to this task. He learnt much by contact with others. One Hanumantācārya of the Madhva school with whom he came across was of immense help to him. He studied the religious books of all the religions -- Hinduism, Christianity, Islam, Jainism, Buddhism , Zoroastrianism and their sects. He had, thus, acquired a comparative knowledge of all the religions and their scriptures.

In the field of Vedic studies he had studied all the four Saṃhitās, some of the Śākhā Saṃhitās including the Taittirīya , the Kāṇva and perhaps the Kauthuma and the Jaiminīya Saṃhitās, the important Brāhmaṇas with particular emphasis on the Śatapatha Brāhmaṇa, the Āraṇyakas, the Upaniṣads, the Smṛtis with special attention to the Manu Saṃhitā, the six systems of philosophy together with their developments and commentaries, the Rāmāyaṇa and the Mahābhārata, the Purāṇas, the Vedāṅgas with particular reference to the Aṣṭādhyāyī, the Mahābhāṣya and the Nirukta, and other classical and Vedic literature not included in the above heads. He had studied the commentaries of Sāyaṇa, Uvaṭa, and Mahīdhara. He appears to have been familiar with the comments of Rāvaṇa as

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as well as of Sūrya Daivajña Paṇḍita, Madhvācārya, Ātmānanda and others. There is a close similarity in his comments with the comments of these authors in some places. It was not the intention of Dayānanda to criticise all those with whom he differed. He has, therefore, referred to the most outstanding and familiar names only. He also studied the translations of the Vedas or Vedic Hymns by such scholars as Max Muller, and Wilson. He was fully conversant with the views on Vedic subjects expressed by Max Muller in his History of Sanskrit Literature. He knew the opinions of Monier Williams and others.

Dayānanda had thus studied what he needed for a proper understanding of the Vedas on a broader basis than that of Sāyaṇa and others. He was fully equipped for the task undertaken by him. His knowledge was both intensive and extensive. His range was wide, out-look broad, and attitude liberal. He was critical as well as comparative. He had a keen sense of distinguishing the right from the wrong. He fully knew the distinction between the good and the bad. He has given a sufficient proof of his erudition, keen insight, and versatility in his Vedic commentaries and other works.

VI Works by Dayānanda Sarasvatī

In the early period of his public life Dayānanda produced no work of outstanding merit. During this period his teachings are said to have been recorded by his audience.[1] But no record of his earlier teachings by any of his audience has come down to us. Later on he felt the necessity of recording his views in the form of books so that they mxx might not perish along with his mortal body. At the suggestion of Raja Jai Kishan Dass he had the first edition of the Satyārtha Prakāśa ready by Paṇḍitss under the arrangements made by the Raja. It was in the year 1874 A.D. This year marked the beginning of Dayānanda's literary career. Along with his routine work he now devoted himself to w writing various books dealing with manifold subjects including commentaries on the Vedas. He now devoted almost the whole of his day in writing, dictating, and examining works produced by his Paṇḍitas under his directions. Public lectures, religious debates, discussions and other preaching works were now confined to evenings and nights.

Dayānanda was a Gujarati by birth. He, therefore, did not know Hindi as a language of his family. His education was throughout confined to Sanskrit through the same medium. He was thus totally ignorant of Hindi usage. During his early public career he used only Sanskrit in his discourses and conversations. When he felt the necessity of changing his medium of expression from Sanskrit into Hindi M he was too busy to spare much time for learning Hindi and even for writing literary works. He had no other way out than to employ Paṇḍitas to work under his directions. These Paṇḍitas wrote all that Dayānanda dictated, translated his Sanskrit writings into Hindi and composed works according to the subject-matter, synopsis and other directions prepared and given to them by Dayānanda. They also prepared indices, appendices,

1. DCV p. 319.

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critical editions and press copies. They also corrected proofs received from the Press. In his letters Dayānanda has always adversely criticised and highly disapproved the the work of these Paṇḍitas. They did not refrain from interpolating subjects and views not intended by ~~Dayānanda~~ and ~~which were~~ against the beliefs and practices of ~~later~~ Dayānanda. Such interpolations were made in disregard of the instructions given to them by Dayānanda. One of these Paṇḍitas was proud of his interpolations in the works of Dayānanda made to his heart's desire. [1] Inspite of these obstacles Dayānanda went on with his work without lowering down his spirits in the least. Whenever he came to know of any such interpolations made by the Paṇḍitas he always issued a statement making his correct views public. After the issue of the first editions of the Satyārtha Prakāśa and the Saṃskāra Vidhi he realised the immense harm done to him by such interpolations. In the later part of his literary career he made it a point to listen to the gists of the passages translated by the Paṇḍitas and sometimes the translations as a whole and corrected the proofs, ~~himself~~. It is thus the Sanskrit portions of his works alone that is finally authoritative as conveying the correct views of Dayānanda. But the Hindi portions also are many a time very helpful in understanding the thought of Dayānanda. It is only where the Hindi version is either in conflict with the accepted views of Dayānanda and is against the Sanskrit text or has no corresponding Sanskrit text and is both out of context and is in contradiction of the other views expressed by Dayānanda in works of the same period that this translation has to be rejected as spurious; other-

1. Vide his letters no. 419; 421; 440; 442 (Pages 457, 460, 484, 485 of PV.)

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1. Vide his letters nos. 410; 421; 440; 442 (Pages 407, 430, 434, 485 of PV.)

wise many a time it contains matter that is not found in the Sanskrit text but which is most necessary for a proper grasp of the subject.

Dayānanda has written a number of works which may be classified under the following heads:-

a. Accounts of Śāstrārthas or religious debates;

b. Khaṇḍana (Refutation of the tenets of other religions or sects;

c. Maṇḍana (Statement and Explanation of his beliefs);

d. Vidhi Granthas (Ritual and Prayer);

e. Vedāṅgas (Grammar and Etymology);

f. Veda-Bhāṣyas (Vedic Commentaries);

g. Vibhinna (Miscellaneous).

A brief description of works under each head is given below.

Accounts of his Śāstrārthas.

He held more than 40 debates. Accounts of some of them were written or caused to be written by Dayānanda and published.

a. Praśnottara Haladhara.

This book has been referred to in letter no.65 dated 12.4.1878 A.D.[1] It is not available now. It must have contained an account of either of the two debates that Dayānanda had with Paṇḍita Haladhara Ojha one in Furrukhabad and the other in Kanpur. A brief account of these debates is given in the History of Furrukhabad.[2]

b. The Kāśī Śāstrārtha.

This famous debate was held on 16.11.1869 A.D. Dayānanda published a leaf-let on the day following the debate. It contained an explanation of the word ' Purāṇa' in the passage दशमे दिवसे यज्ञान्ते पुराण-

1.PV., PP.100. 2. PP.108 - 114.

विद्यावेद॰। इत्यस्य श्रवणं यजमानः कुर्यादिति।[1].

A detailed account of the entire debate was published in the same year. It was printed in the Star Press Benares. Both these accounts are no longer available. Mr. C. Parameswaran writes that Dayānanda published two pamphlets styled as the Śāstrārtha and the Tattva Dharma Vicāra.[1 a]

The present account was published first in 1937 S.V. (1880 A.D.).[2] The preface to this account bears the name of the manager of Vedic Yantralaya. The name of Dayānanda as the author of this work is not mentioned in the body of the book. Dayānanda has throughout been referred to as a speaker in the debate in the third person in the words " Svāminoktam". The work is not mentioned in letter no. 235 dated 31.12.1880 A.D. or in letter no. 238 dated 29.8.1882 A.D. or in letter no. 477 dated 9.5.1880 A.D. -- all containing lists of the works of Dayānanda.[3] The abbreviation "शास्त्रा०"[3a] can no doubt refer to Kāśī Śāstrārtha, but it can also refer to Hughly Śāstrārtha. This abbreviation, therefore, does not help us in determining the authorship of this work. The Sanskrit text, however, lends us some help in deciding its authorship. The style of this text is essentially the same as that of the Sanskrit text found in the genuine works of Dayānanda. The tradition of the Ārya Samāja is quite unambiguous in attributing it to Dayānanda. Mr. Sharda has included it in the collected works of Dayānanda.[4] The work can therefore, be accepted as written by Dayānanda himself.

1.LDS. PP.74.

1a. DP., PP.126.

2. Preface to the work ,PP. 798 (SS);DGI.,Appendices,PP.53.

3. PV.,PP. 267-268;371;and 517-518 respectively.

3a. PV.,PP. 372.

4. Dayānanda Grantha Mālā (SS), Vol.I,PP. 797 - 816.

It may be asked 'if it is a work of Dayānanda how is it that it is published under the authorship of the manager Vedic Yantrālaya.' It appears that Dayānanda took this account as an important one meriting a correct version under his authorship but did not like to issue it so since he was only one of the parties in the debate and since by the year 1880 A.D. when this book was published Dayānanda had changed some of the views that he held at the time of the actual debate.[1] The publication of the book under the authorship of Dayānanda would have been misinterpreted by interested persons and his older views would have also been attributed to him in order to attack him for his new views.

Mr. Yudhiṣṭra Mīmāṃsaka writes that the present report in Hindi is a translation of the Urdu version of the original Sanskrit work published in 1927 V.S.[2] The present account is much the same as published by Pt. Satya Vrata Sāmaśramī in the Hindu commentator[3] under the title ' Pratnanamra Nandinī'.[4] This later account was written in Sanskrit. Pt. Satya Vrata was a writer in the debate with the consent of both the parties.[5]

The position of Dayānanda in the debate as well as in the present account is that idol-worship is not sanctioned by the Vedas and that the word 'Purāṇa' has nowhere been used as a noun in old literature.[6] At this time he believed that the Brāhmaṇas were revealed literature just as the Saṃhitās were. He considered the various schools of the Sāma-Veda as the various modes of singing the Sāmans.[7]

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1. Vide PP. 160-168 infra.
2. DGI, PP. 178.
3. In December, 1869.
4. DGI., PP. 177.
5. Aitareyālocana, PP. 127.
6. cp. " Parantu Purāṇa-sabdena kadācid Brahma-Vaivartādi-granthānām grahaṇam na bhavati kutaḥ Purāṇasabdastu etc. PP. 5
7. Aitareyālocana, PP. 127.

805 (55)

c. The Hughly Śāstrārtha.

It contained an account of the debate that took place between Dayānanda and Pt. Tārā Caraṇa Tarka. ~~Magkaxx~~ Ratna on idol-worship in Hughly on 8.4.1873 A.D. The medium of expression in the debate was Sanskrit. Dayānanda, however, published an account of this debate in Hindi along with an original work called the 'Pratimā -Pūjana Vicāra.[1] The account closes with the following colophon; [2]

दयया आनन्दो विलसति परः स्वात्मविदितः
सरस्वत्यस्यान्ते निवसति मुदा सत्यवचना।
तदा ख्यातिर्यस्य प्रकटितगुणा राष्ट्रिशरणा
स को दान्तः शान्तो विदितविदितो वेद्यविदितः॥
श्रीमद्दयानन्दसरस्वतीस्वामिना विरचितमिदमिति विज्ञेयम्।

The book does not record the speeches of the opposite party in full. It looks like a translation and might have been prepared from the Sanskrit original which is now lost. At this time Dayānanda used only the Sanskrit language in his speeches or writings. It may be that this work was originally written in Sanskrit and then it was translated into Hindi. The language of the present work is quite modern; and is free from the grammatical and other linguistic peculiarities of that age.

d. Satya Dharma Vicāra or Melā Cāndāpura.

This book contains an account of the discussions that took place between Dayānanda and M. Indra Maṇi both representing Hinduism, Rev. Scott, Rev. Nobil, Rev. Parkar, Rev. Johnson all representing Christianity, and Maulvi Mohd. Kasim and Sayyad Abdur

1. Both these works have been published in PV.PP5-20.
2. PV. 20.

c. The Hugly Śāstrārtha.

It contained an account of the debate that took place between Dayānanda and Pt. Tārā Caraṇa Tarkaratna on idol-worship in Hugly on 8.4.1873 A.D. The medium of expression in the debate was Sanskrit. Dayānanda, however, published an account of this debate in Hindi along with an original work called the 'Pratimā-Pūjana Vicāra.'[1] The account closes with the following colophon; 2

[illegible]

The book does not record the speeches of the opposite party in full. It looks like a translation and might have been prepared from the Sanskrit original which is now lost. At this time Dayānanda used only the Sanskrit language in his speeches or writings. It may be that this work was originally written in Sanskrit and then it was translated into Hindi. The language of the present work is quite modern; and is free from the grammatical and other linguistic peculiarities of that age.

d. Satya Dharma Vicāra or Melā Cāndāpura.

This book contains an account of the discussions that took place between Dayānanda and M. Indra Mani both representing Hinduism, Rev. Scott, Rev. Nobel, Rev. Parker, Rev. Johnson all representing Christianity, and Maulvi Mohd. Kasim and Sayyad Abdur

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1. Both these works have been published in DV.II, 243-301, 8.PV. 80.

Mansur both representing Islam in March 1877. The debate lasted for three days. The subjects of discussion were the Creation, and the way to achieve salvation. Dayānanda has given a very clear, lucid and detailed exposition of his doctrines.

This book was completed on Tuesday, Śrāvaṇa Śuklā 12,1937 S.V.[1] It must have been published before April,1878 A.D. since the Urdu edition of this work has been referred in letter no. 65 dated 12.4.1878. The Hindi version was prepared later on and must have been ready before 10.9.1880 A.D.[2] The language in the present account is throughout Hindi. It does not contain the Sanskrit text. It appears that Dayānanda did not write the account himself but had it written by one of his Paṇḍitas. Dayānanda's name does not appear in the book as an author. This book is accepted as his composition by Dayānanda himself.[3] It is therefore, his work in the same sense in which the first edition of the Satyārtha Prakāśa was his work. This work has been included in the collected works of Dayānanda.[4]

e. Jālundhar kī Bahasa.

This book is referred to in letter no. 308 dated 13.5.1882.[5] Pt. Lekh Ram thinks that this book was first published in December,1877 A.D. He has published this work in his biography of Dayānanda. This debate was held in Jullundhur xxxxx with Maulvi xxxxx Ahmad Hussain on 24x9x1877x 24.9.1877. The subjects discussed were Rebirth and Miracles (Karāmāt).

1. PP. 847 (SS).
2. DGI., PP. 182.
3. PV., PP. 100.
4. Dayānanda Grantha Mālā (SS) Vol.I PP. 817- 847.

f. The Satyāsatya Viveka.

It contained an account of the debate held by Dayānanda with Rev. T.G. Scott in Baraily on 25,26 and 27 August,1879 A.D. The subjects under discussion were the transmigration of the soul, the incarnation of God and the foregiveness of sins. The proceedings were recorded and signed by both the parties in the debate. The book has been referred to in letter no. 235 dated 31.12.1880.[1]

g. The Udayapur Śāstrārtha.

This debate was held with Maulvi Abdur Rahman, Superintendent of Police and Judge in the Udayapur state on 11,13 and 17 September,1882 A.D. Subjects relating to the revealed book, creation,matter, and the Veda were discussed. A reference to this debate is found in letter no. 341 dated 18.9.1882 A.D. The proceedings were recorded by three writers. They have been published by Paṇḍita Lekh Ram in his life of Dayānanda. These proceedings of this debate do not appear to have been published as an independent work like the Kāśī Śāstrārtha in the life-time of Dayānanda or after him till now.

Khaṇḍana (Works criticising the tenets of other religions).

a. The Bhāgavata Khaṇḍana.

It is also known as the Vaiṣṇavamata Khaṇḍana, the Bhaḍavā Bhāgavata or the Pākhaṇḍa Khaṇḍana. A manuscript of this work is dated 7.6.1866 A.D. The book ,therefore, must have been written by that date.

1. PV., PP.267.

The book was written in Agra and distributed ~~mf~~ free of charge on 12.4.1867 A.D. in the Kumbha fair at Harad-vāra. It had seven pages. It was written in Sanskrit.[1] At this time Dayānanda condemned only the Bhāgavata Purāṇa.[2] He condemned idol-worship; considered the Upaniṣads as Śrutis and revealed; and regarded the Bhagavadgītā as an authority. He recommended the study of the Vedas, the ~~Upanisadsx~~ Upavedas, the Vedāṅgas, the Manusmṛti, the Mahābhārata, the HariVaṃśa, the Purāṇas and the Vālmiki Rāmāyaṇa.[3]

b. The Advaitamata Khaṇḍana.

It was written in refutation of the ~~N~~ non-duality doctrine propounded by Śaṅkara. It was composed and published in 1870 A.D. Dayānanda was in Benares at that time. It was published along with its Hindi translation in the Kavi Vacana Sudhā, Benares.

c. The Pratimā Pūjana Vicāra.

It denounces the practice of idolatory current among the various sects of the Hindus and others. This work was appended to the Hughly Śāstrārtha The language of this work is Hindi.[4]

d. The Gardabha Tāpinī Upaniṣad.

It was composed in imitation of Upaniṣads like the Rāma Tāpinī and the Gopāla Tāpinī in order to denounce those works. Mr. D.Mukhopādhyāya writes that during his stay in Allahabad in 1874 A.D. Dayānanda occasionally amused his audience by reciting passages from this book. It must have been composed before that date, most probably before 1.7.1874 the date on which Dayānanda reached Allahabad. This work must have been humerous in nature. It is no longer

1. DGI, PP.10
2. PV., PP. 20-21 (Intro)
3. ibid, PP. 21. (Intro)
4. ibid, PP. 5-20

available.

e. The Vedānti Dhvānta Nivāraṇa.

It was written to denounce the Neo-Advaita doctrine. It was completed in two days time in the year 1874 A.D. Probably it was OCtober or November. Dayānanda was then in Bombay.[1] The language in the first edition was very incorrect. It was improved in the second edition.[2]

The name of the publisher on the title of the first edition was given thus:- "नन्दि भरव ब्राह्मण श्याम जी विश्राम ने स्वदेशार्थ प्रसिद्ध की।"[3]
The book nowhere bears the name of Dayānanda as the author of this work. The list of books given in the first edition of the Saṃskāra Vidhi does not include it in the works of Dayānanda. But he ~~himself~~ has declared it as his work in letter no. 72 dated 26.7.1878 A.D.[4] The verse on the back of the title of the third and other subsequent editions appears to be spurious.[5] This work has not been included in the Dayānanda Grantha Mālā (SS).

f. The Veda Viruddhamata Khaṇḍana.

It was written in refutation of the doctrines of the Vallabhācārya sect which was very

1. DGI, PP. 60.   2. ibid, pp. 62.   3. ibid, PP. 60.
4. PV., PP. 110. cp. ये च मया वेदभाष्यसन्ध्योपासना- ...... वेदान्तिध्वान्तनिवारण- ... ग्रन्था निर्मिताः।
5. This verse runs as follows:-

दयापूर्वं पेते परमपरमाख्या तमनाघ्याः
गिरायां तं जानन्त्यमितमिति तं विध्वंसमतिना।
स वेदान्तभ्रान्तानीभनाव मत्वा भ्रान्तमनसः
समुद्धर्तुं श्रौतं प्रकटयति सिद्धान्तमनिशम्॥
DGI. PP. 61

powerful in Gujarat when Dayānanda went there.

It is also known as the Vallabhācārya-mata Khandan. It was written in Bombay and was finished on Tuesday, Kārtika Amāvāsyā, 1931 S.V. (10.11.1874 A.D.)[1]

The book is written in Sanskrit. It was translated into Gujarati by ~~Sha~~ Shyamji Krṣṇa Varma and into Hindi by Bhim Sen. The colophon at the end of the Hindi translation reads इति श्रीपरमहंसपरिव्राजकाचार्यश्रीमद्दयानन्दसरस्वतीस्वामिनिर्मितस्तच्छिष्यभीमसेनशर्मकृतभाषानुवादसहितश्च वेदविरुद्धमतखण्डनो ग्रन्थः समाप्तः।[6]

Dayānanda has accepted it as one of his works in his letter no. 72 dated 26.7.1878 A.D.[2] It has ~~been~~ been included in DG. II (SS) II.

g. The Śikṣā Patrī Dhvānta Nivāraṇa.

It is also known as Svāmī Nārāyaṇa-mata Khandana. The book was written in order to expose the weak points of the Śikṣā Patrī written by Svāmī Sahajānanda for use as a religious book by his followers. ~~The~~ Dayānanda's book commences with the words सहजानन्दादिमतस्थान् प्रति प्रश्नाः खण्डनाख्या।

It was ready on Sunday, Pauṣa Badi 11, 1931 S.V. (3.1.1875)[3] He was in Rajkot at that time.

The language of the book is Sanskrit. The Hindi translation given in the Dayānanda Grantha Mālā (SS), II, is a rendering of the Gujarati translation of the work.[4]

h. The Popa Lila.

It has been referred to in letter no. 308 dated 13.5.1882.[5] Nothing else is known about this book. It is not available now.

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1. Colophon at the end. PP.814 (SS); PV., PP.30 Ft. DGI., PP. 63 has calculated this date as 18.12.1874. This does not seem to be correct. 2. PV., PP.110. 3. Vide colophon at PP. 829 (SS). 4. Vide PP.831 (SS). 5. PV., PP.338-339.
6. DG. II (SS), II, PP.814

i. Ārya Praśnottarī Kā KHaṇḍana.

It was ~~in~~ written in refutation of the Ārya Praśnottarī issued by Munshi Indramani after Dayānanda had severed all his connections ~~f~~ with the former on account of his embazzlement of public money that was placed in his charge. The questions under dispute related to the manner of revelation, nature of the individual soul, conception of heaven, definition of an atheist, the import of the word Hindu and other allied subjects.

This work was published in an issue of the Deśa Hitaiṣī under the authorship of an Ucita Vaktā. In his letter no. 333 dated 17.8.1882 A.D.[1] Dayānanda writes that he had written this work quoting appropriate authorities in support of his statements and after suspending the writing of his Vedic commentaries. Dayānanda's authorship of this work is thus ~~quite~~ undisputed.[2]

j. An Unknown Work.

In his letter no. 61 dated 24.3.1878 A.D. Dayānanda writes:- " रागरखा से पत्र मिल सकेंगे तो भेज दिये जायँगें वा नवीन लिखवा कर भेज देंगे। परन्तु जैसे आज पर्यन्त नहीं छपे, वैसे हो तो परिश्रम व्यर्थ है।"[3]

It is not known what these Patras were and what their ~~xx~~ contents were; and whether they were ever published. From the tone of the reference it appears that they related to some writing in refutation of something.

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1. PV., PP. 368
2. This work has not been included in the Dayānanda Grantha Mālā issued from Ajmer by H.B. Sharda. Pt. Yudhisthira Mimamsaka has also ignored it in his DGI. The book has been published in PV., PP. 355 - 363 by Bhagavaddatta.
3. PV., PP. 97.

Mandana (Works explaining the views of the author)

a. Vijñāpana Patram (I).[1]

It gives ~~xx~~ a list of the works accepted as authorities by Dayānanda in July, 1869 A.D. It is written in Sanskrit. He makes no mention of the Brāhmaṇas, of the Pūrva Mīmāṃsā of Jaimini, of the Vaiśeṣika Darśana by Kaṇāda, of the Sāṅkhya Darśana by Kapila and of the Nyāya Darśana by Gotama. He had discarded the Purāṇas by this time. He strangely enough includes the Bhṛgu Saṃhitā in this list. It suggests that either he had not read the book or he had not yet changed his views about Phalita Jyotiṣa.

b. The Satyārtha Prakāśa.

Dayānanda had this work ready at the suggestion of Raja Jaya Kishan Das of Muradabad who supplied one writer to Dayānanda for this purpose. The work was begun on 12.6.1874 in Benares. Pt. Bhagavaddatta writes that Vijñāpana no. 7[2] was attached to the unpublished Chapter XIV of the Satyārtha Prakāśa (First Edition). This advertisement ~~is~~ was written in September, 1874.[3] This may then be regarded as the date of the completion of the work. It appears to have been published in the first half of 1875 A.D.[4]

The first edition of this book had only 12 chapters divided in two parts. The first part consisted of chapters 1 to 10 explaining his views about God and the various aspects of the life of a man, king and his duties, administration of the state and other subjects. The second part consisted of chapters 11 and 12 only. These chapters contained a criticism of various sects of the Hindus and the Jain religion.

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1. PV., PP. 1-3.
2. PV., PP. 24-26.
3. PV., PP. 26ft.2
4. PV., PP. 28

Mandana (Works maintaining the views of the ...

a. Vijñāpana Patram (I).[1]

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1. PV., PP. 1-3. 2. PV., PP. 24-26.

3. PV., PP. 32f.3 4. PV., PP. 32

The last two chapters dealing with a criticism of Islam and Christianity had also been written.[1] But these could not be printed for certain reasons.[2]

The book was dictated by Dayānanda to his writer Pt. Chandar Shekhar appointed by Raja Jaya Kishan Das for this specific purpose. It appears that Dayānanda dictated in Sanskrit. At this time he did not ~~kn~~ know enough of Hindi . It was in May, 1874 A.D. that he made an effort to/ speak ~~kn~~ in ~~sanskrit~~ Hindi. Dayānanda stayed/in Benares for about two ~~months~~ weeks after the commencement of the work. There is no evidence that the writer went with Dayānanda. It is, therefore, ~~He~~ very likely as suggested by H.B. Sharda[3] that Dayānandd ~~only~~ dictated/only the outlines, contents and the gist of his views to the Paṇḍita and left it to him to write out the work himself and publish ~~i~~ it in ~~kn~~ the name of Dayānada. The writer was ~~not~~ neither as learned as Dayānanda was nor was an equal to the latter in intelligence, common-sense , and experience. He, therefore, misunderstood and hence misinterpreted ~~b~~ Dayānanda. The result was that much that was quite foreign to the views and the purport of Dayānanda like the Pitṛ Śrāddha and meat-eating for certain specified purposes was included in the work. Dayānanda had not seen the proofs ~~himself~~ so that these subjects could be removed in the course of printing. When Dayānanda was apprised of this situation he issued a notice notifying his correct beliefs and contradicting what had been published against his intentions.[4]

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1. Vide letters no. 426,460,468 and 9 (PV., PP. 463, 503-4,512 and 27-8 respectively. The last letter must have been written on 24.1.1875 and not on Jan.23 as calculated by Pt. Bhagavaddatta.(PV., PP.26ft.1.) The matter was sent to the press in January,1875.(PV.,PP28).
2. SP.(2nd ed.) Preface,PP. 77(SS);Letter no.52,PV.PP.90) LDS., PP. 409 - 411.
3. LDS.,PP.406 - 408.
4. Vide Advertisement no. 66, PV., PP. 100.

The book was revised by Dayānanda in Udaipur in Bhādrapada/in the Sukla Pakṣa of 1939 V.S.[1] In the preface to the revised edition he writes:-

"इस लिये इस ग्रन्थ को भाषाव्याकरणानुसार, शुद्ध करके दूसरी बार छपवाया है। कहीं कहीं शब्द, वाक्य, रचना का भेद हुआ है - - - - - परन्तु अर्थ का भेद नहीं किया गया है प्रत्युत विशेष तो लिखा गया है। हाँ जो प्रथम छपने में कहीं २ भूल रही थी वह निकाल शोधकर, ठीक कर दी गई है।" २.

The revised edition differs much from the original work. Many important topics like the criticism of the salt tax and of stamp duty treated in the original work are not found in the new edition issued from the Vedic Yantralaya. All subjects have been treated afresh. There is a wide difference in the vaiws , the authorities quoted, and the arrangement of the subject-matter. All those subjects which were against his veiws have been expunged. It was of course natural. Some of the views in the new edition, as for example , those on salvation are in direct contradiction to those expressed in the Bhūmikā.

" When the old and the new Satyārtha Prakāśa are put side by side, one finds that, except in the first chapter which discusses the term Om, not ten lines of the one are to be found in the other. The two books are quite different from each other. The language and the wording of the one are quite different from those of the other. What is common to the old and the new Satyārtha Prakāśa is the name, subjects treated in the two books vary, and the treatment is different. The old Satyārtha Prakāśa contains 407 pages; the new contains

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1. PP. 83 (SS).
2. PP. 77 (SS).

The book was revised by Dayananda in Udaipur in the Rigvedadi Bhashya Bhumika/ Patan of 1939 V.S.[1] In the preface to the revised edition he writes:-

"[illegible]"[2]

The revised edition differs much from the original work. Many important topics like the criticism of the salt tax and of stamp duty treated in the original work are not found in the new edition issued from the Vedic Yantralaya. All subjects have been treated afresh. There is a wide difference in the views, the authorities quoted and the arrangement of the subject-matter. All those subjects which were against his views have been expunged. It was of course natural. Some of the views in the new edition, as for example, those on salvation are in direct contradiction to those expressed in the original.

"When the old and the new Satyartha Prakasa are put side by side, one finds that, except in the first chapter which discusses the term Om, not ten lines of the one are to be found in the other. The two books are quite different from each other. The language and the wording of the one are quite different from those of the other. What is common to the old and the new Satyartha Prakasa is the name, subjects treated in the two books vary, and the treatment is different. The old Satyartha Prakasa contains 407 pages; the new con-

1. P. 80 (83).

2. Ibid. 71 (88).

592 pages. The new book has a Preface; the old had none."1

Mr. H.B. Sharda writes that Dayānanda not only revised the book but also re-examined the mss. on the completion of the revision and corrected proofs of the major portion of the book.[2] The text of the book as found in the Śatābdī Saṃskaraṇa differs from the x revised second edition at some places. These changes must have been made by the authorities of the Paropakāriṇī Sabhā.

" If the Vedas form the old Testament of the Arya Samajists, the Satyartha Prakasha forms as it were their new Testament." [3] It embodies all the principle and tenets of Dayānanda on all matters -- religious, social, moral, educational, and political. Its study is essential for a proper understanding of Dayānanda. It has two parts. Part I consists of the first ten chapters while Part II embodies the last four chapters. Each chapter in the second part begins with a subsidiary preface(Anu-Bhūmikā). The first part describes the principles and is thus constructive in nature. The second part, on the other hand, treats of the weak points of other faiths. The book closes with a statement of the beliefs and non-beliefs of Dayānanda. The contents of each chapter of this book are thus summarised by H.B. Sharda:-

" The first chapter of the Satyartha Prakash treats of the meaning, and gives an ~~xxxxxxxxxx~~ exposition, of Om as the name of God. Agni, Aditya, Brahma, and other names of God are also explained.[4]

" The second chapter deals with the birth and the home education of children, with pregnancy, conception, diet of the expectant mother, and the instruc-

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1. LDS., PP. 408.
2. ibid.
3. Prof. Sherwani in ~~x~~ the Religions of Empire, 1925.
4. The etymologies given in this chapter are collected in Appendix XXVIII.

tion and training of infants. Emphasis is laid on what the parents should do or not do, so that the infant's mind becomes strong.

" The third chapter deals with education in the schools, conduct of students, teaching, worship, breath control, necessity and virtues of Brahmacharya; moral and religious instruction, control of senses an d what books to avoid. It says that the Vedas should be studied by women and the Sudras, for they are for all men and women.

" The fourth chapter treats of marriage, the age of marriage, Varna or caste to be determined by conduct and actions, change of caste, duties of the four Varnas, Brahmins, Kshatriyas, Vaishas and Sudras; treatment of women. Five great duties; Truth, Duty to parents and preceptors and sages, practice of Truth, qualifications of teachers, re-marriage, patriotism, sacrifices, household duties and other things. It shows the necessity and the great merits of the Grihastha Ashram.

" The fifth chapter treats of Vanaprastha and Sannyas Ashramas, (Retirement from the world, Renunciation) the ten essentials of dharma or religion, distinction between God and soul, and the sannyasis, who should continually work for public welfare.

" The sixth chapter deals with Government, duties of the Ruler, State Councils, Qualifications and Experience of ministers; Majority and Minority; Taxation, Laws of Chivalry, Military Science, Strategy, Tactics, War, Treatment of Prisoners, Neutrality, Justice and Judicial procedure, Punishment, Politics etc.

" The seventh chapter treats of God and the Vedas, Unity of God, His existence: His qualities and Stuti, Upasna and Prarthna (Recitation of God's attributes, Communication with God, and Prayers), purity

tion and training of infants. Emphasis is laid on what the parents should do or not do, so that the infant's mind becomes strong.

" The third chapter deals with education in the schools, conduct of students, teaching, worship, breath control, necessity and virtues of Brahmacharya, moral and religious instruction, control of senses and what books to avoid. It says that the Vedas should be studied by women and the Sudras, for they are for all men and women.

" The fourth chapter treats of marriage, the age of marriage, Varna or caste to be determined by conduct and actions, change of caste, duties of the four Varnas, Brahmins, Kshatriyas, Vaishas and Sudras; treatment of women. Five great duties; Truth, duty to parents and preceptors and sages, practice of Truth, qualifications of teachers, re-marriage, patriotism, sacrifices, household duties and other things. It shows the necessity and the great merits of the Grihastha Ashram. "

" The fifth chapter treats of Vanaprastha and Sanyas Ashramas, (Retirement from the world, renunciation) the ten essentials of dharma or religion, distinction between God and soul, and the sanyasi, who should continually work for public welfare.

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of mind; Soul's independence, relation between God and man; Incarnation; Neo-Vedantism; Vedas as Revelation and its necessity; Commentary on the Vedas. It says that the Brahmanas are separate from the Vedas.

" The eighth chapter deals with the Creation, Preservation, and Dissolution of the Universe. It is full of reasoning and gives learned expositions of abtruse matters. It treats of the three eternal entities, pantheism and atheism. It discusses the creeds of the Materialists, Buddhists, Vedantists, Fatalists etc., the six darsans as six schools of philosophy; the coming of the Aryas to Aryavarta, the law of gravitation etc.

" The ninth chapter treats of knowledge and ignorance, Salvation, how to attain it and its duration. etc.

" The tenth chapter deals with (a) Moral and immoral conduct (b) Food: what is allowed and what is forbidden. (c) Foreign travel, Interdining etc.

" The eleventh chapter contains an exposition and refutation of the various Faiths and Beliefs held in India and the various sects prevalent in the country and other miscellaneous matters. Among the miscellaneous matters are Fire Arms in Ancient India, the cradle of civilization, the Mahabharata War, popes in Europe and India and Castes. Among the sects and faiths treated are the Vama Marga and its orgies, Materialism, Jainism, Buddhism, neo-Vedanta, doctrines of the Yoga Vasistha, Saivism, Hinduism, Vaishnavism, Sakta faith, Chakrantika; Sankara, Ramanuja; Origin of idolatary; the Puranas, Bhagwat; the Khakis, Sikhism, Rama Snehies, the Swami Narayan sect, the Brahmo Samaj and others. It also treats of the sacred places of India, Benares, Gaya, Dwarka, Haradwar, Muttra, Rameshwaram, Jagganath Puri, and saints, Kabir, Nanak, Dadu etc.

" The twelfth chapter deals especially with Atheism, Buddhism, Jainiasm, the Charvak faith, the animal sacrifices, meat eating, Jain ahimsa, science and philosophy and the practices of Jainism.

" The thirteenth chapter deals with Christianity; Creation and Adam, Tower of Babel, Abraham, Idolatry, Moses, Sabbath, Miracles, Crucifixion and Resurection, Trinity, Christ's life etc..

" The fourteenth chapter deals with Muhammadanism. It treats of the Holy Quran, Satan, Paradise and Hell; Prophets; war against infidels etc. Its criticism extends to only sixty out of the one hundred and the thirteen Soorats of the Quran." [1]

Here ends the Satyārtha Prakāśa. It has an Appendix or a Supplement at the end called the Svamantavyāmantavya Prakāśa. It consists of 51 articles. These articles summarise his views about God , the Vedas, the three eternal objects, Jīva, Dharma, Adharma, Creation, Salvation, Deva, Devapūjā, Yajña and such other things. Both these works have been included in the DGn., I.[4]

c. Ārya Samāja Ke Niyama Aura Usakī Vyākhyā.

It is referred to in his letter no. 13 dated 29.5.1875 A.D.[2] It is also listed in an advertisement given on the Vedāntidhvānta Nivāraṇa published in 1932 V.S. (1876 A.D.).[3] The book is no longer available. The rules and regulations of the Ārya Samāja were framed for the first time in January, 1875 A.D. while Dayānanda was in Rajkot. This book appears to have contained these rules and regulation along with an explanation of the aims and objects of the Ārya Samāja together with an essay justifying its inception.

1. LDS., PP. 412 - 414.
2. PV., PP.33.
3. DGI., Appendix VII, PP.90
4. DGn. (SS), I, PP. 77 - 796

" The twelfth chapter deals especially with Atheism, Buddhism, Jainism, the Charvak faith, the animal sacrifices, meat eating, Jain shrines, relig[illegible] and philosophy and the practices of Jainism.

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Da.n.T.4

c. Ārya Samāja Ke Niyama Aura Upaniyama.

It is referred to in his letter no. 43 dated 29.5.1875 A.D.[2] It is also listed in an advertisement given on the Vedāntidhvānta Nivāraṇa published in 1932 V.S. (1875 A.D.).[3] The book is no longer available. The rules and regulations of the Ārya Samāja were framed for the first time in January, 1875 A.D. while Dayānanda was in Rajkot. This book appears to have contained these rules and regulation along with an explanation of the aims and objects of the Ārya Samāja together with an essay justifying its incep[tion]

1. XDas. PP. 412 - 414. 3. SCN., Appendix VII.
2. PV., PP. 33.
4. Da. T. (55) I, pp 44, 77

d. The Āryoddeśya Ratnamālā.

It was completed on Wednesday, Śrāvaṇa Śuklā 7, 1934 V.S. [1] It is a collection of the definitions and expositions of 100 such terms as are generally met with in works on Hindu Philosophy and in the works of Dayānanda. Some of these terms have also been explained in the Svamantavyāmantavya Prakāśa. It has been included in the DGR(SS), I (PP. 891-901).

e. The Vyavahāra Bhānu.

It was finished on Phālguna Śuklā 15, 1936 V.S. in Benares.[2]

The object of this book is to educate the public and the students in righteous behaviour.[3] " It deals with various popular and every day topics, such as the qualifications of teachers; virtues of continence (Brahmacarya), qualities of heroes; the various kinds of education; tests of truth and untruth; social manners; the meaning of the word Pope as used by Dayānanda; how to use one's resources; how should husband and wife behave; how does a man become righteous; these teachings are illustrated by interesting anecdotes and incidents."[4] It is written in the form of questions and answers. The language of the book is Hindi. It has been included in DGR, II (PP. 723-769).

f. The Gokaruṇā Nidhi or the Kāma Dhenuna.

It was completed on February 24, 1881 A.D.. (Thurseday, Phālguna Śuklā 10, 1937 V.S.).[5]

The book deals with the aims and objects and the constitution of the Gokṛṣyādi Rakṣiṇī Sabhā.[6] It

1. SS., PP. 901. 2. SS., PP. 723. 3. ibid.
4. LDS., PP. 419. 5. SS., PP. 945. 6. SS., PP. 921.

has been divided into three parts -- Samīkṣā (Examination of the problem), Principles (Niyama) and the constitution (Upaniyama).[1] In the examination of the problem he writes that an object should be used only for the purpose form which it is made. The cattle are meant for yielding milk and ~~use for~~ tilling land etc., They should be used for these purposes alone. One cow and her offspring benifit lacs of people. So do the buffaloe and other milching cattle. The cattle are useful even after their death since their skin is used for various purposes by men.

- The killing of cows is always detrimental both to the ruler as well as to the ruled. " It is because of the slaughter of cows and the scarecity of milk and milk products that Indians have become weak and feeble." 2

He then discusses the case of meat-eating in the form of a dialogue between a killer and a protector. At the end of the dialogue he concludes that cattle should not be killed for eating their meat. He finally appeals to men and failing them to God for the protection of cattle. His prayer to God is :-

" तनोतु सेर्वेश्वर उत्तमबलं
गवादिरक्षां विविधां दयेरितः।
अशेषविघ्नानि निहत्य नः
प्रभुःस सहायकारो विदधातु गोहितम् ॥
ये गोसुखं सम्यगुशन्ति धीरास्ते धर्मजं सौख्यमथाददन्ते।
क्रूरा नराः पापरता न यान्ति प्रज्ञाविहीनाः पशुहिंसकास्तत ॥"[3]

It has been included in the DGN, II (PP. 919-945).

g. A book on Conversion.

H.B. Sharda[4] has written that in the year 1879 A.D. when Dayānanda was in Haradvāra the Mahar-aja of Kashmir ~~asked~~ through a messenger asked Dayānanda to

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1. SS., PP. 920.
2. LDS., PP. 420.
3. SS., 919.
4. LDS., PP. 217.

write a book on the conversion of non-Hindus into the fold of Hinduism supported with appropriate Vedic authorities. Dayānanda agreed to do so but asked the messenger to come again for the book. Nothing else is known about this work. If this report of Mr. Sharda is correct Dayānanda must have written this work. It might be found in the library of the Maharaja of Kashmere.

h. A Collection of useful Quotations.

He had also collected beautiful verses ~~xxx~~ which he considered useful from the Manusmṛti and the Vidura Prajāgara. Mss. of these collections exist in the office of the Paropakārinī Sabhā.[1]

Vidhi Granthas (Works dealing with ~~tx~~ Ritual).

a. The Sandhyā.

It was written in Agra and was published by Seth Ruplal. The Śrī Sūkta was appended to it.[2]

Mr. H.B. Sharda writes that Dayānanda himself wrote a Sandhyā for Madhava Babu.[3] It was in Allahabad in the year 1870 A.D. It is difficult to say whether both these Sandhyās agreed in details and contents or they were different from each other.

b. The Pañca Mahā Yajña Vidhi.

It deals with the five great sacrifices that must be performed by every house-holder. They are:- the Brahma Yajña, the Deva Yajña, The Pitṛ Yajña, the

1. DGI.I, PP. 191, Entry no. 20 and 21.

2. DGI., PP. 9.

3. LDS., PP. 77 ; DC., PP. 218.

the Bali Vaiśva Deva Yajña, and the Atithi Yajña. The first has been considered as the most important of all.[1]

It was published for the first time in 1931 V.S. (1875 A.D.)[6] in Bombay. The book was completed on Sunday, Āśvin Śukla 1, 1931 V.S..[2] It was revised in the year 1933 V.S. The revised edition had the following couplet giving the date of the revision:-

"श्रीयुतविक्रमादित्यमहाराजस्य चतुस्त्रिंशोत्तरे
एकोनविंशे संवत्सरे भाद्रपूर्णिमायां समापितः॥"

But these lines have been removed from subsequent editions.[3] The revised edition differed much from the first edition in many details. Some people actuated by its popularity or other ulterior motives ~~forgeux~~ issued unauthorised editions which contained matter not found in the authorised edition and which was also against the views of the Ārya Samāja. Three such editions are stated to have been published during the life-time of Dayānanda himself.[4]
It has been included in the DGT., I (PP.849-890)

c. The Aryābhi Vinaya.

In one of the Introductory verses Dayānanda writes:-

"चक्षु रामाङ्क चन्द्रेऽब्दे चैत्रे मासि सितेदले।
दशम्यां गुरुवारेऽयं ग्रन्थारम्भः कृतो मया॥"

It was therefore, commenced on Thurseday, Caitra Śuklā 10, 1932 V.S.[5] It was published in the year 1933 V.S. It was under revision in the year 1936 V.S. The revised edition was published in 1940 V.S. This revised edition differs much from the original one in many places. The editions of this work issued from Ajmer by the Paropakāriṇī Sabhā subsequent to the second revised edition especially the Śatābdī Saṃskaraṇa differ at many places from the revised edition. The changes in some cases are calculated to have been effected for removing some seeming discrepancies in the text and the views held by

~~XXX~~ 1.M., II,103; PMV., PP.870(SS). 2.DGI,PP.48; ~~50.~~
~~Dayananda~~ 3.DGI., PP.52 4.DGI.,PP.49-51.
5.SS.; PP.1. 6. PV. PP.31; LDS. (PP.421) gives it as 1874 A.D. Also see DGI PP48, ft.

Dayānanda.[1]

Pt. Yudhiṣṭhira Mīmāṃsaka thinks that this work is incomplete. He gives three reasons for his supposition. Firstly in a letter [2] to Gopal Rao Dayānanda writes that two chapters have been written, and that four more have to be written. Secondly in the Hindi translation of the fifth introductory stanza Dayānanda has declared that this book 'contains the explanation of Mantras from the four Vedas and the Brāhmaṇas.[3] And lastly, in the list of books given on the first edition of the Saṃskāra Vidhi (1933 V.S.) it is stated that this book has two volumes.[4]

But the only conclusion that can be drawn from these arguments advanced by Pt. Yudhiṣṭhira is that Dayānanda intended to write four chapters but wrote only two chapters. The intention to write the remaining two chapters appear to have been abondoned for lack of time or for some other unknown reason. Had he written the next two chapters he would have issued them in the second edition ~~ax~~ and would have stated this fact in the preface to this work just as he has done in the case of chapters XIII and XIV of the Satyārtha Prakāśa. The absence of these two chapters in the revised edition indicates that these two chapters were not written by Dayānanda.

It is futile to make any theory on the Hindi version of the fifth introductory stanza. The Hindi translation was prepared by the Paṇḍitas and not by Dayānanda himself. No doubt it is expected that Dayānanda would have looked into this translation. But the words in question may have escaped his notice in the second edition. Moreover, this Hindi translation is quite inconsistent with the Sanskrit text of the stanza which is more authoritative than the Hindi translation. It is also well known that Dayānanda had come to regard the Brāhmaṇas as works of human beings as against the revealed nature of the four Vedas. He did not ~~regard the Brāhmaṇa~~

1 D.G.I., PP.77. 2. PV., PP.33(L.no.13 dated 29.5.1875). 3. SS., PP.1-2. 4. D.G.I, PP.70.

Dayānanda[1]

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1 [illegible] 2 [illegible] 3 [illegible]

regard the passages of the Brāhmaṇas as Mantras. Such a translation is against the spirit of Dayānanda and can not but be rejected. The words in question are not found in the Śatābdī Saṃskaraṇa of the book issued from Ajmer.

No conclusion can be drawn from the use of the word 'bhāga' which means a volume as well as a part. The present edition of the book does contain two parts.

The colophon at the end of the work reads " samāptaścayam granthaḥ." The use of these words indicate that Dayānanda considered the work as complete at this ~~very~~ stage. In his letters he has no where mentioned that the work is incomplete. On the other hand if reliance is to be placed on the Hindi translation, the verse four ~~in that translation~~ of the introductory portion clearly states that this work contains prayers selected from two Vedas.[1] The book is thus quite complete in itself.

The book is a collection of beautiful Vedic prayers translated into chaste and forceful Hindi. It is full of the sentiment of devotion. It speaks of Dayānanda's fervant devotion. The present edition appears to contain the translation of the Mantras of the Vedas into Hindi as dictated by Dayānanda. ~~himself~~. By this time Dayānanda had acquired sufficient knowledge of Hindi to dictate such translations. It has been included in the DGM, I (PP. 1-76).

d. The Saṃskāra Vidhi.

It was commenced on Satureday, Kārtika Amāvāsyā, 1932 V.S.[2] He was then in Bombay.

1. SS., PP. 2.
2. DGI, PP. 81-82.

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d. The Saṃskāra Vidhi.

It was commenced on Saturday, Kārttika Amāvāsyā, 1932 V.S.[2] He was then in Bombay.

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1. GS., pp. 2.
2. DGI, pp 81-82

It was completed on Monday, Pauṣa Śuklā 7, 1932 V.S.[1] It thus took one month and eight days for its completion. The first edition was published in 1933 S.V.[2] It included some texts sanctioning the use of meat for certain specific purposes. Dayānanda when apprised of this fact issued a notice explaining his position in this respect in which he has declared that these texts had been quoted in order to make the reader familiar with the views of those particular writers from whom those passages were quoted.[3] Such passages along with other passages that went against his declared views have been removed from the second edition revised and issued in the year 1940 V.S.[4] This new edition differs from the first edition in other respects also. In it the arrangement of various topics has also been changed.

It deals with sixteen ceremonies that should be performed in the life-time of a man or a woman beginning from the day of his or her conception and ending with the cremation of the dead body and the collection and disposal of the burnt bones of the dead body on the third day of cremation. These ceremonies are:- the Garbhādhāna, the Puṃsavana, the Sīmantonnayana, the Jātakarma, the Nāma Karaṇa, the Niṣkramaṇa, the Anna Prāśana, the Cūḍākarma, the Karṇavedha, the Upanayana and Vedārambha, the Samāvartana, the Vivāha, the Gṛhāśrama, the Vānaprastha, the Sannyās, and the Antyeṣṭi. He has profusely drawn up from the four Saṃhitās and the Gṛhya Sūtras. He has also utilized the Manusmṛti in his support.[5]

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1. DGI., PP.83.
2. DGI., PP. 83.
3. PV., PP. 100; 310; DGI., PP.84.
4. SS., PP.4, Indroductory verse 11.
5. It has been included in the DGM., II (PP.1-258).

The Vedāṅgas (Works ancillary to the study of Vedas).

a. The Aṣṭādhyāyī Bhāṣya.

Dayānanda found that the only commentary on the Aṣṭādhyāyī that was available besides the Mahābhāṣya was the Kāśikā Vṛtti of Vāmana Jayāditya. This commentary was not free from defects. Many a time it has gone against the views of the Mahābhāṣya, the final authority in matters of grammar. Dayānanda, also found that the study of Aṣṭādhyāyī has been replaced by the study of works like the Sidhhānta Kaumudī written by persons of imperfect knowledge. He, therefore, felt the necessity of writing an easier, simpler and more brief commentary on ~~thei~~ the Aṣṭādhyāyī in order to make its ~~the~~ study ~~of Aṣṭādhyāyī~~ popular once again. He wrote a commentary with this purpose. But his ~~commentaryx~~ country-men did not appreciate his work and failed to render him necessary help by enrolling as permanent customers of the work. Dayānanda, therefore, suspended the work and took up to writing an easier work the Vedāṅga Prakāśa.

He commenced the writing of this commentary before 9.8.1878 A.D.[1] By 24.4.1879 A.D. he had ~~writin~~ written his commentary upto the end of the fourth ~~chapter~~ chapter.[2] In the mss. of the commentary in the office of the Paropakāriṇī Sabhā Ajmer the commentary runs as far as Section 2 of Chapter VII.[3] But the commentary beyond the fourth chapter is in a different style and is inferior in merits to that on the first four chapters.[4]

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1. L.No., 79D.15.8.1978 A.D.; PV., PP.117.
2. L.No., 127 D. 24.4.1879; PV., PP.151.
3. DGI., PP. 115.
4. ibid.

It appears that Dayānanda did not write beyond chapter four. His Paṇḍitas appear to be responsible for the rest of the portion. This supposition is further strengthened by the fact that after a period of about six months from the date of the completion of his commentary on the first four chapters of the Aṣṭādhyāyī he undertook to write the first book in the Vedāṅga Prakāśa series. If he had continued to write further he would not have thought of the Vedāṅga Prakāśa.

The first 119 pages of the commentary have been corrected by Pt. Bhim Sen.[1] The Hindi translation of the commentary is prepared by the paṇḍitas. This translation sometimes runs against the commentary in Sanskrit.

Some pages of this commentary covering P.I,3 and P.I,4 have now been lost through the inadvertence of the authorities in-charge of the mss. The commentary on chapter IV has not yet been published.

Some scholars deny the authorship of Dayānanda to this commentary. They take their stand on the ground that the commentary contains a number of mistakes which Dayānanda could never have committed, and that the commentary on P. I,1.9 quotes the verses that are current under the name of the Pāṇiniya Śikṣā and which have been discarded by Dayānanda himself in his preface to the Varṇoccāraṇa Śikṣā.

To deny the authorship of a work to Dayānanda merely because it contains mistakes is beyond all reasons. In that case all the works without any exception will have to be denied the authorship of Dayānanda. No man is perfect. Mistakes are, therefore, no disqualication if they are not common-place. Who knows if the work had gone to the press the mistakes in question

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1.DGI,PP. 120.

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1. DCI.PP. 120.

might have been removed?

This commentary had been written much before the composition of the Varnoccārana Śikṣā containing the phonetic sūtras of Pāṇini which were hitherto unknown. It is therefore not impossible to imagine that at the time of writing his commentary on the aphorism I.1.9 of the Aṣṭādhyāyī Dayānanda had not yet discovered the phonetic sūtras attributed by him to Pāṇini. He could not but include the phonetic verses going under the name of the Pāṇinīya Śikṣā in his commentary on the Aṣṭādhyāyī. He would have surely replaced these verses by the new sūtras if he had revised or sent to press the commentary on P. I.1.9 after the discovery of the phonetic sūtras of Pāṇini.

The present commentary makes a definite departure from the generally current notions about grammatical matters at several places.[1] At some places the commentary is so subtle that grammarians of reputed scholarship feel astounded.[2]

In his letters Dayānanda makes a definite mention of his commenting upon the Aṣṭādhyāyī. This commentary is referred to in his letters no. 79 and 127.[3] This commentary is different from the Vedāṅga Prakāśa in which the order of the aphorism of Pāṇini has been changed so as to arrange them under various topics with which they deal. The Vedāṅga Prakāśa thus can not properly be called a commentary on the Aṣṭādhyāyī.

I am, therefore, inclined to believe that this is a genuine work of Dayānanda. Dr. Raghubir in his introduction to the first edition of the commentary has produced more additional evidence -- external as well as internal to prove that this commentary is written by Dayānanda himself.[4]

b. The Vedāṅga Prakāśa.

It is a series of works written in Hindi. It consists of 14 parts. The first thirteen parts

1. Introduction to the commentary, PP. 21. 2. DG I, PP. 115.
3. PV., PP. 117 and 151. 4. PP. 1-14.

treat of topics of grammar while the fourteenth part is a critical edition of the Nighaṇṭu of Yāska. The names and the dates of the completion of these parts are given below:-

1. The Varṇoccāraṇa Śikṣā, 1880.
2. The Sandhi Viṣaya, December, 1880.
3. The Nāmika, June, 1881.
4. The Kārakīya, August, 1881.
5. The Sāmāsika, August, 1881.
6. The Straiṇa Taddhita, December, 1881.
7. The Avyayārtha, 15.1.1882.
8. The Ākhyātika, 3.1.1883.
9. The Sauvara, 27.10.1882.
10. The Pāribhāṣika, 3.1.1883.
11. The Dhātupāṭha, 18.10.1883.
12. The Gaṇapāṭha, 17.8.1883.
13. The Uṇādi Koṣa, 18.9.1883.
14. The Nighaṇṭu, 18.9.1883.

The works on grammar in this series have been written in a style resembling that of the Siddhānta Kaumudī. But these works have a speciality of their own. They are free from many of the mistakes that have crept into the work of Bhaṭṭoji Dīkṣita. Among other things this series explains the rules applicable to the Vedic language only side by side with the rules for the classical language. It has not separated them and arranged them in a separate chapter as has been done by Bhaṭṭoji. This arrangement of Dayānanda enables the student to grasp the significance of the rules relating to the Vedic language properly. Students of Bhaṭṭoji generally ignore the portion dealing with Vedic grammar; Dayānanda's arrangement has made it impossible to do so.

But inspite of this major difference the arrangement of the rules applicable to the classical language is almost the same as in the Siddhānta Kaumudī with minor differences here and there. The latter work has, however, often been criticised. Passages from the Mahā-Bhāṣya have also been quoted and explained at several places.

The Paṇḍitas who wrote this series under the directions of Dayānanda were generally led away by their imperfect knowledge of grammar and their bias for the views of Bhaṭṭoji. They have thus included much

treat m?9 topics of grammar while the fourteenth part
is a critical edition of the Nighaṇṭu of Yāska. The
names and the dates of the completion of these parts
are given below:-

1. The Varṇoccāraṇa Śikṣā, 1880.
2. The Sandhi Viṣaya, December, 1880.
3. The Nāmika, June, 1881.
4. The Kārakīya, August, 1881.
5. The Sāmāsika, August, 1881.
6. The Straiṇa Tāddhita, December, 1881.
7. The Avyayārtha, 13.1.1882.
8. The Ākhyātika, 3.1.
9. The Sauvara, 27.10.
10. The Pāribhāṣika, 3.1
11. The Dhātupāṭha, 18.1
12. The Gaṇa-pāṭha, 17.2.1883.
13. The Uṇādi Koṣa, 18.9.
14. The Nighaṇṭu, 19.6.18

The works on grammar in this series have been written
in a style resembling that of the Siddhānta Kaumudī. But
these works have a speciality of their own. They are free
from many of the mistakes that have crept into the work
of Bhaṭṭoji Dīkṣita. Among other things this series explains the
rules applicable to the Vedic language only, side by side
with the rules for the classical language. It has not
separated them and arranged them in a separate chapter
as has been done by Bhaṭṭoji. This arrangement of Bhaṭṭoji
enables the student to grasp the significance of the rules
relating to the Vedic language properly. Students of Bhaṭṭoji
generally ignore the portion dealing with Vedic grammar.
Dayānanda's arrangement has made it impossible to do so.
But inspite of this major difference the
arrangement of the rules applicable to the classical lang
is almost the same as in the Siddhānta Kaumudī with minor
differences here and there. The latter work has, however,
been often been criticised. Passages from the Mahā-bhā
have also been quoted and explained at several places.
The Paṇḍits who wrote this series under
the directions of Dayānanda were generally led away by
their imperfect knowledge of grammar and their bias
for the views of Bhaṭṭoji. They have thus modified

matter that is against the views and directions of Dayānanda.

Some scholars have declared that the works included in the Vedāṅga Prakāśa series are not written by Dayānanda. Mr. Yudhiṣṭhira Mīmāṃsaka has treated this subject at length and in a systematic way. He too has held the same view. He has given the following three arguments in support of this view;[1]

(a) Books on grammar in this series and more particularly the Ākhyātika contain several blunders which Dayānanda could have never committed.

(b). These works closely follow the style of the Siddhānta Kaumudī. Dayānanda would not write in that style for he bitterly criticised the Siddhānta and other allied works.

(c). Many letters that were written by Dayānanda in reply to the various letters written to him by Pt. Bhim Sen and others prove beyond doubt that these works were written by those Paṇḍitas and not by Dayānanda himself.[2]

Mr. Yudhiṣṭhira has admitted that the commentary on the Aṣṭādhyāyī is written by Dayānanda himself. But this commentary contains several mistakes which too are otherwise inexplicable in the scholarship of Dayānanda. As I have already written it is not advisable to reject the authorship of Dayānanda of these works on the ground of the existence of mistakes in them.

The advocates of the theory under examination admit that the works in the Vedāṅga Prakāśa series contain some very strong and subtle points supposed to be dictated by Dayānanda[3]. ~~himself.~~ But why did Dayānanda dictate those points at all if he did not regard these works as his own? If he could have dictated those points he could and must have given direction for their composition.

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1. DGI, PP. 142 - 150.

2. DGI., PP. 147 - 149.

3. DGI., PP. 146.

The title cover of all these parts had the following inscription on it: [1]

a. Parts 1 to 10, 12,13 ......

" Śrīmatsvāmi-Dayānanda-Saraswatīkṛtavyākhyayāsahitaḥ"

b. Part 11 - the Dhātupātha........

" Śrīmatsvāmi-Dayānanda-Sarasvatīkṛtasūcipatreṇa sahitaḥ."

c. Part 14- the Nighaṇṭu........

"Śrīmatsvāmi-Dayānanda-Sarasvatīkṛtaśabdānukramaṇikayā sahitaḥ."

These sentences on the various parts differing according to the nature of the part concerned do unmistkably point that Dayānanda intended to and did declare these works as his compositions. If he had the slightest objection to this fact he would have seen that the sentences quoted above were suitably worded.

There are evidences which show that the Vedāṅga Prakāśa series was planned by Dayānanda.[2] He corrected the works in the series from time to time in the course of its composition and publication.[3] He supervised the printing of these work. Letter no. 239[4] shows that the works in this series were dictated by Dayānanda. They were only revised by his Panditas whose names were indicated on the title page in the first edition of each work.

Letters no. 275[5] and 365[6] from Rāmānanda and Dayānanda definitely ascribe these works to Dayānanda.

Dr. Sita Ram has stated[7] that in the year 1879 A.D. when he paid a visit to Dayānanda in ~~Allahabad~~ Benares[8] the latter was dictating a book in Sanskrit and Hindi which on the enquiry of the former was explained as a set of books on Sanskrit grammar by Dayānanda. This set was

1. DGI., Appendix II. 2. L.No. 277, PV., PP. 311.
3. DGI, PP. 147; L.No. 278, 308, 340, 341 in PV. PP. 311, 339, 374 & 376.
4. PV., PP. 271. 5. PV., PP. 309-310. 6. PV., PP. 398.
7. Dayananda Commemoration Volume, PP. 324. This book could not be the Aṣṭādhyāyī Bhāṣya as it was not a set of books but was a connected whole.
8. Dayānanda arrived in Benares on November 19, 1879 A.D.

The title cover of all these parts had the following inscription on it:[1]

a. Parts 1 to 10, 12,13 ......

" Śrīmatsvāmī-Dayānanda-Sarasvatīkṛto [illegible]

b. Part 11 - the Dhātupāṭha........

" Śrīmatsvāmī-Dayānanda-Sarasvatīkṛtaḥ dhātupāṭhaḥ [illegible]

c. Part 14- the Nighaṇṭu.........

"Śrīmatsvāmī-Dayānanda-Sarasvatīkṛta [illegible]

celtaḥ."

These sentences on the various parts differing according to the nature of the part concerned do unmistakably point that Dayānanda intended to and did declare these works as works of his compositions. If he had the slightest objection to this fact he would have seen that the sentences quoted above were suitably worded.

There are evidences which show that the Vedāṅga Prakāśa series was planned by Dayānanda.[2] He over[illegible] the works in the series from time to time in the course of its composition and publication;[3] He supervised the pr[illegible] of these work. Letter no. 289[4] shows that the works in this series were dictated by Dayānanda; they were only revised by his Paṇḍitas whose names were indicated on the title page in the first edition of each work. Letters no. 175[5] and 363[6] from [illegible] and Dayānanda definitely ascribe these works to Dayānand[illegible]

Mr. Gita Ram has stated[7] that in the year 1879 A.D. when he paid a visit to Dayānanda in [illegible] the latter was dictating a book in Sanskrit and Hindi which on the enquiry of the former was explained as a [illegible] of books on Sanskrit grammar by Dayānanda. This set [illegible]

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1. DCV., Appendix II. 2. L.P., [illegible]
3. DCV., pp.147; [illegible]
374 & 376
4. PV., [illegible]
7. Dayānanda [illegible]
that he the [illegible]
and was a [illegible]

none else than the Vedāṅga Prakāśa.

Too much importance has been attached to references in the letters of Dayānanda to the fact that the works on grammar in the Vedāṅga Prakāśa series were written by Paṇḍitas Bhim Sen and Jvala Prasad and others. But in this connection it has to be kept in view that all the works in Hindi including the Satyārtha Prakāśa were originally written by these Paṇḍitas or other employees of Dayānanda. If Dayānanda's authorship of these grammatical works is to be rejected because they were written by the Paṇḍitas then even the Satyārtha Prakāśa will have to be declared as a work of some ~~other~~ Paṇḍita other than Dayānanda, a position which is very absurd and is not acceptable to any one having the slightest knowledge about the traditions of the Ārya Samāja.

The style of the grammatical works in this series is undoubtedly that of the Siddhānta Kaumudī but it has its peculiarities. It is also free from the various mistakes and contradictions to the Mahābhāṣya of Patañjali which have crept in to the work of Bhaṭṭoji and which were vehemently criticised by Dayānanda. It is wrong to suppose that he criticised the style also. He has never done so. The style of the Siddhānta Kaumudī was and is definitely easier to learn than the style of the Aṣṭādhyāyī. All that Dayānanda wished was that the Vedic grammar should be properly studied along with the classical grammar. The Vedāṅga Prakāśa serves this purpose well. Its style, ~~is~~ thus, is not opposed to the expressed views of Dayānanda.

Under the above circumstances it is futile and even uncritical to consider the grammatical works of the Vedāṅga Prakāśa series of some Paṇḍita or Paṇḍitas other than Dayānanda ~~himself~~.

A short description of all the 14 parts is given below:-

1. The Varṇoccāraṇa Śikṣa.

Dayānanda gives the date of the completion of this book at its end in the following couplet:-

"ऋतुरामाङ्कचन्द्रेऽब्दे माघमासे सिते दले।
चतुर्थी शनिवारेऽयं ग्रन्थः पूर्तिं समागतः॥" [1]

It was therefore, completed on 31.1.1880 corresponding to Māgha Śuklā 4,1936 V.S. He was then in Benares. It appears that it was here that Dayānanda unearthed a mss. of the lost phonetic sūtras of Pāṇini which he has published in this part.

This work deals with the correct pronunciation of the alphabets. It also includes a commentary in Hindi on ~~the~~ a series of phonetic sūtras ascribed by him to Pāṇini.

Mr. M.Ghosh does not accept this ascription of these sūtras to Pāṇini. He thinks that the DPŚ (Phonetic Sūtras edited by Dayānanda) are a collection from sundry sources such as the Mahābhāṣya and the Varṇa Sūtras of Candra Gomin since ' ther is no ancient or modern mss. or any descriptive reference of it in any early or late work to vouch for its authenticity.' [2] This, he thinks, is further confirmed by the fact that this part forms the first book of a series of works meant for helping a Vedic student in his studies and by the fact that it is styled as Varṇoccāraṇa Śikṣā by Pāṇini. He concludes at last:- " Considering the great influence which Candra Gomin exercised on the grammarians of Pāṇini's school (the Kāśikā and the Vākyapadīya showing traces of such influence) it is quite possible that some late grammarian reedited and amplified the Varṇa-Sūtras of Candra Gomin and fathered this upon Pāṇini, evidently for imparting to it a superior authority. Though

1. Varṇoccāraṇa Śikṣā, 1985 S.V., PP. 18

2. Pāṇinīya Śikṣa, Introduction, Section 31.

there is no sufficient material to prove this we are inclined to suggest that this late grammarian was Swāmī Dayānanda himself who, among other things was a very close student of Sanskrit Grammar as his Vedāṅga Prakāśa and the edition of ~~xxx~~ Pāṇini's Aṣṭādhyāyī show. But whatever may be the actual fact about the authorship of the DPS, it is sure that the work is neither from the hands of Pāṇini nor an old one." [1] His main stand is that the verses current under the name of Pāṇinīya Śikṣā are known as Vedāṅga and that they have come down to us in five different recensions and that each recension has numerous mss. and that there are two old commentaries on the work.

But Mr. Ghosh has ignored a very important point in this consideration of the problem of the phonetic sūtras ascribed by Dayānanda to Pāṇini. In his commentary on P. I,1.9 in the Aṣṭādhyāyī Bhāṣya Dayānanda quotes the the very verses which Mr. Ghosh considers to be genuinely written by Pāṇini, whereas in the Varṇoccāraṇa Śikṣā written six months after the ~~x~~ suspension of the Aṣṭādhyāyī Bhāṣya criticised those very verses and discarding them included a new set of aphorisms. Who was the person or what were the circumstances that suggested to Dayānanda to forge those aphorisms under the name of Pāṇini? No such person or circumstances can be suggested from the recorded life-events of Dayānanda.

In the Preface to the Varṇoccāraṇa Śikṣā Dayānanda has clearly stated that he had secured a mss. of the sūtras in question after a laborious search. His words are:- "ऐसे ऐसे ग्रन्थों को निवृत्ति के लिए बड़े परिश्रम

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1. Pāṇinīya Śikṣā, Introduction - Section 32.

there is no sufficient material to prove this we are inclined to suggest that this late grammarian was Swāmī Dayānanda himself who, among other things was a very close student of Sanskrit Grammar as his Vedāṅga Prakāś and the edition of Pāṇini's Aṣṭādhyāyī show. But whatever may be the actual fact about the authorship of the MS, it is sure that the work is neither from the hands of Pāṇini nor an old one."[1] His main stand is that the verses current under the name of Pāṇinīya Śikṣā are known as Vedāṅga and that they have come down to us in five different recensions and that each recension has numerous mss. and that there are two old commentaries on the work.

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In the Preface to the Varṇoccāraṇa Śikṣā, Dayānanda has clearly stated that he had secured a ms. of the sūtras in question after a laborious search. His words are:-

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1. Pāṇinīya Śikṣā, Introduction - Section 13.

से पाणिनिमुनिकृत शिक्षा का पुस्तक प्राप्त कर उन सूत्रों की सुगम भाषा में व्याख्या करके ...."

Dayānanda never tried to conceal the truth. There appears to be no reason to doubt his statement. He must have secured a mss. of the sūtras in question. No old mss. of the work appears to exist in the office of the Paropakāriṇī Sabhā. On my visit to Ajmer in the year 1947 I was refused permission to examine the records of the mss. In a letter[1] addressed to me Mr. H.B. Sharda, the secretary of the Paropakāriṇī Sabhā informs me that they have no record of what books or mss. etc. were left in the custody of the Sabhā by Dayānanda at the time of his death.[2] None of the earlier examiners of these records have recorded such a mss. of these sūtras. It appears probable that the person who possessed an old mss. of the work did not part with it, he only permitted Dayānanda to make a copy for his use. From this copy Dayānanda published these sūtras with a Hindi commentary of his own. In the face of such circumstances to accuse him of literary forgery without proving that he was a man of unscrupulous habits is too bold, uncritical and malicious.

It is not clear what support does Mr. Ghosh find for his theory in the fact that the Varṇoccāraṇa Śikṣā forms the first book in the series or in the scheme of Vedic studies envisaged by Dayānanda. The book could not but be the first one in the series.

It has also to be established before the view of Mr. Ghosh can be accepted that Dayānanda was not familiar with the sūtras of Candra Gomin before the date of the composition of the Varṇoccāraṇa Śikṣā. That he must have read the works of ~~the~~ Candra Gomin on Sanskrit grammar in the course of his studies, is very probable.

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1. Vide L.No. nil dated 11.9.49.

2. This is contrary to facts. See pp. 89 Ṛṣi Dayānanda Kṛta Veda Bhāṣya Ke Sambandha Mem Nari Dhāraṇā.

Mr. Ghosh has noticed a great influence of the grammar of Candra Gomin on the school of Pāṇini; but he has ignored that Candra Gomin has been immensely benefitted and influenced by the grammar of Pāṇini from which the former has borrowed much using the same words in many places. He has also imitated the Mahābhāṣya and the Uṇādi Sūtras. It is, therefore, very probable that Candra Gomin imitated the phonetic sūtras of Pāṇini also in the same way in which he has done so in the case of other works ~~of Pāṇini~~. The stream of imitation and influence, thus, flows in a direction that is opposed to the one supposed by Mr. Ghosh. The similari-ty of the phonetic sūtras edited by Dayānanda with those of the phonetic sūtras of Candra Gomin can not lead us to conclude that the former are an amplified version of the latter. The phonetic sūtras of Āpiśali bear a close resemblance to those of Candra. Are we to conclude that they too are an imitation of the sūtras of Candra Gomin?

The nature of the long current phonetic verses so ably reconstructed by Mr. Ghosh in itself is against their being taken am a work by Pāṇini. The sūtrakāra Pāṇini and the poet Pāṇini appear to have been different persons. If it is held that the poet and the sūtrakāra Pāṇini xxx is the same personality it remains inexplicable as to why he wrote his famous Aṣṭādhyāyī in the sūtras and the phonetic rules in vefses. He should and must have adopted the same style of sūtras for writing the phonetic rules as well as other portions of grammar. The versified phonetic rules therefore, can not be the works of Pāṇini. This conclusion is further supported by the verse

"शिक्षां प्रवक्ष्यामि पाणिनीयं मतं यथा ।
शास्त्रानुपूर्व्यं तद्विद्याद्यथोक्तं लोकवेदयोः ॥"

which occurs as the first verse in four out of the five recensions of this work. Mr. Ghosh has excluded this verse from his reconstructed text for reasons not known to us. The testimony of four recensions is quite sufficient to regard ~~this verse as genuine~~

this verse as genuine. This verse clearly states that the verses that follow embody the teachings and views of Pāṇini on phonetics and that the verses in quetions are not the works of Pāṇini but of some later writer who versified them to facilitate their rememberance. This verse leads us to the supposition that the rules written by Pāṇini were different from these verses and they might have been in the form of sūtras.

I am, therefore, inclined to consider the phonetic sūtras edited by Dayānanda under the name of Pāṇini as genuine works of Pāṇini. It is very likely that like the Aṣṭādhyāyī of Pāṇini these sūtras might have suffered some interpolations.

2. The Sandhi Viṣaya.

It deals with external and internal euphonic combinations. It was published in December 1880.[1] The second and subsequent editions have been revised and enlarged by Bhim Sen and Jvala Datt.[2] It has been further revised by Pt. Yudhiṣṭhira Mīmāṃsaka along with the other parts of the series.[3]

3. The Nāmika.

It was completed on 13.4.1881.[4] It was published in June in the same year. It deals with certain definitions and with the declensions of nouns, pronouns and adjectives.

4. The Kārakīya.

It deals with the uses of cases. It was finished on Wednesday, the Śrāvaṇa Kṛṣṇa 8,1938 V.S. ~~and~~

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1. The title page of the first edition bears the date 'Samvat 1937 Mārga.' DGI., Appendix II, PP.40.
2. DGI., PP. 159.
3. ibid.
4. The date given at the end of the book is Wednesday, the Caitra Śukla 14, 1938 V.S. PP. 70.

(17.8.1881)[1] and was published on 21.8.1881.[2] The former date appears to be that of sending the last form of the book to the press.

5. The Sāmāsika.

It deals with compounds. It is more or less a translation of the Kāśika Vṛtti. It was published on Sunday, Bhādra Kṛṣṇā, 12, 1938 V.S.[3]

6. The Straiṇa Taddhita.

It deals with feminine and nominal suffixes. It has not included all the sūtras of Pāṇini concerning the Taddhita suffixes. It was finished on Satureday, the Mārga Śīrṣa Śuklā 5, 1938 V.S. (26.11.1881 A.D.)[4] and was published on 29.11. 19881 A.D.[5] The former date appears to be that of the printing of the final form.

7. The Avyayārtha.

It deals with the meanings and uses of certain indeclinables. It was complted before 29.11.1881 A.D.[6] No date has been given in the body of the book. It was published on 15.1.1882.[7]

8. The Ākhyātika.

It deals with the conjugation of verbs and the verbal suffixes. Originally it was planned to include only the conjugation of verbs only in this part. Later on the plan

1. Kārakīya, 1971 V.S., PP. 52
2. DGI., Appendix II, PP. 42. It was published four days after its completion.
3. Samāsika 1976, PP. 67; DGI., Appendix PP. 43.
4. Straiṇa Taddhita 1978, PP. 177.
5. DGI., Appendix PP. 44.
6. DGI., PP. 165
7. DGI., Appendix PP. 45.

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was changed and the treatment of Kṛdanta also included.[1]

The book makes no mention of the date of completion of this work. It was published on 3.1.1883.[2]

9. The Sauvara.

It deals with the main rules governing accent in Vedic and classical Śanskrit. The date of the completion of this work is given at the end of the book. It was completed on Bhādra Śuklā 13, 1939 S.V. (25.9.1882 A.D.). It was Monday.[3] But at the end of the preface this date is given as Āśvina Badi 13, 1939 V.S. (9.10.1882 A.D.)[4] The date of its publication as given on the title page of the first edition is Kārtika Kṛṣṇā 1, 1939 V.S. (27.10.1882 A.D.)[5] It appears that the preface was written when the last form was either under print or had been printed.

10. The Pāribhāṣika.

It deals with the principles of the interpretation and allied matters used in grammar. These Paribhāṣas have been arranged according to the arrangement found in the Paribhāṣendu Śekhara of Nāgeśa Bhaṭṭa.[6] It was completed in OCtober 1882[7] and was published on 3.1. 1883 A.D.[8]

11. The Dhātupāṭha.

It is an edition of the Dhātupāṭha of Pāṇini having an index of roots arranged in alphabetical order and giving the conjugation, pada and the seṭ and aniṭ

1. DGI., PP. 165 ff. 2. DGI., Appendix II, PP. 46.
3. Sauvara 1969 V.S., PP. 24 4. ibid. PP. 2
5. DGI., Appendix II, PP. 47. 6. DGI., PP. 167.
7. Paribhasika 1971 S.V., PP. 2.
8. DGI., Appendix II, PP. 48.

nature of each root. It was completed on Pauṣa Badi 10, 1939 S.V. (4.1.1883 A.D.) It was Friday.[1] It was published on 1.11.1883 A.D.,[2] i.e., two days after the death of its editor.

12. <u>The Gaṇapāṭha</u>.

Herein Dayānanda has collected together in one place the various Gaṇas used by Pāṇini in his ~~in his~~ work. It includes some Gaṇas that have been used by the Vārtikākāra only and excludes some of those used by Pāṇini. It was completed on Māgha Śuklā 10, 1939 V.S. (16.2.1883 A.D.) [3] It was published on 17.8.1883 A.D.[4]

13. <u>The Uṇādi Koṣa</u>.

This is the best of all the commentaries on the Pañca Pādī Uṇādi Sūtras. It is written in simple and lucid Sanskrit. It is also free from verbosity and explains the text in a few words. In I,159 he reads ' parijMan' for 'parijman'. But in his commentary on the Ṛg-Veda he reads it as 'parijman'. The commentary on the Uṇādi Sūtras was written after the portion of the commentary on the Ṛg-Veda under question had been written. It has not been recorded from where he adopted the reading 'parijMan' in the Uṇādi Sūtras. It is difficult to explain how he came to adopt two different readings in the two commentaries on the Uṇādi and the Ṛg-Veda.

The commentary on the Uṇādi had been written by 19.12. 1882.[5] The index had not yet been prepared. The work was completed finally on Māgha Kṛṣṇā 1, 1939 V.S. (23.1.1883 A.D.)[6] It was published on 18.9.1883.[7]

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1. Dhātupāṭha 1991 V.S., PP.34. The word 'yantrayitaḥ' in the colophon does not mean that it was actually printed on the date given there. It is simply the usual transcription of the name of the publisher. I have, therefore, taken it as the date of the completion of this work.
2. DGI., Appendix II, PP. 49.
3. Gaṇapāṭha, Preface.
4. DGI., Appendix II, PP. 50.
5. PV., PP. 388.
6. Uṇādi Kosa 1989 V.S., PP.4 (Preface).
7. DGI., Appendix II, PP. 51.

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14. The Nighaṇṭu.

It is an edition of the Nighaṇṭu passing under the name of Yāska. Dayānanda utilised many editions and mss. of this work including those by Roth, the one with the commentary of Deva Rāja Yajvā issued from Bombay, and the one found in the state library of Baneḍa.[1] One of his mss. appears to have read ' ~~asvat~~ 'aśva' in the synonyms of 'mahat' (great) as in his Ṛg-Bhāṣya Dayānanda explains 'ṛjrāśva' with reference to this reading. But in the present edition of the Nighaṇṭu issued from Ajmer no such reading is traceable.

The date of the completion of this book is given at the end of the preface to the book ~~itself~~ in the following couplet.

"निधि रामाङ्कचन्द्रेऽब्दे मार्गशीर्षासितेदले।
चतुर्थ्यां गुरुवारेऽयं निघण्टुः शोधितोऽनघाः॥"[2]

Here the reading ~~mf~~ should be ' caturthyām'. The existing reading of 'caturdaśyām' neither suits the metre nor it was Thurseday on the caturdaśī day. Caturthī was a Thurseday since Mārga Śīrṣa Badi 14, 1939 V.S. was a Saturday.[3] It was, therefore, completed on 14.12.1882 A.D. It was sent to press before 19.12.1882 A.D.[4] The book had been printed by 20.8.1883 A.D.[5] But it was published on 18.9.1883 A.D.[6]

The following words of Dayānanda indicate that he intended to append a list of important words explained in the Nirukta and the Brāhmaṇas to this work:-

"निरुक्त और ब्राह्मणों के प्रसिद्ध शब्दों की संक्षिप्त सूची भी बनाकर भेजेंगे सो निघण्टु की सूची के अन्त में छपवाना।"[7]

A list of such words is said to exist in the collection of the ~~B~~ Paropakāriṇī Sabhā.[8] It has not been accessible to me. I am, therefore, unable to say anything about it ~~this~~.

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1. DGI., PP. 172-173; D. Com. Vol., PP. 367. 2. Nighaṇṭu, PP. 4
3. PV., PP. 386.
4. L. No. 354 dated 19.12.1882, PV., PP. 388. 5. DGI., PP. 174.
~~6. ib~~
6. ibid, AppendixII, PP. 52. 7. PV., PP. 388. 8. DGI., PP174; 190 Entry 12; Vedic Koṣa, Preface, PP. 1 ft. 2 9. P.T. चतुर्दश्यां.

c. The Saṃskṛta Vākya Prabodha.

It is an elementary book designed to help beginners in learning to speak and to write Sanskrit. It contains sentences written in Sanskrit and translated into Hindi which are used in day to day conversation.

This book was published on Phālguna Śuklā 11, 1936 S.V. (4.3.1880 A.D.). In the first edition it contained a number of mistaakes which were corrected in the second edition.

d. Manuscripts of Certain Works.

The mss. of the following works are said to exist in the office of the Paropakāriṇī Sabhā:-[1]

1. The Vārtika Saṅketa Sūcī 1
2. The Vārtikapāṭha Sabhāṣya 1, Svāmījī ke baḍe bhāṣya se chatāyā, likhī.
3. The Prākṛta Bhāsā kā Saṃskṛta Bhāṣā ke sātha anuvāda .... asta vyasta. Svāmījī ka banāyā, likhita pustaka...1
4. The Vārtikapāṭha āṭhoṃ adhyāyoṃ kā.[2]
5. The Mahābhāṣya kā saṅkṣepa.[3]

Veda-Bhāṣyas and other works on the Vedas.

1. The Āryābhi-Vinaya.

It contains a Hindi translation of 108 Vedic Mantras.[4]

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1. DGI., PP. 190 -191 entries no. 14;19;24;
2. DGI, PP. 192 entry 15.
3. DGI., PP. 192 entry 16.
4. A list of all these verses is given in Appendix XXIV.

2. Specimen I of the Veda-Bhāṣya.

Mr. Devendra Mukhopadhyaya writes that this specimen contained a Sanskrit commentary with a translation in Gujarati and Marāṭhi. It gave two explanations -- material as well as spiritual of Rv. I,1.1. The preface to this specimen read:-

" मैं सारे वेदों का इसी शैलीपर भाष्य करूँगा। यदि किसीको इस पर कोई आपत्ति हो तो पहिले ही सूचित कर दे, ताकि मैं उसका खण्डन करके ही भाष्य करूँ।"

It was sent to Pt. Bāla Śāstrī and Viśuddhānanda of Benares for opinion. But they did not express any opinion on the interpretation put by Dayānanda on Rv. I,1.1. Dayānanda had a great respect for these two scholars. He considered them as very reasonable and profound scholars. It may be that they agreed with Dayānanda, but did not wish to make any comments for certain reasons. Their silence throughout their life on ~~the~~ Dayānanda's interpretation of the Vedic Mantras lends a further support to this supposition. If they could sign the criticism of Dayānanda's Veda-Bhāṣya by Rājā Śiva Prasāda in order that the same criticism may be noted by Dayānanda and let the second criticism go unsigned for its lack of substance it is inconceivable that they had not the scholarship to criticise Dayānanda's revolutionising commentary or that they could afforded to ignore it especially when Dayānanda proved to be the greatest opponent of the orthodoxy to which these two scholars belonged.

It appears in the list of books for sale given on the last page of the Vedāntidhvānta Nivāraṇa published in 1932 V.S. This specimen must, therefore, have been published before that date.

3. Specimen II of the Veda-Bhāṣya.

It contained a twofold explanation -- material and spiritual of almost all the verses in Rv. I,1 and of Rv. I,2.1. In support of his interpretation of the word Agni as God he cited authorities from the Vedas down to the Maitrāyaṇī Upaniṣad.[1]

The Bhūmikā written in 1933 V.S. refers to an earlier work containing an interpretation of Rv.I,1.[2] No commentary has by then been written on this verse except in the two specimens described here. The references intended by the above mentioned passage of the Bhūmika are found in Specimen II only.[3] This Specimen, therefore, must have been written before the commencement of the Bhūmika, i.e., before Bhādra Śuklā 1, 1933V.S. It was printed before 19.12.1876 A.D.[4]

4. A Detailed Commentary on Some Hymns Of the Ṛg-Veda.

It is written on the style of Specimen II. Its mss. exists in the office of the Paropakāriṇī Sabhā.[5] It has not yet been printed.

5. The Ṛg-Vedādi Bhāṣya Bhūmikā.

It is an introduction to Dayānanda's intended commentary on all the four Vedic Saṁhitās.[6] It deals with Dayānanda's conceptions on all matters concerning the Vedas including their age, authorship, method of interpretation and the subject-matter. It is unique in nature. It is much more informative and learned

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1. DGI., PP.93.   3. ibid, PP.94.   4. PV., PP.47; L.no.20
5. DGI., PP.94.   2. RBB., PP.92-93;80. These passages are "अत्र प्रमाणानि । (अग्निमी०) अस्य मन्त्रस्य व्याख्याने हि इन्द्रं मित्रम्० । ऋङ्मन्त्रोऽयम् । अस्योपरि ममवाग्निं महान्तमात्मान-मित्यादि निरुक्तं च लिखितं तत्र द्रष्टव्यम् । तथा तदेवाग्निस्तदादित्य० इति मन्त्रार्थे द्रष्टव्य ।" and "(अग्निमीडे) इस मन्त्र के भाष्य में जो तीन प्रकार का अर्थ लिखा है .....".
6. It has been included in DGM. II, PP.259-781.

than the introduction to the Vedas by Sāyana. It is very extensive and contains the interpretation of more than 100 Vedic verses[1] many of which have not been commented by him in any other work. Many ancient authorities have been cited in support of his interpretations.[2]

It commences with the following verses:

ओ३म् सह नाववतु सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।। ओ३म् शान्तिः
शान्तिः शान्तिः ॥१॥ तैत्तिरीय आरण्यके । नवम प्रपाठके प्रथमानुवाके ॥

ब्रह्मानन्तमनादि विश्वकृदजं सत्यं परं शाश्वतं
विद्या यस्य सनातनी निगमभृद्वैधर्म्यविध्वंसिनी ।
वेदाख्या विमला हिता हि जगते नृभ्यः सुभाग्यप्रदा
तन्नत्वा निगमार्थभाष्यमतिना भाष्यं तु तन्तन्यते ॥१॥
कालरामाङ्कचन्द्रेऽब्दे भाद्रमासे सिते दले ।
प्रतिपद्यादित्यवारे भाष्यारम्भः कृतो मया ॥२॥
दयाया आनन्दो विलसति परः स्वात्मविदितः,
सरस्वत्यस्याग्रे निवसति मुदा ह्रीशशरणा ।
इयं ख्यातिर्यस्य प्रततसुगुणा वेदमनना-
ऽस्त्यनेनेदं भाष्यं रचितमिति बोद्धव्यमनघाः ॥३॥
मनुष्येभ्यो हितायैव सत्यार्थं सत्यमानतः । ईश्वरानुग्रहेणेदं वेद-
भाष्यं विधीयते ॥४॥ संस्कृतप्राकृताभ्यां यद्भाषाभ्यामन्वितं शुभम् ।
मन्त्रार्थवर्णनं चात्र क्रियते कामधुङ् मया ॥५॥ आर्याणां मुन्यृषीणां या
व्याख्यारीतिः सनातनी । तां समाश्रित्य मन्त्रार्था विधास्यन्ते तु नान्यथा ॥६॥
येनाधुनिकभाष्यैर्ये टीकाभिर्वेददूषकाः । दोषाः सर्वे विनश्येयुरन्यथार्थवि-
वर्णनाः ॥७॥ सत्यार्थश्च प्रकाश्येत वेदानां यः सनातनः । ईश्वरस्य सहायेन
प्रयत्नोऽयं सुसिध्यताम् ॥८॥

He then continues his Mañgala with Yv. XXX,3; Av. X,8.1; X,7.32,33,34 Yv. XXV,13; XXXVI,17 and 22; and Yv., XXXIV,5 He has also commented upon these verses here. After the Mañgala he proceeds on with the subject-matter of the book. The subjects treated are manifold. The treatment in this book is not exhaustive but is meant only to indicate in a few words the views held by Dayānanda. But this brief survey is quite complete in itself.

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1. A list of these verses from the Ṛgveda is given in Appendix XXII
2. These authorities have been listed in Appendix ~~XIX~~.
3. RBB., PP.1 - 2.

than the introduction to the Vedas by Sāyana. It is ver

extensive and contains the interpretation of 1400 Vedic

verses[1] many of which have not been commented by him in

any other work. Many ancient authorities have been cite

in support of his interpretations.[2]

It commences with the following ver

[illegible]

He then continues his Mangala with Yv. XXX.3; AV. X.8.1;

X.7.32,33,34Yv. XXV.13; XXXI.17 and 23; X and Yv.,XXXIV,3

He has also commented upon these verses here. After the

Mangala he proceeds on with the subject-matter of the book

The subjects treated are manifold. The treatment in this

book is not exhaustive but is meant only to indicate in

a few words the views held by Dayānanda. But this brief

survey is quite complete in itself.

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1. A list of these verses is given in Appendix XXI

2. These authorities have been listed in Appendix XIX

3. RBH., pp.1 - 3.

It is written in Sanskrit. Dayananda's Panditas have translated the Sanskrit text into Hindi. There are many discrepancies in this translation. Some times the Hindi translation is very explanatory. It is possible that Dayānanda heard this translation and dictated these explanatory passages. Some times this translation is more brief than can be expected. In such cases a large part of the Sanskrit text has been overlooked. In another place a Mantra with its commentary has not been printed in the text.[1] It is said to be found in the mss. That the stanza is needed in the context is plain by the fact that one number in the series of the Mantras is missing.

The book has been translated into many languages including Urdu, English, and Marathi.

The date of its commencement is given in the introductory stanzas quoted above. It is Sunday, the Bhādra Śuklā, 1, 1933 V.S. ~~Mr. D.Mukhopadhyaya writes that this book was commenced on~~ (20.8.1876 A.D.) ~~The two dates are identical. The only difference is of the era used.~~

Dayānanda has not given the date of the completion of the book at its end. In advertisement No. 10 dated 1.12.1876 A.D. [2] he writes that he had completed by this date his commentary amounting in bulk to 10.000 verses. Of this a portion amounting to 8.000 verses formed the Bhūmikā.

But according to a statement in the body of the book it appears that he had written only a few pages of the Bhūmikā by Phālguna Kṛṣṇā 6, 1933 V.S.[3] This date however, appears to be that of the correction of the proofs of those pages in the course of printing. The first issue of this work was published a few days after this date. The first and the last issues of this book were published in Caitra, 1934 V.S. and Vaiśākha, 1935 V.S. respectively.[4] It was issued in monthly instalments.

1. RBB., PP. 535 (55) | 2. PV., PP. 4. 3. RBB., PP. 32. 4 DGI., PP. 98
281-288 (51) DGI. PP. 2.

6. Advertisement No. 19.

Though it is an advertisement announcing the scheme of Dayānanda's intended Vedic commentaries it contains an interpretation of the legends of Prajāpati and his daughter, of Indra, Gotama and Ahalyā; and of Indra and Vṛtra. Dayānanda takes these legends as allegorical descriptions of natural phenomena. He has quoted several authorities in support of his interpretations.

It was issued on 1.12.1876 A.D.[1]

7.

7. The Ṛg-Veda-Bhāṣya.

This famous commentary was commenced on Mārga Śīrṣa Śuklā 6, 1934 V.S.[2] It was Saturday. He had commented upon the first ten hymns by Thursday, the Māgha Badi 13, 1934 V.S.[3] He had completed the Bhūmikā on Mārga Śīrṣa Pūrṇimā , 1933 V.S.[4]

There is a gap of about one year between the dates of the completion of the Bhūmikā and the commencement of the commentary on the Ṛg-Veda. Moreover, Advertisement 19 states in definite terms that a commentary on the Ṛg-Veda amounting in bulk to 2,000 verses had been written by 1.12.1876 A.D. How could, then, the commentary have commenced on the date given by Dayānanda in the introductory stanzas to the commentary? It is difficult to reconcile the differences in the two statements of Dayānanda. I am inclined to suggest that the extent of the commentary mentioned in Advertisement 19 does not refer to a regular commentary on the verses of the Ṛg-Veda. It appears to refer to the various Specimens and Advertisements along with the detailed commentary mentioned above under item 4.

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1. PV., PP. 40.
2. Ṛg-Veda Bhāṣya, PP. 1(Vol.
3. PV., PP. 96.
4. PV., PP. 40.

6. Advertisement No. 19.

Though it is an advertisement announcing the scheme of Dayānanda's intended Vedic commentari it contains an interpretation of the legends of Prajāpati and his daughter; of Indra, Gotama and Ahalyā; and of Indra and Vṛtra. Dayānanda takes these legends as allego descriptions of natural phenomena. He has quoted severa ~~with~~ authorities in support of his interpretations.

It was issued on 1.12.1876 A.D.[1]

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This famous commentary was commenced on Mārga Śīrṣa Sudi 6, 1934 V.S.[1] It was Saturday. He had commented upon the first ten hymns by Thursday, the Māgha Badi 13, 1934 V.S.[3] He had completed the Bhāṣya on Mārga Śīrṣa Pūrṇimā, 1933 V.S.[4]

There is a gap of about one year between the dates of the completion of the Bhāṣya and the commencement of the commentary on the Ṛg-Veda. Again, Moreover, Advertisement 19 states in definite terms that a commentary on the Ṛg-Veda amounting in bulk to 2,000 verses had been written by 1.12.1876 A.D. How could then, the commentary have commenced on the date given by Dayānanda in the introductory stanzas to the commentary? It is difficult to reconcile the differences in the statements of Dayānanda. I am inclined to suggest that the extent of the commentary mentioned in Advertisement 19 does not refer to a regular commentary on the verses of the Ṛg-Veda. It appears to refer to the various sermons and Advertisements along with the detailed commen mentioned above under item 4.

1. V., pp. 44. 2. Ṛg-Veda-Bhāṣya, I, 1(?)

3. V., p. 95. 4. V., p. 40.

This was also the most important year in the life of Dayānanda. He had been very busy. It was during this year that branches of the Ārya Samāja were established in Lahore and other places. The principles and rules of the Ārya Samāja framed in 1875 A.D. in Raj Kot and Bombay were revised and given a final shape.

He approached the Punjab Government for an aid to his Vedic commentaries. He had to wait for a fairly long time for the final reply of the Government. He resubmitted his application for a grant along with a reply to the criticisms of his commentary by the scholars appointed by the Punjab Government for examining the commentary.

It was in this year that he wrote the Āryoddeśya Ratna Mālā, and the Bhrānti Nivāraṇa; recast the Pañca Mahā yajña Vidhi; published the Saṃskāra Vidhi; revised and enlarged the mss. of the Bhūmikā several times.[1]

There are several unpublished works mostly contents and indices necessary for a proper interpretation of the Veda. These were also written by Dayānanda but their dates are not known. They could have been written only before the commencement of the commentary itself. Most of these works, therefore, if not all, must have been written in this year.

It was thus a year of intense activity and preparation for writing the voluminous commentaries. It is no wonder then, that a year passed before Dayānanda could commence the commentary on the Ṛg-Veda in proper form. All that he had written before on the interpretation of Ṛg-Veda Mantras was piecemeal and in a different style from the one followed in the Bhāṣya.

This commentary runs upto Rv. VII, 62.2. At this stage the author suddenly fell ill due to poisoning and left his work incomplete for ever.

The commentary was issued in monthly instalments. It began to be published in Śrāvaṇa, 1935 S.V. and

1. DGI., PP. 102; Appendix I, PP. 16 -20.

continued upto Āsādha Krsnā 5, 1956 V.S.[1] It took 22 years for its complečtion.

The commentary begins as follows:-

ऋग्वेदः

अथर्ग्वेभाष्यारम्भः॥

विश्वानि देव सवितर्दुरितानि परासुव। यद्भद्रं तन्न
आसुव॥ ऋ० ५।८२।५॥

विद्यानन्दं सम्भवति चतुर्वेदसंस्तावनाया
संपूर्येशं निगमनिलयं संप्रणम्याथ कुर्वे।
वेद त्र्यङ्के विधुयुतसरे मार्गशुक्लेऽङ्गे भौमे[1]
ऋग्वेदस्याखिलगुणगुणिज्ञानदातुर्हि भाष्यम्॥ २॥

ऋग्भिः स्तुवन्तीत्युक्तत्वाद्विद्वांस उक्तपूर्वं
वेदार्थज्ञानसाहित्यपठनपुरःसरमृग्वेदमधीत्य तत्रस्थै-
र्मन्त्रैरीश्वरमारभ्य भूमिपर्यन्तानां पदार्थानां गुणान्
यथावद्विदित्वैते कार्येषूपकृतये मतिं जनयन्ति।
ऋच्यन्ति स्तुवन्ति पदार्थानां गुणकर्मस्वभावाननया
सा ऋक्, ऋक् चासौ वेदश्चर्ग्वेदः। एतस्मिन्न-
ग्निमीड इत्यारभ्य यथा वः सुसहासति
पर्यन्तेऽष्टावष्टकाः सन्ति। तत्रैकैकस्मिन्न-
ष्टावष्टावध्यायाः सन्ति तेषामेकैकस्य
प्रत्यध्यायं वर्गाः संख्यायन्ते।[2]

He has then tabulated the number of Sūktas and Mantras in each Mandala and has finally concluded as follows:-

"अस्य ऋग्वेदस्य दशसु मण्डलेषु ८५ पञ्चाशीतिरनु-
वाकाः १०२८ अष्टादश सहस्रं[4] सूक्तानि। १०५८९
दशसहस्राणि पञ्चशतानि एकोननवतिश्च मन्त्राः
सन्तीति वेद्यम्। स एतैः पूर्वोक्ताष्टकाध्यायवर्ग-
मंडलानुवाकसूक्तमंत्रैर्भूषितोऽयमृग्वेदोऽस्तीति
वेद्यम्।"[3]

1. Rg-Veda-Bhāṣya, Vol. IX, PP. 590. 2. ibid, Vol. I, PP. 1.
3. ibid, PP. 8 4. should be 'अष्टादशसहस्रं'च'

Now begins the commentary proper. The order of the various parts of the commentary and the text of the Veda is as follows:-

First of all he gives the Ṛṣi, the Devatā, the Chanda and the Svara (tune) of all the verses included in a hymn which he is going to explain.

He then takes the verses individually and giving the subject-matter of the verse both in Sanskrit and Hindi in a sentence consisting of about half a dozen words at the most gives the Saṃhitā-text followed by the Pada-text.

Now comes the interpretation of each and every word of the Saṃhitā text in the order in which these ~~wrds~~ words occur in the text. This he has called Padārtha. This Padārtha is followed by the prose order of the verse in the light of the interpretation of words that has preceded it. Here he generally uses the words of the Saṃhitā text; but sometimes he replaces a word or two by its interpretation. He as a rule supplies all words that he considers as understood or necessary to complete the sense. All authorities that he quotes in support of his interpretation are given in the Padārtha only.

Last of all he gives the underlying idea of the verse as interpreted by him. It is called Bhāvārtha ~~by Dayānanda~~. It is very seldom that he quotes an authority here. But his criticism of Sāyaṇa and Western scholars is generally found at the end of the Bhāvārtha. It is only the grammatical points given by Sāyaṇa that have been discussed in the Padārtha.

All this is written in Sanskrit. The commentary has also been translated into Hindi by the Paṇḍitas employed by Dayānanda for the purpose. This translation follows the prose order though at times it does not fail to depart from the prose order. This departure is some times desirable but in some cases it

goes against what Dayānanda intends to convey. The Bhāvārtha has also been translated into Hindi. ~~The subject-matter is included in this translation.~~

It was only upto Rv. I,124.12[1] that this commentary was published in the life-time of Dayānanda.

The commentary indicates the end of a Sūkta, a Varga, an Anuvāka, an Adhyāya, an Aṣṭaka and a Maṇḍala. At the end of each Adhyāya, Aṣṭaka and Maṇḍala the following colophon with minor changes in the adjectives is found:-

" इति श्रीमत्परिव्राजकाचार्येण दयानन्दसरस्वतीस्वामिना विरचिते संस्कृतभाषार्यभाषाभ्यां विभूषिते सुप्रमाण-युक्ते वेदभाष्ये प्रथमाष्टके प्रथमोऽध्याय एकोनविंशं सूक्तं सप्तत्रिंशो वर्गश्च समाप्तः ॥"

At the end of each hymn he has listed the subjects treated in it and has tried to establish its connection with the preceding hymn.

Mss. of the Commentary.[2]

There are three mss. of this commentary. No date has been given on any of them.

Mss. I.

It is the original rough copy of the commentary. Pages 425 to 621 of Maṇḍala I have been lost. The number of pages in this mss. goes upto 3038. Beyond this the pages are numbered from 1 to 2445. This portion covers the commentary on Maṇḍalas III to VI. The numbering of pages in this portion is not correct. Page 970 has by mistake been written as 780. This mistake runs upto the end. Numbering on pages upto 892 has been corrected. The commentary on Maṇḍala VII is numbered from page 1 to page 505.

Different qualities of paper have been used. Paper in some places is so worn out that it gives away as soon as it is touched.

1. D.G.I., Appendix I, pp. 6.
2. This account is based upon D.G.I. Appendix I.

The mss. has been corrected by Dayānanda upto Rv. III, 15.2. The subject-matter of each verse in Maṇḍala II is written by Dayānanda himself. This subject-matter is not given in the portion from Rv. III, 15.3 to page 1337 of Maṇḍala V. The printed text however, contains the subject-matter in the whole of the commentary. This subject- matter appears to have been supplied at the time of printing. In Maṇḍala VI the subject-matter is given in a different hand.

Mss. II.

It is a fair copy in 1068 pages containing the commentary from Rv. I,1.1 to Rv. I,77. Elephant Brand fool-scape thin paper has been used. It has been corrected by Dayānanda at several places.

Mss. III.

Its pages run from 1 to 2009; 680 to 894; 1 to 1328; 1 to 1735; and 1 to end. Paper of varying qualities have been used.

Corrections have been abundantly made by Dayānanda upto Rv. I,100. Corrections in the portion from Rv. I,101 to I,191 appear to have been made by Dayānanda in some places. Dayānanda has not corrected the commentary beyond Maṇḍala I.

8. The Yajur-Veda Bhāṣya.

Originally Dayānanda intended to complete his commentary on the Ṛg-Veda before commenting upon Yajur-Veda or on any other Veda. But at the suggestion of Mr. Gopal Rao Hari Deshmukh[1] he began to write and publish a commentary on the Śukla Yajur-Veda Saṃhitā of the Mādhyandina recension in issues alternated with those of the Ṛg-Veda. The date of the commencement of of this commentary given by Dayānanda in the introductory

1. Pr., pp. 58.

stanzas to be quoted below is Pauṣa Śuklā 13, 1934 V.S. By Māgha Badi 13, 1934 S.V. commentary on the whole of the first chapter had been written.[1]

The date of the completion of the commentary given at the end of the work is Mārga Śirṣa Kṛṣṇa 1, 1939 S.V. The date of the completion of the printing of the first edition given at the end of the last volume is Vaiśākha Śuklā 11, 1946 S.V. During the life of Dayānanda the commentary upto Yv. XV, 11 had been publish-ed. Its publication probably began in Śrāvaṇa, 1935 V.S. along with the commentary on the Ṛg-Veda. After the first issue it appears to have been alternated with the commentary on the Ṛg-Veda.

In the mss., the rough copy has been corrected from the beginning to the end; but the press copy bears corrections upto chapter XXII only.[2]

This commentary runs on the whole of the Mādhyandina Śukla Yajur-Veda Saṃhitā. It begins as follows:—

यो जीवेषु दधाति सर्वसुकृतज्ञानं गुणैरीश्वर-
स्तं नत्वा दधाति परोपकृतये सद्यः सुबोधाय च।
ऋग्वेदस्य विधाय वै गुणगुणिज्ञानप्रदानं वरं
भाष्यं कार्यमथो क्रियामययजुर्वेदस्य भाष्यं मया॥१॥
चतुस्त्र्यङ्कैः रङ्कैः खनि सहितैर्विक्रमसरे।
शुभे पौषे मासे सितदलभविश्वोन्मिततिथौ॥
गुरोर्वारे प्रातः प्रतिपदमतीष्टं सुविदुषां
प्रमाणैर्निबद्धं शतपथनिरुक्तादिभिरपि॥२॥

विश्वानि देव सवितर्दुरितानि परासुव।
यद्भद्रं तन्न आसुव॥१॥ य० ३०।३॥

1. PV., PP. 96.

2. DGI., Appendix I, PP. 23-24.

ईश्वरेण जीवानां गुणगुणिविज्ञानोपदेशाय ह्यृग्वेदे सर्वान् पदार्थान् व्याख्यायेदानीं मनुष्यैस्तेभ्यो यथायथोपकारग्रहणाय क्रियाः कथं कर्तव्या इत्युपदिश्यते। तत्र यद्यदंगं यद्यत् साधनं चापेक्षितं तत्तदत्र यजुर्वेदे प्रकाश्यते। कुतः। यावत् क्रियानिष्ठं ज्ञानं न भवति नैव तावत्श्रेष्ठं सुखं जायते। विज्ञानस्य क्रिया हेतुत्व प्रकाशकारकत्वाविद्यानिवर्तकत्वाद्धर्म प्रवर्तकत्वैर्धर्म पुरुषार्थयोः संयोजकत्वात्। यद्यत्कर्म विज्ञाननिमित्तं भवति तत्तत्सुखजनकं संपद्यते। तस्मान्मनुष्यैर्विज्ञानपुरःसरमेव कर्मानुष्ठानं कर्तव्यम्। कुतः। जीवस्य चेतनत्वादकर्मतया स्थातुमशक्यत्वात्। नैव कश्चिदात्ममनःप्राणेन्द्रियचालनेन विना क्षणमपि स्थातुमर्हति। यजुर्भिर्यजन्तीत्युक्तप्रामाण्यात्। येन मनुष्या ईश्वरं धार्मिकान् विदुषश्च पूजयन्ति सर्वचेष्टासांगत्यं शिल्पविद्यासंगतिकरणं शुभविद्यागुणदानं यथायोग्यतया सर्वोपकारे शुभे व्यवहारे विद्वत्सु च द्रव्यादिव्ययं कुर्वन्ति तद्यजुः। अन्यत्सर्वं भूमिकायां प्रकाशितं तत्र द्रष्टव्यम्। सा भूमिका चतुर्णां वेदानामेकैव वर्तते॥

अस्मिन् यजुर्वेदे चत्वारिंशदध्यायाः सन्ति तत्रैकैकस्मिन्नध्याये मन्त्राः संख्यायन्ते।

He then tabulates the xx number of verses in each chapter and finally concludes xx that in the Yajur-Veda

चत्वारिंशदध्यायस्था ः सर्वे मन्त्रा एतावन्तः
१९७५ एकोनाविंशतिः शतानि पञ्चसप्ततिश्च
सन्ति।

Now begins the commentary proper. It is written exactly on the same lines and in the same style as that on the Ṛg-Veda. The only difference between the schemes of the two commentaries is that in the present commentary the seer, deity and metre of each verse is given just before its subject matter. They are not given collectively in the beginning of the chapter as is done in the commentary on the Ṛg-Veda.

The colophon at the end of each chapter is written in the following form , the differences at the various places being in the use of adjectives only:-

इति श्रीमत्परमहंसपरिव्राजकाचार्याणां
श्रीमत्परमविदुषां विरजानन्दसरस्वतीस्वामिनां
शिष्येण दयानन्दसरस्वतीस्वामिना निर्मिते
संस्कृतभाषाऽऽर्य्यभाषाभ्यां विभूषिते सुप्रमाण-
युक्ते यजुर्वेदभाष्ये दशमोऽध्यायः
पूर्णः॥१०॥

The commentary has scrupulously avoided all references to sacrificial applications and explanations of the Mantras. His explanations are physical, and metaphysical and spiritual in nature and contents. He refers to the explanations of the Mantras of this Veda given in the Śatapatha Brāhmaṇa in xxxx almost all the cases. The omissions do not appear to be wilful. They seem to be through oversight only. The method of this reference

to the explanation of a verse in the Śatapatha Brāhmaṇa is " ayam mantraḥ Śatapatha ..... vyākhyātaḥ." He does so in order to show that he accepts the explanation of the Śatapatha Brāhmaṇa. This also shows how much agreement is there between the modes of explanation of the two commentaries.

The commentary on the whole is quite intelligible inspite of the curious manner of putting it. It is very learned and clear in thought. At some places of course he has become obscure and unintelligible. Sometimes there is a close similarity in the interpretations of Dayānanda and those of Uvaṭa-Mahīdhara. It may be noted that the critisism of Mahīdhara by Dayānanda in the Bhūmikā does not relate to such places. That criticism is a general one and relates to the commentary as a whole with particular references to the Mantras cited.

9. The Bhrānti Nivāraṇa.

It was written in reply to the criticism of specimen II of the Veda-Bhāṣya issued by Dayānanda made by Pt. Maheśa Candra Nyāya Ratna, officiating Principal, Sanskrit College Calcutta. The date of composition of this work as given at its end is Kārtika Śuklā 2, 1934 S.V. (1877 A.D.).[1] He was then in Lahore. According to the records of the Paropakāriṇī Sabhā it was published in the same year.[2]
It has been included in the DGM. II (PP. 891–917).

1. SS., PP. 917

2. ibid, back of the title page.

10. Letter No. 72 to Col. Olcott.[1]

It is dated Friday, the Śrāvaṇa Badi 1935 S.V. (26.7.1878 A.D.) It contains an interpretation of some Vedic Mantras[2] and embodies his views on certain subjects including the place of first creation which is given as the Himālaya Prānta. It is written in Sanskrit.

11. Advertisement No. 113.[3]

It was distributed in the Kumbha fair in 1935 S.V. It was written on 22.1.1879 A.D.[4] It contains an explanation of six Mantras.[5] It is written in Hindi.

12. The Gotama(Ahalyā Kathā?)

This has been referred to in letter no. 338 dated 29.8.1882.[6] It was printed before Caitra, 1937 S.V. as it has been included in the price list given on the back of the first edition of the Gokaruṇā Nidhi published in Caitra, 1937 V.S. (April, 1880). In the Āṣāḍha, 1937 V.S. issue of the Yajur-Veda-Bhāṣya this pamphlet has been styled as " Gotama Ahalyā Aura Indra Vṛtrāsura Kī Satya Kathā". This book appears to have been an amplified version of the two stories discussed in Advertisement 19. The book is no longer available.

13. The Bhramocchedana.

It was written in reply to the criticism of the Bhūmikā published by Rājā Śiva Prasāda 'Sitāre-Hind'. The book was completed on Āṣāḍha Kṛṣṇā 2, 1937 V.S. It was Thurseday.[7] He was then in Farrukhabad. It has been included in the D.G.N., II. (PP. 847-869).

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1. PV., PP. 105.
2. Vide Appendix
3. PV., PP. 138.
4. ibid., PP. 142.
5. Vide Appendix
6. PV., PP. 371 - 372.
7. DGI., PP. 130; PV., PP. 197-198.

14. The Anu Bhramocchedana.

Rājā Śiva Prasāda issued a further criticism of the Bhūmikā in reply to the Bhramocchedana by Dayānanda. The present book was written to refute the observations made by the Rājā for the second time. It was composed on Thurseday, the Phālguna Kṛṣṇā 4,1937 V.S.

Though the book was either dictated by Dayānanda or was written under his directions yet it was published ~~under the~~ first without the name of the author and then under the authorship of Bhim Sen. The following note by Dayānanda indicates that he wanted this work to be published under the authorship of Jvala Datt:-

"और दूसरा निवेदन जो बाबू शिवप्रसाद ने छापा है उसका उत्तर भी ~~भी~~ तैयार हो गया है। सो पं० ज्वालादत्त के नाम से अब जारी किया जायगा।"[1]

How this decision was changed is not on record. The mss. of the work existing in the records of the Paropakāriṇī Sabhā has been corrected by Dayānanda at many places.[2]

Dayānanda had declared that he would not recognise any criticism of his Vedic commentaries unless that criticism had been signed by Svāmī Viśuddhānanda and Pt. Bāla Śāstrī.[3] The second time the Rājā could not secure the signatures of these two scholars.[4] Dayānanda, therefore, refused to recognise it. But he could not let the criticism of the Rājā remain unanswered. He decided to issue his reply under the authorship of Bhim Sen.

This work has not been included in the Dayānanda Grantha Mālā issued from Ajmer.

1. L.No. 214 dated 21.10.1880; PV., PP.245.
2. DGI., PP.133; HVL., Vol. II, PP.2
3. Closing remarks to the Bhramocchedana, (SS), PP.869.
4. Preface to the Anu Bhramocchedana, 1973 V.S., PP.1.
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15. Unpublished Works.

Pt. Yudhisthira Mimamsaka has given the following list of mss. of Vedic works written by Dayananda which exist in the collection of the Paropakarini Sabha:-[1]

1. The Catur-Veda Visaya Suci.

This work must be very important as its title indicates that it contains a list of those subjects which Dayananda considered were dealt with in the various hymns and verses of the four Vedic Samhitas. Dayananda must have prepared it to help him in his commentaries on the individual Vedas. It is likely to give us an insight into the topics which Dayananda might have interpreted in the rest of the verses of the Rg-Veda and the other two Vedas. It is also likely to throw considerable light on the changes in the original schemes and views which Dayananda had before him before commencing to comment on the Vedas. The mss. was not accessible to me. Mr. Yudhisthira has not given a detailed account of this mss. I am, therefore, not in a position to make a definite assessment of the value of this mss.

2. The Akaradi Krama Se Cara Veda Aura Brahmanom Ki Suci.
3. The Niruktadi Visaya Suci.
4. The Aitareya Brahmana Suci.
5. The Satapatha Brahmana Visaya Suci.
6. The Taittiriyopanisad Misrita Suci.
7. The Rg-Veda Visaya Smaranartha Suci.
8. The Nirukta Satapatha Mula Suci.

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1. DGI., ~~Appendix~~ PP. 190 - 191.

9. The Śatapatha Brāhmaṇa Sūcī.

10. The Atharva Kāṇḍa 19,20 Viṣaya Sūcī.

11. The Aitareyopaniṣad Viṣaya Sūcī.

12. The Chāndogyopaniṣad Sūcīpatra.

13. The Ṛg-Veda Sūkta Sūcī.

The names indicate that some of them should prove to be very useful. But nothing definite can be said so long as the mss. are not properly examined.

Works of Miscellaneous Nature.

1. The Poona Lectures.

Dayānanda delivered about 50 lectures in ~~Poona~~ Poona in 1875 A.D. The sum and substance of these lectures were published in Marathi under the title ' Dayānanda Sarasvatī nu Bhāṣaṇa'. Out of these ~~15~~ lectures, 15 have been translated into Hindi and published under the title 'Upadeśa Mañjarī'. The account of his life as given in these lectures differs in some places from the one given in his Autobiography.

In his letter no. 14 dated 10.8.1875 A.D. he writes that his Poona lectures had been printed. This appears to be a statement in regard to the Press reports of these lectures. No other printed record of these lectures contemporaneous with the life of Dayānanda has been preserved.

2. The Dhanur-Veda.

In one of his lectures Dayānanda is reported to have declared that he intended to publish a book on Dhanur-Veda of which he had acquired three leaves by that time and hoped to acquire more.[1] Nothing else is known about this book. These leaves do not appear to have been preserved in the office of the Paropakāriṇī Sabhā.

1. LDS. pp. 211.

~~3. The Candraloka.~~

3. The Candraloka.

It was a book on figures of speech written by Dayānanda. No mss. of the book appears to have been preserved. It does not appear to have been printed and published in the life-time of the author. The purpose of writing this book ~~was~~ must have been to explain the figures of speech found in the Vedic Mantras. He has treated the various figures in his Bhūmikā adding that he would explain other figures in the course of the commentary.* But after commencing the commentary he appears to have felt that it was not proper to over-ride his Vedic commentaries with rhetorics. He, therefore, wrote a separate work. It is also not unlikely that this work might be nothing but a collection of relevant portions of older works meant to serve a reference book for the author.[3]

He refers to this work in the following words in two of his letters:-

" और अलंकार के पत्रे जो हमने चन्द्रालोप (?क) नामक लिखे हैं भीमसेन के पास होंगें। भेज देना जलदी।"

(Letter No. 205 dated 10.9. 1880 A.D.)[1]

" अलंकार विषय में जो चन्द्रालोक के पत्रे [जो] झेलम में[1a] पास थे वे भेज देओ।"

(Letter No.491 dated 5.10.1880 A.D.)[2]

The first reference decides the authorship and the contents of the books~~, with definiteness.~~

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1. PV., PP.234.
2. PV., PP.536.
*RBB.,PP. 464; cp.

1. He stayed in Jhelum from 27.12.1877 to 13.1.1878 A.D.

3. It may be that these passages were taken down from the Candrāloka of Jayadeva for personal reference. Also see PV. (Preface) PP.15, Line 22.

4. The Autobiography.

At the request of Col. Olcott of the Theosophical Society Dayānanda wrote an Autobiography. The accounts in this work are quite sketchy. It throws sufficient light on the early life and adventures of Dayānanda in quest of knowledge.

The account written by Dayānanda was translated into English and was published in the 'Theosophist.' It has been reproduced in the Dayānanda Commemoration Volume edited by Mr. H.B.Sharda.

5. The Mohana Candrikā.[1]

In his letter no. 456 dated 17.9.1883 A.D. he has referred to this work in the following words:-

"और इसके साथ मोहनचन्द्रिका १९-२० किरण भेजते हैं। परन्तु यह भी अशुद्ध छपा है।"

It is not his work.[4]

~~It is difficult to say what the nature and contents of this work were.~~

6. The Pañcānga.

It is referred to in his letter no. 136 dated 30.6.1879 A.D.[2] From the reference it does not appear to be a work ~~mlf~~ of Dayānanda.

7. Unpublished Works.

Pt. Yudhiṣṭhira has given the list of the following mss. which he thinks were prepared by Dayānanda:-[3]

1. PV., PP. 500
2. PV., PP. 160 - 161.
3. DGI., PP. 190 - 191.
4. The reference is to a ~~bi-weekly~~ fortnightly magazine of this name. See SP. (SS), PP. 544.

1. The Quran Sūcī.

2. The Bible Sūcī.

3. The Jaina Dharma Sūcī.

4. Jaina Phuṭakara Ślokoṃ Kā Saṅgraha Svāmījī Kṛta Likhī.

5. Oṣadhiyoṃ Kā Yādī Patra Svāmījī Ke Likhe Hue.

6. Quran Hindī Bhāṣā Meṃ Anuvāda, Svāmījī Kā Banāyā Huā

7. The Rāma Sanehī Mata Guṭakā Likhī.

Of these no. 5 appears to have been prepared for his Vedic commentaries. It is not plain from what works these medicines were collected. The point to be noted is whether there are any references to Vedic Mantras written along with the medicines in this mss. If so it will help us in knowing what the interpretation of those verses would have been if Dayānanda ~~xxxxx~~ had lived to comment upon those verses.

The other works are nothing but references collected for the sake of his theological discussions and critical and comparative writings. These appear to have been prepared by his Paṇḍitas under his directions unless any one of them dates back to his early days of public career.

8. His Correspondence and Advertisements.

Most of these have been preserved and collected by various persons. The ~~xx~~ noteworthy collections are by Pt. Lekh Ram, Mahatma Munshi Ram, Pt. Chamupati, and Pt. Bhagavaddatta.

9. Essays.

Dayānanda wrote a number of essays on different subjects like Sadācāra, cowprotection and Śrādha. Some of them have been collected in his Ṛṣi Dayānanda Ke Patra Aura Vjñāpana by Bhagavaddatta.

10. The Svīkāra Patra. (DG.M.II, PP. 947-952).

It is the final will of Dayānanda making the Paropakāriṇī Sabhā the heir of his property and mission. It was executed on 27.2.1883 A.D.

VII History of the Evolution of the Conceptions

of

Dayānanda.

" The purpose of my life is the persuit of Truth in thought, speech and deed."

Dayānanda.*

Dayānanda was always devoted to truth. He left his home and wandered from place to place experiencing untold hardships and miseries ~~for~~ in search of true knowledge. He never hesitated to discard a view which he once accepted but later on found wrong. But before changing his older views on a particular subject he fully thought over the problem. When he had thus changed his views he was vehement in the denunciation of his earlier views. Being born in an orthodox Brāhmaṇa family devoted to Śiva, he in his early life zealouly observed all the practices of the Śiva-cult. After the incident on the night of Śivarātrī in the year 1837 A.D. he realized the futility of idol-worship and other outward practices which in his later life he bitterly criticised and opposed.

Though he had studied the Vedānta Sūtras with several teachers it was only in Baroda in the year 1846 A.D. that he was convinced of ~~that~~ the unity of Jīva and Brahma.[1] He continued to believe in this unity till 1866 A.D. Rev. Robson has written that he discussed this subject with Dayānanda in Ajmer in that year. Dayānanda at that time preached the unity of the two souls.[2] In the year 1867 A.D., however, he changed ~~his~~

1. Auto., PP. 345
2. DP., PP. 90; DGI., PP. 14.
* Auto., ~~PP.~~ as reported by Ram Gopal in DCV. PP. 110.

his views on this subject[1] and till the end of his life he not only criticised the doctrine of the unity of Jīva and Brahma but also actively propounded dualism. There is complete darkness on the circumstances under which he came to regard the unity of the individual and the Supreme Souls as worth rejecting. Probably he had not studied and meditated over the Vedas in the light of his method of interpretation till then. Rev. Robson writes that Dayānanda knew only the Yajur-Veda and had not studied or seen the Ṛg-Veda. The Rev. possessed a copy of the Ṛg-Veda edited by Max Muller which he showed to Dayānanda.[2] His earlier belief was based on the various commentaries on the Vedānta Sūtras which he now began to criticise.

It is also possible that he changed his views on this subject as a result of his conversation with Hanumantācārya ~~with~~ whom he contacted in Gwalior.[3]

Dayānanda heard much about the Tantras and regarded them as sacred till in 1855 A.D. when in Tehri he had a chance to go through some Tantra works. He desribes his feelings about this literature in the following words:-

" But no sooner did I open them, then my eyes fell upon such an amount of incredible obscenities mistranslations, misinterpretations of the text and absurdities, that I felt perfectly horrified. In this ritual, I found that incest was permitted with mothers, daughters, sisters and women of the shoe-makers caste; as well as the Pariahs or the outcastes; and worship was ordained to be performed in a perfectly nude state. Spirituous liquors, fish and all kinds of

1. DGI., PP. 14. He wrote the Vedāntidhvānta Nivārana in 1874, i.e., about 7 years after this date.
2. DP., PP. 90.
3. DP., PP. 87.

animal food, and Moodra (exhibition of indecent images) were allowed from Brahmin down to Mang. And it was explicitely stated that all these five things of which the names commence with the nasal 'm' as for instance, Madya (intoxicating liquor), Meen (fish), Mans (flesh), Moodra and Maithun (coition) were so many means for reaching Mukti (Salvation). By actually reading the whole contents of the Tantras , I fully assured myself of the craft and visciousness of the authors of this disgusting literature which is regarded as religious." [1]

Though the Śivarātrī incident and later experiences made him abhor idol-worship to such an extent that he returned without a moment's delay from the temple at Tunganath (1855 A.D.) on seeing statues being worshipped, it is evident from the dreamx seen by him under the influence of Bhang[2] that he continued to believe in the Śiva-cult. In 1866 A.D. he had a discussion with Pt. Harish Chandra in Jaipur in which he established the soundness of Śaivism. He is stated to have distributed the Rudrākṣa or the rosary with his hands in thousands to his followers. He himself is reported to have used the Rudrākṣa constantly at that time. [3] But soon after this event of debate in Jaipur he began to denounce the Śiva-cult. [4] It is difficult to explain the circumstances for this change or to assign any reasons for this attitude of Dayānanda.

Mr. H.B. Sharda disbelieves this report. He is of the opinion that Dayānanda had discarded the cult of Śiva just after the Śivarātrī incident. He also suggests that it is not possible to imagine that Dayānanda would have criticised the cult in Pushkar only after about a fortnight from the date of Jaipur

1. Auto., PP. 349; LDS., PP. 13.
2. ~~Auto., PP.~~ ; LDS., PP. 17 ; DP., PP. 60 ; DC., PP 83; 109 ch.
3. DP., PP. 89 ; DC., PP. 132.
4. DC., PP. 130

debate.[1] But the supposition of Mr. Sharda is without any basis. M All the earlier biographers are agreed on this report. There is no ground to discredit this report. Mr. D. Mukhopadhyaya has ~~writely~~ rightly stated that Dayānanda was then in a state of indecision. He was pondering over various problems and changing his views on the basis of new knowledge.

Dayānanda's contact with Virajānanda was mainly in the field of literature. It is uncertain that Virajānanda ever discussed religious topics other than those that he came across while teaching works on grammar, etymology, philosophy and the Veda. Virajānanda was a worshipper of Viṣṇu.[2] There is no evidence that he ever changed his belief. On the other hand, there is a positive proof that Virajānanda was an idol-worshipper. Once he deputed Pt. Yugal Kishore, his legal heir to watch Dayānanda in his field of work. This Paṇḍita reported against Dayānanda's denunciation of idol-worship and Rudrākṣa.[3]

Likewise Virajānanda does not appear to have influenced Dayānanda on such vital subjects as the unity of Jīva and Brahma; the authority of the Brāhmaṇas and Upaniṣads as the Veda; the admissibility of the Purāṇas and the like. Virajānanda does not appear to have read the Vedas as a whole beyond certain fragments or selections or verses occuring in works on grammar and etymology. He was, therefore, not in a position to exercise any influence on such problems. All that he did was to give Dayānanda the method of interpretation based on grammar and etymology. This method he must have illustrared with copious examples.

By 1855 Dayānanda practised and read the Haṭha Yoga also. He had studied and preserved the Śiva Saṃhitā, the Haṭha Yoga Pradīpikā, Yoga Bīja,

1. LDS., PP. 44ft.
2. LDS., PP. 24. He recited the Viṣṇu Stotra in Soron.
3. DP., PP. 111 - 112.

and Gheraṇḍa Saṃhitā. He felt doubtful about the description of the nervous sytem given in those works. Once he came across a human corpse floating down the river. He dissected this dead body and examined the nervous system. Finding that the description in those work did not tally with ~~actual~~ physiological facts he tore away the books and threw them away in to the river along with the corpse. He write: " From that time gradually I ~~xx~~ came to the conclusion that with the exception of the Vedas, Upaniṣads, Patañjali and Sāṃkhya all other works upon sciences and Yoga were false." [1] This account was published in the Theosophist in April, 1880 A.D. Though he had ~~xxxx~~ thus ~~xx~~ discarded the Haṭha Yoga and its philosophy he continued to be influenced by its philosophy throughout his life. In the Bhūmikā he has interpreted the words Gaṅgā, Yamunā, Sarasvatī and such other words used in Rv. X,75.5 as Iḍā, Piṅgalā, Suṣumnā, and other nerves of the body [2] evidently on the authority of Haṭhayoga Pradīpikā III,110 and Gorakṣa Paddhati I,27 to I,31. In the Pratimā Pūjana Vicāra (20.6.1873 A.D.) he has accepted the theory of Ṣaṭkamala on the authority of the commentary by Vyāsa on Yoga Sūtra II,1. [3] This theory though old and accepted by Vyāsa does not appear to ~~be~~ have intended by the author of the Yoga Sūtras. It is essentially of the domain of Haṭha Yoga. He has, of course, neither quoted from nor has accepted as authorities these or other works on Haṭha Yoga.

Leaving his Guru Dayānanda came to Agra. He then believed in the Lakṣmī Sūkta which he

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1. LDS., PP. 17.

2. RBB., PP. 376.

3. PV., PP. 19.

and Gheranda Samhita. He felt doubtful about the description of the nervous sytem given in these works. Once he came across a human corpse floating down the river. He dissected this dead body and examined the nervous system. Finding that the description in those work did not tally with physiological facts he tore away the books and threw them away in to the river along with the corpse. He writes: " From that time gradually I came to the conclusion that with the exception of the Vedas, Upaniṣads, Patañjali and Sāṁkhya all other works upon sciences and Yoga were false." [1] This account was published in the Theosophist in April,1880 A.D. Though he had thus thus discarded the Haṭha Yoga and its philosophy he continued to be influenced by its philosophy throughout his life. In the Bhūmikā he has interpreted the words Gaṅgā, Yamunā, Sarasvatī and such other words used in Ṛv. X,75.5 as Iḍā, Piṅgalā, Suṣumṇā, and other nerves of the body [2] evidently on the authority of Haṭha Yoga Pradīpikā XII,110 and Gorakṣa Paddhati I,? to I,31. In the Prathama Jñāna Vijñāna (30.6.1875 A.D.) he has accepted the theory of Ṣaṭkarmas on the authority of the commentary by Vyāsa on Yoga Sūtra II,1.[3] This theory though old and accepted by Vyāsa does not appear to be intended by the author of the Yoga Sūtras. It is essentially of the domain of Haṭha Yoga. He has, of course neither quoted from nor has accepted as authorities those or other works on Haṭha Yoga.

Leaving his Guru [illegible] even so Agra. He then believed in the Purāṇic [illegible] which he

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1. [illegible]
2. [illegible]
3. [illegible]

appended to the first edition of his Sandhyā. Though believing in the unity of Jīva and Brahman he had discarded the theory of the influence of Māyā on Brahman, for it has been recorded that while in the course of reciting and explaining the Pañca Daśī to his audience he came across a passage containing this theory. He at once threw away the book.[1] How he discarded the theory of Māyā is not known. It appears that Virajānanda might have made some observation on this theory as a result of which Dayānanda discarded this theory. ~~Bu~~ All this is nothing but speculation.

At this time he had a great respect for the Bhagavadgītā which he recommended for study and himself taught it. Though he has not accepted this work as an authority he has quoted from this work till July, 1883 A.D., i.e., ~~uptil~~ four months before his death.[2]

He had a faith in the Durgā Sapta Śatī. He corrected a copy of this book and gave it to the Pujārī of a temple in Gwalior in the year 1865 A.D.[3] This is not incredible since he believed both in Śaivism and the Purāṇas. It is, however, to be admitted that he must have discarded the outer aspect of Durgā and the worship of her idol along with the general abondonement of such practices. The philosophical aspect too must have been abondoned along with the Śiva-cult, i.e., in the year 1866 A.D.

~~Hexe~~ In Gwalior he came in contact with Hanumantācārya of the Madhva School with whom Dayānanda discussed many problems and found these discussions very helpful.[4] This ~~xxx~~ Hanumantācārya appears to have influenced Dayānanda very much. There are some similarities between the philosophies of Dayānanda and Madhva. Some of his conception have

1. LDS. PP. 41. 2. PV., PP. 473. 3. DP., PP. 87.
4. ibid.

registered a change from this date. A reference to them has already been made earlier.

It was in Chasi[1] in the year 1867 that he explained his views on Pitṛ Śrāddha. He denounced all practices in connection with the dead spirits and advocated a service of the living parents and the like. It is not certain if he ever believed in offerings to the dead. His father must have instructed him in Tarpaṇa and Śrāddha no doubt but how long he continued to believe in that practice is unknown. He himself must have left the performance of the two ceremonies as soon as he embraced sannyāsa.

There is a dispute among a section of theologists that Dayānanda formerly believed in Śrāddha, Tarpaṇa and meat-eating. He continued to believe in these practices in the early ~~kif~~ days of his public career. ~~It~~ In the later days of course he discarded all these views. The Saṃskāra Vidhi and the Satyārtha Prakāśa (First Editions) were written and published before Dayānanda had changed his views on these topics, they contain passages that sanction the use of meat and performance of Śrāddha and Tarpaṇa.[2]

It is true that such passages are included in the first editions of these two works. But Dayānanda had begun to denounce these practices long before the composition of these two works. His experience so graphically described in his Autobiography[3] is a sufficient evidence to show that he abhored meat-eating. But he never denied that certain authors like that of the Bṛhadāraṇyakopaniṣad and works on Āyur-Veda did sanction the use of meat for specific purposes. He considered these authorities against the injunctions of the Vedas. It was merely to indicate the views of these particular writers that they had been ~~quoted~~ quoted by Dayānanda.[4] There is no evidence that

1. LDS., PP. 2. Tejonath, Bhakṣyābhakṣya Nirṇaya Bhāskara.
3. LDS., PP. 12.
4PV., PP. ~~310~~ 310.

he ever believed in Śrādha and Tarpaṇa in their usual sense in the period ~~af~~ under reference. The relevant passages in the Satyārtha Prakāśa have been interpolated and in some cases the the sentences written by Dayānanda have been ~~interpolated.~~ tampered with.

Earlier in the year 1867 A.D. Dayānanda visited the Kumbh fair in Haradvara. At this fair he distribyted a pamphlet styled ' Bhāgavata Khaṇḍana'. In it he declared that the Kṛṣṇa Bhāgavata was impure (aśuddha) and mad talk (pramatta gīta) and as such it was not a work by Vyāsa whereas the Devī Bhāgavata was pure (śuddha) and based on Vedic principles and as such was a work by Vyāsa. He does not appear to have studied the remaining Purāṇas in a thorough manner. It is also possible that he expressed some views about them also in this lost pamphlet. But he soon discarded the Purāṇas as irreligious and unauthentic. This view ~~appear to be~~ must have been based on an intensive study of the Purāṇas and their mythology. It must have also arisen out of necessity. He realised that the Purāṇas were exerting a demoralising influence upon the Hindu masses; that all the sects he had begun to criticise took inspiration from the Purāṇas and depended on them for their support and expositions and that a rejection of the Purāṇas meant undermining the foundations of those sects; that the supporters of idol-worship took shelter in the passages of the Purāṇas; and that they were not at all helpful in the understanding of the Vedas for whose regeneration Dayānanda had devoted his life. He, therefore, decided to sondemn and reject them. He has not included these works in his list of authoritative works issued on or before July 20, 1869 A.D.

In the same pamphlet he declares idol-worship as the religion of hypocrites, against the injunctions of the Vedas and hence improper. In his support he quotes from the Kenopaniṣad regarded as Śruti and also from the

Bhagavadgītā. He thus regarded the Upaniṣads as the Veda. Since the Upaniṣads in many cases are parts of the Brāhmaṇas he must have considered them also as Veda. In the Kāśī Śāstrārtha, it is on record, he regarded and accepted the Brāhmaṇas and the Upaniṣads as the Veda. This view was based on an imperfect and piecemeal study of these works. After the Kāśī Śāstrārtha he must have pondered over the problem from all angles and must have acquired a first hand knowledge of works under both these categories. His study must have convinced him that none of these works could be the Veda. He, therefore, discarded this view though still admitting the authority of these works. But now their authority was limited. They must be in accordance with the Vedas otherwise they were to be rejected.

In the same pamphlet he recommends the study of the Vedas, the Upa-Vedas, the Manu Smṛti, the Mahābhārata, the Hari Vaṁśa, the Purāṇas, and the Vālmiki Rāmāyaṇa. He accepted these as authorities unconditionally. But later on he excluded many of these works from the list of his authorities.

In the list of authorities issued on or before July 20, 1869[1] he makes no mention of the Brāhmaṇas ~~the Upanisads,~~ the Śākhās, the Sāṅkhya, the Vaiśeṣika, the Pūrva Mīmāṁsā, and the Nyāya ~~X~~ Sūtras. In the list published in the Christian Intelligence, Calcutta in March, 1870 A.D. [2] the Brāhmaṇas and the Upaniṣads appear separately It is therfore, concievable that he considered the Brāhmaṇas as denoted by the word Veda. This supposition is confirmed by his use of the words ' Upaniṣan mantrāṇām' in the same list.

His conception of the nature and contents

1. PV., PP. 1 - 3. 2. Lajpat Rai, Arya Samaj, PP. 79.

of the Vedas was ak almost the same as is described in the Rg-Vedādi Bhāṣya Bhūmikā. He believed in the renunciation of actions. He admitted the authority of the Bhrgu Saṃhitā. Mr. M Sharda restricts this authority only to the mathematical and astronomical part of the book. [1] But there is no evidence to support his view. Moreover, the Bhrgu Saṃhitā as is generally found with the astrologers does not contain any mathematical portionak which Dayānanda could have accepted as an authority. It appears that he had not seen the Bhrgu Saṃhitā himself and believed it as an authority on heresy. It is also possible that he believed in Phalita or applied astrology at that time.[2] Later on he not only denounced this aspect of astrology but excluded the Bhrgu Saṃhitā from the list of his authorities and replaced by the Sūrya Siddhānta and such other works which he has quoted in the Bhūmikā. The date of this change is not known but it must in all cases be earlier than the date of the composition of the Bhūmikā (1876).

He accepted the Varṇa Saṅkara Dharma as described in the Manu Smṛti. This acceptance is necessarily the acceptance of castesystem by birth. He must have observed the evil effects of hereditory castes and finding that the earlier texts all accepted caste based on the nature and deeds of an individual he left his earlier views and effected certain changes in it.

Till the end of 1869 A.D. he appears to have the old notions about the nature of the Vedic Śākhās. Pt. Satya Vrata Sāmaśramī writes that at the time of the Kāśī Śāstrārtha Dayānanda had declared the various schools of the Sāma-Veda as various modes

1. LDS., PP. 233. 2. The words " tatra bhūtabhaviṣyadvartamānānām jñānam asti" used are very significant in this connection. They prove his belief in Phalita aspect of the science beyond any doubt.

of singing the Sāmans. At this time, therefore, Day-ānanda did not consider the Vedic Śākhās[3] as Vedic commentaries.

Dayānanda is quite silent on this point in the first edition of the Satyārtha Prakāśa. In the Bhūmikā he has written only one line on this subject.[2] He must have changed his views on this subject between the two dates of the publication of the Satyārtha Prākāśa and the composition of the Bhūmikā, i.e., somewhere between the first half of 1875 A.D. and the later half of 1876 A.D.

In the second edition of the Satyārtha Prakāśa he has discussed this point at a greater length than in the Bhūmikā. In the former place he cites the example of the Taittirīya Saṃhitā in support of his view.[3] This example suggests that he probably changed his view on an examination of the Taittirīya Saṃhitā.[4] It is, however, not unlikely but is very probable that he examined the Kāṇva and the Mādhyandina Śākhās of the Yajur-Veda and the Kauthuma and the Rāṇāyanīya Śākhās of the Sāma-Veda and on a comparison of these texts he arrived at this view. There is no recorded information to support or to deny this supposition. I feel Dayānanda was very cautious in his conclusions. He would not have changed his views unless he had examined all the available materials on the subject.

In the revised edition of the Satyārtha Prakāśa he has written that this subject has been treated in details in the Bhūmikā. Evidently he refers to the intended revised edition of the Bhūmikā for his statement is not applicable to the present edition of the text which was ready long before the date of the revision of the Satyārtha Prakāśa. Dayānanda knew the position of the printed text of the Bhūmikā. He would not make a reference to it.

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1. Aitareyalocana, PP. 127. 2. RBB., PP. 348.

3. SP., PP. 4. S.K. Gupta, Nature of Vedic Śākhās, XV A.I.O.C., Bombay.

I It appears from the first edition of the Satyārtha Prakāśa [1] and some of the statements in Bhūmikā [2] that till late in his public career Dayānanda had not finalised his views about the eternity of three entities -- the Jīva, the Prakṛti and the Brahma -- as the primary causes of creation. It has already been stated that he changed his views about the identity of Jīva and Brahma in 1867 A.D. He thus recognised these two entities as different. But there is no evidence to show that he regarded the Prakrti as different from these two entities. I think he continued to regard Prakṛti as a manifestation of Brahma till 1876 at least. He has described it as a third entity in the revised edition of the Satyārtha Prakāśa. He must have come to regard it so after 1876 and before 1882. The probable date appears to be somewhere in the year 1879 or 1880 when he would have commented upon Rv. I,164.20. This verse does not appear to have been commented earlier since in the year 1878 he was busy with his commentary on the Aṣṭādhyāyī.

During this period he believed that there was no return from the state of salva-tion. All his works written before the year 1879 embody this view. But in the revised second edition of the Satyārtha Prakāśa he has treated in details a return after the state of salvation. In this book he has quoted and explained Rv. I,24.1 and 2. It is, therefore, evident that he must have changed his view after he had commented upon these two verses of the Ṛg-Veda.

He began his commentary on the Ṛg-Veda in the year 1877 A.D. and had commented upon the first ten hymns of this Veda by 31.1.1878 A.D. He was commenting upon the Yajur-Veda also side by side with the commentary on the Ṛg-Veda. He must have devoted at least half the

1. SP. (I Ed.) PP. 257.
2. RBB., Sṛṣṭi Viṣaya with special reference to his commentary on Rv. X,129.1.

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1. [illegible]

2. [illegible]

time occupied by literary compositions to the Yajur-Veda to keep it at par with the Ṛg-Veda. It is also more likely that he devoted a greater time to the commentary on the Yajur-Veda on account of its greater importance for purposes of ritual and to refute the various wrong notions about that ritual.

During the year 1878 he was busy with his commentary on the Aṣṭādhyāyī which was commenced on 17.7.1878 and completed on 18.1.1879.

Under these circumstances it must not have been possible for Dayānanda to devote much time to his commentary on the Ṛg-Veda. He must have, therefore, taken a longer time than he would have ordinarily taken to reach RV.I, 24.

The earliest reference to and description of the revised view about salvation is found in his letter no. 138 dated about the 13th or the 14th July, 1879 A.D. addressed to M. Blavatsky.[1] He must have, therefore, revised his views on salvation somewhere towards the close of 1878 or the ~~beginning~~ first half of 1879 A.D. Even if it is contended that Dayananda did not take so much time as is stipulated here, it is certain that he could not have taken less than five or six months to reach the verses in question. The earliest date, therefore, that can be assigned to this change can be the middle of 1878.

He has been a follower of the Sāṅkhya system. He had come to regard the commentary of Bhāguri on the Sāṅkhya Sūtras of Kapila as authoritative and as explaining the view-point of Kapila. He did not favour any other work on this system. It was in 1872 that he recommended the study of the Sāṅkhya Sūtras in the light of this commentary to Pt. Hem Chandra.[2]

In the year 1873 he denounced the Paurāṇika

1. PV., PP. 163.

2. LDS., PP. 187.

conception of Trimūrti.[1] But there is no evidence to show that during his early career of public life he ever cherished that conception.

It was an important year in his life. It was in this year that he declared for the first time that Agni and other names (which are believed to be deities of those names) denote the Supreme Soul as well.[2] He declared that the words Deva and Devatā denote the Mantras of the Vedas.[3] He regarded the Upaniṣads as Śrutis;[4] and considered the Brāhmaṇas as Śrutis as well as Purāṇas.[5] He thus appeared to be in a fix about the correct nature of these literatures. It was in 1876 that he came to regard the Brāhmaṇas as Vedic commentaries yet he regarded them as equally authoritative with the Vedas and continued to believe so till 1881.[6] He began to explain the word 'devapūjā' as identical with 'homa'.[7] He had studied the Pūrva Mīmāṃsā by this time and had accepted all the six systems of philosophy as authorities. He had also accepted Śaṅkara as an authority[8] though he had discarded the theory of Māyā and the unity of Jīva and Brahma. He also condemned the current notions about the Tīrthas, and Vratas; denounced 'tobā', 'tilaka' and such other practices; and declared Kabir, Nanaka and other leaders of the medieval Bhakti movement as anti-Vedic.[9]

It appears from one of his letters[10] that he did not conceed the right of studying the Vedas to the Śūdras in his early public career. It was written on 20.6.1874 A.D. His definition of a Śūdra as one who is incapable of understanding anything is of a later

1. PV., PP. 15.
2. ibid.
3. ibid, PP. 14.
4. ibid., PP. 9; 17.
5. ibid., PP. 8; 14.
6. LDS., 256.
7. ~~ibid, PP. 16.~~ PV., PP. 16.
8. PV., PP. 14
9. PV., PP. 17
10. ibid, PP. 23.

date.

Till 16.10.1875 A.D. he used 'Śrī' as an auspicious word in the beginning of his letters. A letter written on 20.8.1876 has 'om namaḥ sarvaśaktimate Jagdīśvarāya' in place of 'Śrī'. The Bhūmikā commenced on the same day bears the same maṅgala. He has also dispensed with the use of 'Śrī' from all his works written after 1875. He in all other works prays to God either in the same way as in the Bhūmikā or by using the word 'om' only or by entering upon the subject directly. This change in his maṅgala appears to be due to his growing realisation of the oneness of the Supreme Soul and the non-existence of any other deity.

In short truth was his guiding principle throughout his life. " Truth ~~indeed was~~ was indeed the dominant passion of his life. He began, as most of us did, at that time, as an orthodox Hindu. But in the light of his ever-expanding study, knowledge, and experience, he changed his earlier beliefs. Starting as a devotee of the cult of Śiva, he became a Vedantist, and at least, a worshipper of the One God who (in the Vedas) was expressed and characterised under many and diverse names. Rejecting the pious literature of later times, the medley of Purāṇas and the books of the Mahābhārata which the orthodox priests and pandits exalted as sacred scriptures, he came to place his entire faith and reliance on the Vedas." 1

1. Ram Gopal, Dayananda- The Man and His Mission in D.Com.Vol., PP. 110 - 111.

VIII. Origin and Authorship
of
the Hymns of the Ṛg-Veda.

Dayānanda believes that the four Vedas were revealed automatically like breath [1] to the four sages Agni, Vāyu, Āditya and Aṅgiras [2] in the beginning of Creation. He cites Yv. XXXI, 7 (i.e. Rv. X, 90.9); Av. X, 7.20; and SB. ~~XI, 5, 2, 3~~ XIV, 5.4.10 in support of his contention for revelation; and SB. XI.5.2.3 and M.I, 23 as his authorities for the names of the receipients of this revelation. In addition he writes that a man by nature requires some training and instruction for acquiring and developing knowledge. Without such a ~~k~~ training no acquisition and development of knowledge is possible. People, left without training, behave like animals. [3] Knowledge does not come to a man by nature. It depends upon circumstances. [4] The Supreme Soul, therefore, reveals His knowledge in the beginning of Creation for the good of all beings. [5] In the Satyārtha Prakāśa, too, he echoes the same sense. He adds Yv. XL, 8 and Yoga Sūtra I, 26 in addition to the ~~xkxx~~ authorities already referred to. [6] He considers the Vedic seers associated with Vedic hymns and verses in the Sarvānukramaṇīs as the persons who propagated the hidden sense of those particular ~~Hymns Hymns~~ hymns or verses for the first time in the world. [7] He thinks that the relation between a word (śabda) and its sense (artha), too, was established by the Supreme Soul. [8]

Nārāyaṇa Svāmī adds the following arguments in support of the theory put forth by Dayānanda:- [9]

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1. RBB., PP. 12. 2. RBB., PP. 20. 3. RBB., PP. 15
4. RBB., PP. 16. 5. RBB., PP. 18 6. SP. (SS). PP. 314 - 318.
7. ibid., PP. 318. 8. RBB., PP. 26. 9. Veda Rahasya, Ch. I, II; and Ārya Siddhānta Vimarśa, PP. 46 - 78.

a. The theory of Evolution is defective and cannot apply in the case of knowledge. Revelation is, therefore, a necessity.

b. Av. XIII,4.38 supports revelation.

c. Words like Mantrakṛt and Mantrakāra often used in Vedic literature and later classical literature donot mean composers of Vedic hymns. Such words simply mean Mantradraṣṭā only.

Svāmī Vedānanda adds the following arguments:-[1]

a. There are several Vedic Mantras common to more than one Veda. These Mantras in several cases have been ascribed to different seers at the different places of their occurence.eg.,

1. Rv.IV,58.3 by Vāma Deva is in Yv.XVII,91 by Sādhyāḥ.

2. He adds: ' The seer of Rv. IV,58 is Vāma Deva. This hymn occurs in the Yajur-Veda at XVII,89 - 91. The seers of the entire chapter there are given as Prajāpati and Sādhyā Devāḥ. Verse 89 is ascribed to Vāma Deva also.[2]

2. Rv. I,23.16;17;18 by Medhātithi Kāṇva in Av.I,4.12.3 by Sindhu Dvīpa.

3. Rv.X,152.1 Śāsa Bhāradvāja Av.I,20.4 Atharvā.

4. Rv.X,152.3 ----ditto---- Av. I,21.3 ---ditto--

5. Rv.X,161.1;2 Yakṣma Nāśana Prājāpatya Av. III,11.1 Brahmā

6. Rv.III,18.3 Kato Vaiśvāmitraḥ Av.III,15.3 Puṇya Kāmotharvā.

7. Rv.X,101.4 Budha Saumya Av.III,17.1 Viśvāmitra.
Yv.XII,67

8. Rv.X,101.3 ---ditto--- Yv.XII,68 Kapi Samāna.

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1. Ārya Siddhānta Vimarśa, PP.175 - 233.

2. ibid., PP. 187.

9. Rv. I,189.1 Agastya	Yv.V,36; VII,43 Agastya; XL,16 Dadhyañ Ātharvaṇa
10.Rv. X,5.6 Trita	Av.V,1.6 Bṛhaddivā Ātharvaṇa
11.Yv.XIII,3 Prajāpati; Sādhyāḥ.	Sv.321 Bṛhaspati or Nakula. Av. IV,1.1 Vena; Av. V,6.1 Brahmā.
12.Rv. X,108.1 Vihavya	Av.V,3.1 Bṛhaddiva Atharvā.
13.Rv. X,165.1 Kapota Nairṛta	Av.VI,27.1 Bhṛgu.
14.Rv.I,115.1 Kutsa Āṅgirasa	Yv. VII,42 Kutsa Āṅgirasa Yv. XIII,46 Sādhyāḥ; Prajā Pati. Av.XIII,2.35 Brahmā. XX,107.14 Sūrya; Devī; Kutsa.
15. Av.VI.48.3 Aṅgiras	Av.VI,63.3 Druhvaṇa
16.Yv.XXXII,8 Svyambhu Brahma	Av. II,1.2 Vena.
17.Rv. X,121.5 Hiraṇyagarbha Prājāpatya	Yv.XXXII,6 Svyambhu Brahma.
18.Rv. VIII,44.1 Virūpa Āṅgirasa.	Yv.III,1 Agni; Yv.XII,30 Āṅgirasa Virūpakṣa
19.VII,2.2 Vasiṣṭha	Yv.XXIX,27 Jamadagniḥ; Bhārgava Jamadagni.

b. There are verses common to more than one hymn of the Ṛg-Veda. In such cases they have been ascribed to different seers at different places of their occurrence, e.g.

1.Rv.I,23.21-23 Medhātithi Kāṇva	Rv.X,9.7-9 Triśirās-Tvāṣṭraḥ, Sindhu Dvīpo Vāmbarīṣaḥ.
2.I,100.19 Ṛjrāśva & others	Rv.I,102.11 Kutsa
3.Rv.I,73.9 Medhātithi	Rv.V,5.8 Vasu Śruta
4.Rv.III,1.23 Viśvāmitra	Rv.III,15.7 Utkila Kātya
Rv.III,5.11 ---ditto---	Rv.III,22.5 Gāthī
Rv.III,6.11 ---ditto---	Rv.III,23.5 Deva Śravā, Deva Vāta.

Rv.III,7.11 ---ditto---	Sv.76 Viśvāmitra.
5.Rv.III,4.8-11---ditto--	Rv.VII,2.8-11. Vasiṣṭha.
6.Rv.VI,47.12;13 Garga	Rv.X,131.6-7 Sukīrti
7.VI,47.12 ---ditto--	Av.VII,91.1 Atharvā
8.Rv.I,23.8 Medhātithi	Rv.II,41.15 Gṛtsamada
9.Rv.I,91.3 Gotama	Rv.IX,88.8 Uśanā
10.Rv.IX,25.6 Dṛḍha Cyuta	Rv.IX,50.4 Ucathya.
11.Rv.II,41.1 Gṛtsamada	Rv.VII,52.7 Ṛjiśvā
12.Rv.VIII,13.8 Nārada	Rv.VIII,92.21 Śrutakakṣa or Sukakṣa.
13.Rv.VIII,32.29 Medhātithi	Rv.VIII.93.24 Sukakṣa.
14.Rv.VIII,6.45 Vatsa	Rv.VIII,32.30 Medhātithi
15.Rv.VIII,11.8 --ditto--	Rv.VIII,43.21 Virūpa
16.Rv.VI,15.12 Bharadvāja or Vīta Havya.	Rv.VII,4.9 Vasiṣṭha.
17.Rv.VIII,65.7 Pragātha	Rv.IV,32.13 Vāma Deva
18.Rv.X,126.8 Kulmala or Aṁhomukha.	Rv.IV,12.6 Vāma Deva.
19. Rv.IV,32.16 Vāma Deva	Rv.III,52.3 Viśvāmitra.
20.Rv.III,47.5 Viśvāmitra	Rv.VI,19.11 Bharadvāja.
21.Rv.VI,45.27 Śaṃyu	Rv.III,41.6 Viśvāmitra.
22.Rv.X,52.6 Agni	Rv.III,9.9 ---ditto---
23. Rv.VI,64.6 Bhāradvāja	Rv.I,124.12 Kākṣīvata
24.Rv. IV,4.15 Vāma Deva	Rv.I,147.3 Dīrgha Tamas
25.Rv.X,177.3 Pataṅga	Rv.I,163.31 --ditto--
26.Rv.I,164.50 Dīrgha Tamas	Rv.X,90.16 Nārāyaṇa
27.Rv.VI,20.12 Bhāradvāja	Rv.I,174.9 Agastya.
28.Rv.II,1.2 Gṛtsamada	Rv.X,91.10 Aruṇa.

c. Both the author of the Sarvānukramaṇī and its commentator Ṣaḍguru Śiṣya consider the seers as Mantra-Draṣṭṛs.[1]

d. Several verses are of composite origin, e.g.,

1. The whole of the Yajur-Veda. cp.
"'इषे त्वादि खं ब्रह्मान्तं' विवस्वानपश्यत्। ततः प्रतिकर्म विभागेन ब्राह्मणानुसारेण ऋषयो वेदितव्याः, परमेष्ठी प्राजापत्यो

1. Ārya Siddhānta Vimarśa, PP. 203.

~~Several~~

दर्शपूर्णमास मन्त्राणाम् ऋषिर्देवा वा प्राजापत्याः।[1] [2]

Several individual verses have also been ascribed to a number of seers.[2] Even in the Rg-Veda there are many hymns of composite origin.

e. There are words identical with the names of seers that occur in the hymns seen by them. These words are not the names of those seers, but the seers themselves were named as such just as Muslims and Christians name their children by borrowing names from the Quran and the Bible respectively.

Pt. Yudhisthira Mimamsaka has added the following arguments in support of Dayananda's contention:-[3]

a. Vedic verses existed even before the birth of the seers to whom those Mantras are ascribed. He cites Rv. I,24; III,22; X,61; X,62; III,33.[4]

b. The word Mantrakrt means Mantr Drasta, Mantradhyapaka and Mantra Viniyojaka.

Sir Monier Williams has tried to refute this theory of revelation by pointing out inconsistencies in the various conceptions of revelations held by Indians. He writes:-

" Some, however, may possibly need to be informed that the term Veda is properly only applied to divine unwritten knowledge, imagined to have issued like breath from the Self-existent (Brahman), and communicated to no single person, but to a whole class of men called Rishis or inspired sages. By them the divine knowledge thus apprehended was transmitted, not in writing, but through the ear, by constant oral repetition through a succession of teachers, who, as claiming to be its rightful recipients, were called Brahmans. Manu (I,3) declares

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1. Yajur-Veda Sarvanukramani, PP.1 2. The list has been omitted as unnecessary. 3. Arya Siddhanta Vimarsa, PP.427-477. 4. Bhagavaddatta has added Rv.IV,19; X,30. (HVL. Vol. I, PP. 247 - 248).

that the Veda is itself the Self-existent Brahman. Sāyaṇa, on the other hand, affirms that the Veda is his breath (ucchvasita). There are, however, numerous inconsistencies in the accounts of the production of the Veda which seem not to have troubled the Brāhmans, or interfered with their faith in its divine origin. With reference to the ~~Selfexistent~~ statement that it issued from the Self-existent, like breath, one account makes it so issue by the power of A-dṛiṣhṭa............ .., without any deliberation or thought on his part; another makes the four Vedas-~~from~~ issue from Brahman, like smoke from burning fuel; another educes them from the elements; another from the Gāyatri. A hymn in the Atharva-Veda (XIX.54), educed them from Kāla or 'Time'. The Śatapatha -brāhmaṇa asserts that the Creator brooded over the three worlds, and thence produced three lights, fire, the air and the sun, from which respectively were extracted the Ṛig, Yajur, and ~~Sama~~ Sāma-Veda. Manu (I,23) affirms the same. In the Purusha Sūkta the three Vedas are derived from the mystical victim Purusha. Lastly, by the Mīmāṃsakas the Veda is declared to be itself an eternal sound, and to have existed absolutely from all eternity, quite independently of any utterer or revealer of its texts. Hence it is ~~af~~ often called Śruta, ' what is heard,(In opposition to all this we have the Ṛishis themselves frequently intimating that the Mantras were composed by themselves." 1

The inconsistencies pointed out by Sir Williams in the Indian account of revelation of the Vedas are not actual but are the result of a lack of proper understanding, misinterpretation and partly also due to misreprepresentation. Sir Williams either has failed to grasp the correct sense and the true spirit of words like

1. Indian Wisdom, 1893, PP. 2 - 3.

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1. Indian Wisdom, 1893, p. 2 - 3.

'Bhūta', ' Gāyatrī, ' 'Kāla', 'Agni, ' 'Vāyu', 'Ravi', 'Puruṣa', and ' Yajña' or he intentionally misinterprets or misrepresents them. The first three words (Bhūta, Gāyatrī, and Kāla) ~~xxxxxxxx~~ and the last two words (Puruṣa and Yajña) denote the Supreme Soul ~~Himself~~. The words Agni, Ravi, and Vāyu do not denote the three elements , Fire, Sun and Air only but also denote seers of those names. In the passages under question these words stand for the names of those seers.[1] Even to-day names like Ravi Prakāśa, Pavana Singh and Agni Mal are frequently found in India. Does it mean that where-ever these names are used they have to be translated literally as ' the Light of the sun', ' Wind-Lion', and ' Fire-Wrestler' Such a translation will only be ridiculed and laughed at in India and the translator concerned will be declared as either totally ignorant of Indian customs and usages or mad. To translate the three words Agni, Ravi and Vāyu literally as fire, sun and air is thus nothing but total ignorance of Indian usages. For the ignorance of the interpretor there is no help than to summarily reject his interpretation as well as his theories.

There is also no inconsistency in the manner of revelation. Sir Williams has failed to grasp the correct significance of the similis used by the various writers. He has betrayed a complete ignorance of Sanskrit rhetoric figures of speech. ~~xxxx~~ The passage " evaṃ vā are -śya mahato Bhūtasya niḥśvas-itametad yadṚg-Vedo Yajur-Vedaḥ Sāma-Veda-tharvāṅgirasa......"[2] clearly points out that the action of revelation was as natural and spontaneous as the action of breath. All that should be inferred from the various accounts cited by Sir Williams is that all are agreed on the point that the Vedas have been revealed by the Supreme Soul in a spontaneous manner. Why the Supreme Soul was actuated

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1. Pandit Guru Datt Vidyarthi in His Works, 1912, PP. 82-87.
2. SB., XIV, 5.4.10.

to reveal the Vedas ~~ix~~ is a different question which should not be confounded with the manner of revelation.

Sir Williams has referred to the Vedas being regarded as Śrutis by calling them as an un-written knowledge By this term I think he means to contrast the revelation of the Vedas with the revelation of the Bible or the Quran. Such a contrast can be possible if it is conceded that the Bible or the Quran are revealed works. If these works can be regarded as such, then the Vedas automatically become revealed. No arguments would, then, be necessary to prove such a position. The question of refuting the revelation theory would not arise at all. This question arises only when it is presumed according to the Evolution theory that like other things in the world the knowledge of a man is also evolved and as such there can be no revelation. It is on this assumption based on certain scientific observation in the physical world only that the theory of revelation of the Vedas is sought to be criticised. Sir Williams has betrayed his lack of faith in the evolution of knowledge and as such his arguments become superfluous for the solution of the problem at hand.

Svāmī Karmānanda[1] has also tried to show the hollowness of the theory about the revelation of the Vedas by pointing out as many as 38 conflicting conceptions about the origin of the Vedas as held by ancient Indian scholars. But as far as these accounts relate to the theory of revelation they are not ~~in fact~~ conflicting ~~accounts~~ but ~~they~~ are all one and the same hypothesis invariably maintained by the ancient authors on the subject. Even the Vedic seers appear to regard the Vedas as revealed as pointed out by Dayānanda to which I shall turn later.

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1. Karmānanda, ~~Vedic~~ Vaidika Ṛṣi Vāda.

Karmānanda has examined the problem of the authorship of the Vedas at length and has come to the conclusion that the Vedic Hymns are nothing but poetic compositions. He write:-

"वैदिक स्वाध्याय से मैं इस परिणाम पर पहुँचा हूँ कि वेद काव्यग्रन्थ हैं, इनमें अनेक कवियों की रचना का संग्रह है, ये कविताएँ तत्कालीन समय के अनुसार ही विविध प्रकार से बनी थीं। उनमें कुछ तो कविसम्मेलनों के समय समस्यापूर्ति के रूप में बनी हैं, शिव-संकल्प आदि अनेक सूक्त उसके प्रत्यक्ष उदाहरण हैं। तथा कई स्वतन्त्र रचनाएँ हैं, जो विद्वान् उस समय पर लिख कर लाते थे। तथा कई इन सम्मेलनों से पूर्व अथवा पश्चात् की रचनाएं हैं।"[1]

He has given the following arguments in support of his theory:-

a. The names of the authors of Vedic Hymns occur in the Vedic verses seen by those particular seers, e.g., in Rv. I,105.15; I.38.14; I,20.1; I,62.13; I,63.9; VIII,12.14; X,66.5; X,79.11; X,80.7; IX,114.2; III,29.15; I,47.2; II,39.8 VII,31.11; VI,18.15.

b. The words Mantrakāra, Mantrakṛt and the like are used in the sense of composers of Vedic Hymns just as Granthākara is used for an author.

c. The story in the Gopatha Brāhmaṇa, II,6.1 indicates

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1. Karmānanda, Vedic Ṛṣi Vāda, PP.

that the Vedic roots drś and srj are used in the sense of ' composing' and that in Vedic age plagiarism was quite frequent.

d. Words like Brahmakṛt used in the Vedas show that the Vedic verses were composed by seers since Brahma can be translated only as Mantra on the authority ' Brahma vai Mantraḥ'[1]

e. The style of Rv. IV,26.1 - 3 resembles that of Gītā X,21 - 28. There is thus a reference to historical personages and events in these verses.

f. The Aitareya Brāhmaṇa quotes Rv. IV,27.1 preceded and followed by the words ' uktam Ṛṣiṇā' and ' Vāma Deva uvāca'.

g. Yāska uses the word Ṛsi in the passage ' yat-kāma Ṛsiryasyām devatāyām.....'[2] in the sense of a poet. In the passage ' Ṛṣiḥ kutso bhavati' kartā stomānām',[3] too, he regards a Ṛṣi as a poet who composes Vedic hymns. He also remarks that Parucchepa has a tedency for repetitions.[4]

h. In the passage ' Ṛṣerdṛṣṭārthasya prītirbhavatyākhyāna-saṃyuktā'[5] Yāska holds that some poets express themselves in legends.

Finally he writes that the birth of Shanti Devi who while yet a child could relate the events of her previous birth which on verification were found to be correct proves that the sages born in the beginning of Creation could propagate knowledge in the world on account of their rememberance of previous birth. In such case no revelation is needed and as such the Vedic hymns cannot be any thing but poetic compositions.

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1. SB., VII,1.1.5. 2. N. VII,1. 3. N. III,11.
4. N. X,42. 5. N. X,10 on Rv. II,12.1

Karmananda's contention that the names of Vedic seers occur in Vedic verses is not correct. In the examples cited by him there is no mention of such a name in Rv. I,105.15; I,38.14; I,20.1 and VI,18.15. No commentator ancient, medieval or modern has found a name of the seer in these verses. In Rv. I,47.2 the relevant words are कण्वासो वां ब्रह्म कृण्वन्ति. Griffith translates them as ' the Kaṇvas send the prayer'. The word ' kaṇva' is given among the 24 synonyms of a'wise man'(medhāvī) in Nig. III,15. Dayānanda has adopted this sense of the word in his commentaries. There appears to be no justification to reject this interpretation of the word given by the Nighaṇṭu and accepted by Dayānanda. On the other hand there is no sufficient ground to interpret this word as ' Kaṇvaputrāḥ' (sons of the seer Kaṇva) as is done by Skanda, Sāyaṇa and others. Macdonell and Keith have admitted in their Vedic Index that the so-called names of Vedic seers found in the Vedic verses are not definite names. The Brāhmaṇas interpret words like Jamadagni, Vasiṣṭha, Bharadvāja, Viśvāmitra and Viśvakarman as an eye,[1] breath[2], mind,[3] ear,[4] and speech[5] respectively. Dayānanda has agreed with the Nirukta and the Brāhmaṇas in not taking such words as proper names. It is, therefore, futile to see reference to Vedic seers in Vedic verses. In this connection I may also refer to N.III,17 where Yāska etymologically explains the so-called names of Vedic seers occuring in Rv. I,45.3.

The word ' मन्त्रकृताम्' is used only once in the Ṛg-Veda in Rv. IX,114.2. The word ' मन्त्रश्रुत्यम्'

1. SB., VIII,1.2.3. 2. SB., VIII,1.1.6
3. SB., VIII,1.1.9. 4. SB., VIII,1.2.6
5. SB., VIII,1.2.9.

has also been used only once in the whole of the Ṛg-Veda in Rv. X,134.7. The last word also occurs in Sv. 176. It is explained as ' Mantraśravaṇam japākhyam' by Mādhava and as ' stotraśravaṇam' by Bharata Svāmī. Sāyaṇa has explained it as 'Mantreṇa smāryam śrutau vividhavākye pratipādyam yuṣmadviṣayam karma'. In Rv. IX,114.2 Sāyaṇa has explained ' Mantrakṛtām' as ' Ṛṣīṇām' and the word ' Ṛṣe' as ' sūktadraṣṭaḥ'. Dayānanda would have explained the first word as ' one who has realised the sense of ~~the~~ a Vedic hymn or verse for the first time' by taking it as a Madhyampadalopī Tatpuruṣa ~~compound~~ compound. It may also be noted that the -√kṛ does not signify 8 to do', ' to make' or ' to create' only. It has ~~and signify~~ other senses also either in combination with other words or singly through Lakṣaṇā or Vyañjanā. The use of the word ' Mantrakṛta' in later literature has to be explained in the light of ~~the~~ its x sense in the Veda. I have pointed out that like ' Mantraśrutyam' the word ' Mantrkṛt' can have only the sense of the realisation of the underlying meaning of a Vedic verse. The Vedic verses do not convey a concept that the Vedic verses x were fashioned by them.

The word ' ब्रह्मकाराः' is used in Rv. VI,29.4; ' ब्रह्मकृतः' in Rv. VII,32.2; X,50.7; X,54.6; X,66.5; ' ब्रह्मकृता' in Rv. III,32.2; VII,9.5; and ' ब्रह्मकृते' in Rv. VIII,66.6. In Rv. VI,29.4 ' brahmakārāḥ' is an adjective to ' ukthāḥ' and has been correctly explainedx by Dayānanda as' ye brahma dhanamannaṃ vā kurvanti'. In Rv. VII,32.2 ' brahmakṛtaḥ' is an adjective of ' jaritāraḥ'. Here too Dayānanda takes ' brahma' to mean ' annam' (food) or ' dhanam' (wealth). There is no authority to show that here as well as elsewhere in the Ṛg-Veda the word ' brahma' means only a ' Veda Mantra'. Dayānanda has his authority in Nigh.II,10 for interpreting 'brahma' as 'dhana' ~~and in Nigh.II,7 for his interpreta~~

'dhana' and in Nigh. II,7 for his interpretation as 'anna'. Rv. X,50.7; X,54.6; X,66.5 and VIII,66.6 have not been explained by Dayānanda. But his explanation in these cases can be imagined. Brahma in the sense of Mantra is used in cases where it is used singly and has a reference to prayer of God. It is the context only that can help us to determine the sense that has to be given to a word having more than one senses in a particular passage.

The story of the Gopatha Brāhmaṇa cited by Karmānanda shows that the author of this story regarded the Vedic seers not as ' composers of Vedic verses' but regarded them as seers of Vedic verses. The story allegorically brings out the similarity between the Sampāta verses seen by Viśvāmitra and Vasiṣṭha. Such devices are many- a - time used by writers and teachers. In the classical Sanskrit literature such examples are furnished by the figures Utprekṣā, Sandeha and Apahnuti.

The author of the story by the words 'tān Vāma Devo asṛjata' does not mean that Vāma Deva recomposed or declared them as his own compositions, but the context clearly points out that the author means to use those words in the sense that Vāma Deva used them for his benifit. The story therefore, points out to none of the conclusions derived by Karmānanda.

A comparison of the style of Rv. IV,26. 1-3 with Gītā X,21-28 will at once show that the two differ vitally from each other. In the Gītā Kṛṣṇa is trying to declare himself as the best of all and the essence of all objects whereas in the Ṛg-Veda the speaker is being identified at the same moment with Manu, Sūrya, Kakṣīvān, Kutsa and others. It also mentions some deeds of the speaker. In the Gītā verses under examination no such deeds are described. For facility of reference and to make the point clear I quote below the verses from the Ṛg-Veda and the first two verses from the Gītā:-

Rv. IV,26.1-3 are

अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा॥

अहं भूमिमददामार्यायाऽहं वृष्टिं दाशुषे मर्त्याय।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन्॥

अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य।
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम्॥

The seer of this Hymn is Vāma Deva. Indra is added as an alternative seer for the first three verses. The verses X, 21 and 22 of the Gītā are

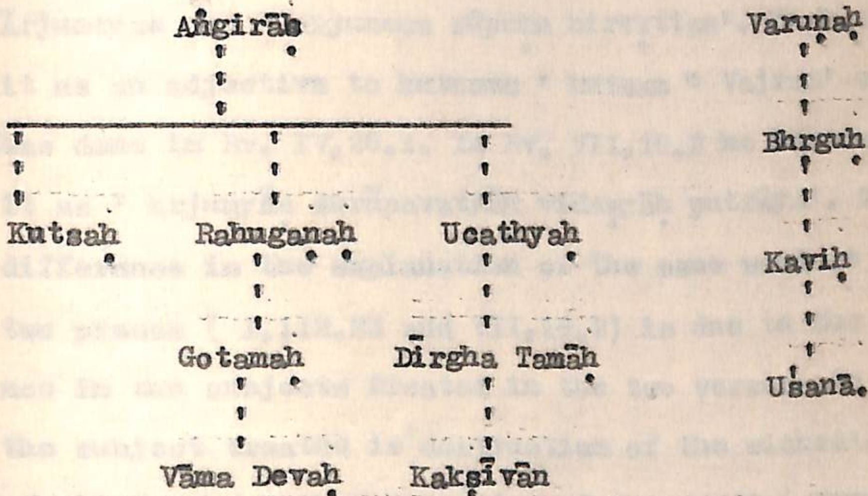
आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी॥
वेदानां सामवेदोऽस्मि देवानामस्मि वासवः।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना॥

Kṛṣṇa goes on describing his excellence in this way upto verse 38 of the chapter.

No reference to historical personages or events can thus be gleaned from the Ṛg-Verses cited above on the strength of the analogy proposed by Karmānanda. However, let it be supposed that there is a reference to historical persons and events in these verses. Manu, then, refers to a man of that name. In the list of Ṛg-Vedic seers there are at least three Manus. To which Manu does this verse refer is the natural question. All Manus belonging to the Iṣiratha family were born long after the age of Vāma Deva. If it is surmised that a Manu earlier than Vāma Deva is refered to who then was he?is not settled. Moreover, such a declaration would in the long run assume

several seers whose existence is not proved by internal or external evidences at our disposal. The word Manu, therefore, does not refer to a man of that name in this verse.

The geneologies of Vāma Deva and Uśanā are as follows:-



According to the Sarvānukramaṇī, therefore, Vāma Deva, Kakṣīvān and Uśanā were contemporaries. Unless it is assumed that Kakṣīvān and Uśanā were so famous before Vāma Deva wrote Rv. IV,26.1 that he in a fit of pride and frustration identified himself with these seers as well as with Kutsa, one of his predecessors, ~~There is thus~~ no history can be traced in this verse. The words Manu, Kakṣīvān, Kutsa and Uśanā have to be interpreted in their derivative sense or in their special senses ~~xxxx~~ given in the Brāhmaṇas. Dayānanda has done so. He has explained Manu as 'mananaśīlo vidvāniva sarvavidyājñāpaka'; Kakṣīvān as 'sarvasrstikakṣā vidyante yasmintsah;' Kutsa as 'vajram'; and Ārjuneyam as 'arjunenārjunā viduṣā niṣpāditamiva'. He has interpreted Manu on the authority of the Brāhmaṇa passage 'ye vidvāṃsaste manavah.'[1] Yāska has included Kutsa in the synonyms of 'vajra' in Nigh. II,20; and kakṣyāḥ in those of 'aṅgulī' in Nigh. II,5. ~~Dayānanda~~ Dayānanda's explanation is quite reasonable and is based on appropriate authorities.

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1. SB., VIII,6.3.18.

The word ' Ārjuneya ' needs some more discussion. It has been used in the Ṛg-Veda in I,112.23; IV,26.1; VIII,1.11 and VII,19.2. The word ' Arjunā' from which 'Ārjuneya' has been derived has been used in Rv. III,39.2 and X,21.3.

In Rv. I,112.23 Dayānanda has explained Ārjuneyam as ' arjunena rūpeṇa nirvṛttam'. He has taken it as an adjective to ' kutsam = Vajram' as he has done in Rv. IV,26.1. In Rv. VII,19.2 he has explained it as ' arjunyāḥ surūpavatyāḥ viduṣyāḥ putrāya'. The difference in the explanation of the same word at these two places (I,112.23 and VII,19.2) is due to the difference in the subjects treated in the two verses. In I,112.23 the subject treated is 'destruction of the wicked' (duṣṭa-nivṛtti) and ' the protection of the good' (śreṣṭharakṣā) by the king whereas in VII,19.2 the subject treated is ' the duties of a ruler'. Dayānanda has not commented upon Rv. VIII,1.11 and X,21.3 containing the word ' arjunā'. His explanation of ' ārjuneya' in Rv. VIII,1.11 can be guessed to be the same as in Rv. I,112.23 or in Rv. IV,26.1.

'Arjunā' in Rv. III,39.2 has been explained by Dayānanda as ' arjunāni = surūpāṇi ' on the authority of Nigh. III,7. Dayānanda has thus satisfactorily explained all these words. The words ' Uśanā' 'atithigvam' and ' divodāsam' have been treated in a later chapter.

The reference to the Aitareya Brāhmaṇa suggested by Karmānanda is not traceable. The words quoted by him in no way point out that the author of the Brāhmaṇa considers the seers as composers of Vedic Hymns or verses.

Dayānanda has explained the word 'Ṛṣi' occuring in the passage ' yatkāma Ṛṣiryasyām.....' [1] as ' Ṛṣirīśvaraḥ sarvadṛg '. [2] This word undoubtedly

1. N. VII, 1.   2. RBB., PP. 78.

admits of this explanation. In Rv. I,31.1 this word has been used for the Supreme Soul and is explained as 'sarva-vidyā/vidyāvid-Vedopadeṣṭā' by Dayānanda in his commentary on the Ṛg-Veda. It has been believed from time immemorial, even from the days of the so-called Creative period of Vedic poetry that the Veda has come out of the Supreme Soul.[1] Yāska who believed in this theory could not use the word 'Ṛṣi' in the sense of 'a poet' or 'a seer' in the passage 'yatkāma....'. If it is admitted that the word 'Ṛṣi' in this passage signifies 'a seer' or 'a poet', the most important assumption, which forms the very basis of the study of etymology, will fall to the ground. Yāska, therefore, uses the word 'Ṛṣi' in the passage in N.VII,1 in the sense of 'the Supreme Soul'.

The words 'Ṛṣiḥ kutso bhavati' can only be translated as 'xxxxxxxxxxxxxx a Ṛṣi is also kutsa'. This is the only natural translation of this sentence. Dr. L.Sarup's translation 'It is also the name of a seer' is not only against the spirit of Yāska and imposes the views of the translator upon that ancient author but is also against the rules of syntax and interpretation of a sentence. Since Yāska has used the word 'Ṛṣi' in such cases, in xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx the sense of the 'Supreme Soul', the sentence can only be translated as 'the Supreme Soul is kutsa'. In citing the opinion of Aupamanyava Yāska wishes to impress the revelation theory upon the minds of his xxxx readers. He also expresses his consent with the derivation of 'kutsa' from √kṛ. No such conclusion, as is drawn by the opponents of the revelation theory, xxxxxxxxx xxxx is intended by Yāska. Whereever he uses the word Ṛṣi in the sense of 'xxxxxxxxxxxxxxxxxxx a seer' it must be explained in the light of

1. Rv. X,90.9; Av. X,7.20 etc.

of Yāska's remarks in N. X,10 and other places.

The conclusion sought to be arrived at by Karmānanda on the evidence of Shanti Devi is incorrect. He forgets that Shanti Devi did not remember the language of her previous birth. She could express herself because she was encircled by persons using a particular language. She had ideas which she put in words borrowed from her surroundings. It is also true that she did not make any efforts to relate the experiences of her past birth. Moreover, the question is why Shanti Devi or the persons born in the beginning of Creation alone remember objects and events of their previous life and why others do not remember them? The instance of Shanti Devi, therefore, cannot lead us to the conclusion arrived at by Karmānanda.

Pt. Umesh Chandra Vidya Ratna holds[1] that the Vedas cannot be revealed but are the works of human beings. He advances the following arguments in this connection:-

a. The Vāyu Purāṇa says:-

'वेदाः सप्तर्षिभिः प्रोक्ताः स्मार्तं धर्मं मनुर्जगौ।'

B. The Vedas deal with history, geography, literature and religion.

c. The Vedas are jumblements of various subjects without any sequence. Tools and weapons too have been described.

d. Passages like ब्रह्म द्विषो जहि and यदि नो गां हंसि यद्यश्वं यदि पूरुषम्। तं त्वा सीसेन विध्यामो .... cannot be revealed.

e. There is contradiction in the Vedic texts.

The word ' prokta ' used in the Vāyu Purāṇa indicates that the author of this Purāṇa did not regard the Vedas as human works. He believed like other Indian scholars of ancient days that the seers

1. Vide his article published in Bharata Varsa of Āṣāḍha, 1979 V.S. quoted by Mahavir Prasad Dvivedi in Sāhitya Sandarbha.

of Yāska's remarks in N. X.10 and other places.

The conclusion sought to be arrived at by Harināmānanda on the evidence of Shanti Devi is incorrect. He forgets that Shanti Devi did not remember the language of her previous birth. She could express herself because she was encircled by persons using a particular language. She had ideas which she put in words borrowed from her surroundings. It is also true that she did not make any efforts to relate the experiences of her past birth. Moreover, the question is why Shanti Devi or the persons born in the beginning of Creation alone remember objects and events of their previous life and why not others remember them? The instance of Shanti Devi, therefore, cannot lead us to the conclusion arrived at by Harināmānanda.

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[illegible]

b. The Vedas deal with history, geography, literature and religion.

c. The Vedas are a jumbling together of various subjects without any sequence. Tools and weapons too have been described.

d. Passages like [illegible] and [illegible] cannot be revealed.

e. There is contradiction in the Vedic texts.

The word 'purāṇa' used in the Vāyu Purāṇa indicates that the author of this Purāṇa did not regard the Vedas as human works. He believed like other Indian scholars of ancient days that the seers

[illegible]

were responsible for realising the meanings of the Vedic texts. After realisation they made it public by addressing the masses. The word ' prokta ' has been used in this sense in the passage of the Vāyu Purāṇa and in other places in classical Sanskrit literature.

It has been shown elsewhere in this work that the seeming references to historical persons and events do not represent any history and are conflicting and as such they have to be translated otherwise. The existence of geographical subjects, literature and religion in a work in no way makes it impossible to have been revealed.

The juxtaposition of various subjects in most cases is only external. There is infact a unity behind all the verses. In their outward senses and appearances, too, Dayānanda has tried to establish a link between the various verses and hymns though of course he has been a failure in his attempt at several places. Moreover, it is not necessary that there should be a sequence in all the subjects treated in a revealed book.

The sentences like ' brahmadviṣo jahi ' do not in any way militate against the theory of revela-tion. Such sentences are pieces of advice as well as pieces of prayer. They have a double function. From the side of a scholar or from the God they ask people to uproot unrighteousness and from the side of a lay man they are a request to the powerful, be he a man or be he God for the protection of the good.

The question of contradictions is befittingly answered by Yāska. Such objections are based on a misunderstanding of the texts concerned.

Mr. C.V. Vaidya tries to cut the root of the revelation theory by observing that ' There are old and new hymns mentioned even in some of the

hymns

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Mr. C.V. Vaidya tries to cut at the root of the revelation theory by observing that ' there are old and new hymns mentioned even in R̥ some of the

hymns

hymns themselves. Many old hymns are declared to have been lost and Vedic poets often say that they fashion new hymns after the model of the old." [1]

This statement assumes two things viz., (1) that there are references to older and newer hymns in the Ṛg-Veda and (2) that some of the earlier hymns were lost and newer hymns were composed by the sages. Mr. C.V. Vaidya has not cited any examples in support of his contention. It is, however, necessary to examine this view on the evidence furnished by the hymns themselves. Some of the verses said to contain such references are, therefore, examined here to know the correct position of the Vedic hymns in this respect.

Rv. III.32.13

In this verse the relevant word is 'stomebhiḥ' which is translated as 'songs and praises' by Griffith and others. Dayānanda translates it by 'praśaṃsitaiḥ karmabhiḥ'. He gives 'atha kīdṛśā janāḥ sukhamāptumarhantītyāha' as the subject of this verse. In the light of this subject the word 'stoma' could only be translated as 'karma'. This translation by Dayānanda has its root in such passages as 'yadu ha kiṃ ca devāḥ kurvate stomenaiva tatkurvate yajño vai stomo yajñenaiva tatkurvate.' [1] found in the Brāhmaṇas. There appears to be no valid ground to reject the interpretation given by Dayānanda. The word stoma is here used as an adjective standing for the substantive it qualifies.

Rv. VI.21.5.

Neither Griffith nor any other commentator has seen a reference to newer or older hymns in this verse. Dr. S.K. Belvelkar, however, has listed it in the verses containing such references. [2]

1. SB., VIII,4.3.2.

2. S.K. Belvelkar, Literary Strata in the Ṛg-Veda, A.I.O.C.

He has not given any translation of this verse so that his view could be examined. The references to older and newer friends in this verse in no case can suggest the existence of older and newer hymns. I give below the commentary of Dayānanda on this verse:-

हे (पुरुहूत) बहुभिः कृतप्रशंस (पुरुकृत) बहुकृत (इन्द्र) राजन्! (ये) (हि) (पुरोजाः) ये पूर्वं जाताः (प्रत्नासः) प्राचीनाः (मध्यमासः) मध्ये भवाः (उत) अपि (नूतनासः) नवीनाः (ते) तव (सखायः) सुहृदः (आसुः) सन्ति तान् (इद्ध) इदानीम् (वेविषतः) व्याप्नुवतः (उत) (अवमस्य) अर्वाचीनस्य सम्बन्धिनस्त्वम् (बोधि) बोधय।

He clarifies the sense of his interpretation in the following Bhāvārtha:-

हे मनुष्या ये युष्माभिः सह मैत्रीमाचरन्ति ते वृद्धा वृद्धतरा मध्यमा उतापि तुल्यवयसः स्युस्तेषु सख्यं ध्रुवं रक्षेयुरेवं मीतेर्ध्रुवो राज्याभ्युदयो भवति। इदमेव पूर्वमन्त्रप्रश्नानामुत्तरम्।

Both the translation and the Bhāvārtha are quite in order and are at the same time coherent and reasonable.

Rv. VI.22.2.

Dr. Belvelkar regards this verse as a later composition since this verse contains the words ' नः पूर्वे पितरः ...४' " our early fathers".[1] Dayānanda's interpretation of this verse is as follows:-

1. ibid.

हे मनुष्याः! यम् (नक्षद्दाभम्)
नक्षतानां प्राप्तानां दोषाणां हिंसितारम्
(ततुरिम्) दुःखात्तारयितारम् (पर्वतेष्ठाम्)
पर्वते मेघे स्थितां विद्युतमिव शुद्धस्वरूपम्
(अद्रोघवाचम्) द्रोहरहिता वाग् यस्य तम्
(शविष्ठम्) अतिशयेन बलयुक्तं परमात्मानम्
(नः) अस्माकम् (पूर्वे) (नवग्वाः)
नवीनगतयः (विप्रासः) मेधाविनः (सप्त)
सप्तसंख्याकाः पञ्चप्राणमनोबुद्धयश्च
(पितरः) (अभिवाजयन्तः) आभिमुख्येन[1]
ज्ञापयन्तः उपदिशन्ति (तम्) (उ)
यूयमुपाध्वम् । (मतिभिः) मन्त्रमनन-
शीलैः मनुष्यैः अयमेव सेवनीयः।

Yāska has analysed ' nakṣaddābham' as ' aśnuvānadābham, abhyaśnena dabhnoti '. The √nakṣ is given in Nigh. II,14 in the list of roots signifying 'motion' (gati) and in Nigh. II,18 in the list of roots signifying ' pervasion' (vyāpti). The √ dabh is assigned the senses of 'motion' (gati) and 'killing' (badha) in Nigh. II,14 and II,19 respectively. Dayānanda has thus interpreted the word ' nakṣaddābham' rightly. His explanation echoes the spirit of Yāska and other earlier authorities represented by the Nighaṇṭu. Yāska has quoted this verse in N. VI,1.4 but has not explained it. Dayānanda takes his stand on passages like the SB. XIV,5.2.5 where the word ' Ṛṣayaḥ' is equated with 'Prāṇāḥ.' With this translation may be compared the

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1. Adapted from (abhi) ābhimukhye in the Padārthaḥ.

following rendering by Griffith:-

" Our sires of old, Navagvas, sages seven, while urging
him to show his might, extolled him,
Dwelling on heights, swift, smiting down opponents
guileless in word, and in his thoughts most mighty."

Yāska has explained the word 'navagvāḥ' as ' navagatayo navanītagatayo vā'. It has been used in the Brāhmaṇa literature only once in ŚB. XII,4.4.2 [1] and that too in Rv. VI,6.3 quoted by the Brāhmaṇa. The Brāhmaṇas therefore, do not throw any light on the interpretation of this word. The Upaniṣads too donot throw any light on its interpretation. The word has, therefore, to be explained in the light of the comments of Yāska and the context in which it has been used. Yāska in the explanation quoted above does not take this word as a proper noun but takes it as an adjective. Dayānanda has followed Yāska. But what is the authority on which Griffith and others have interpreted it as ' the Navagvas'?

The point under discussion is that here is a reference to the "early fathers" of the poets pointing to a later origin of this hymn. The explanation of this verse as given by Dayānanda does refer to ' pūrve pitaraḥ' but how does that make the verse indicate that the verse was written by a later sage. Any one can pray in these words at any time in the present or in future. So could a man do in the past. Dayānanda holds that the cycle of creations is endless. The reference to earlier fathers is to those who lived in previous creations. The hymn has been attributed to Bharadvāja who is one of the oldest seers of the Ṛg-Veda. Supposing that the Vedic hymns are the compositions of the poets whose names are associated with them how can a composition of an earlier poet be declared later unless the authorship of the poem

1. Viśva Bandhu, ~~Vedic Index~~ VPK Vol. II, PP. 548.

is rejected, as we correct

Rv. VI,22.7.

Dr. Belvelkar considers this verse as a later one since it contains the words ' ' " newer hymns." Mr. Griffith has translated this verse as followes:-

" Him will we fit for you with new devotion, the strongest
Ancient One, in ancient manner.
So may that Indra, boundless, faithful Leader,
Conduct us O'er all places hard to traverse."

Mr. Griffith has interpreted ' dhiyā ' as'devotion'. Dayānanda has explained this verse as follows:-

"हे मनुष्याः! यः (अनिमानः) अपरिमाणः (सुवह्मा) सुष्ठु वोढा (इन्द्रः) परमैश्वर्यवान् जगदीश्वरः (नव्यस्या) अतिशयेन नूतनया (धिया) प्रज्ञया कर्मणा वा (वः) युष्मान् (नः) अस्मान् (विश्वानि) सर्वाणि (दुर्गहाणि) यानि दुर्गाणि दुःखेन मन्तुं योग्यानि धनानि तानि धर्म्याणि कर्माणि (परितंसयध्यै) सर्वतः भूषयितुम् (अति) (वक्षत्) वहेत् प्रापयेत् (तम्) (शविष्ठम्) अतिशयेन बलिष्ठम् (प्रत्नम्) पुरातनम् (प्रत्नवत्) प्राचीनवत् मत्वा वयं सेवेमहि स चास्माकं गुरुः स्यात् ।

Dayānanda's interpretation of 'durgahāṇi' and ' suvahmā' is nearer the sense of the verse and is better than that of Griffith.-The infinitive ' paritaṃsyadhyai' is formed from √ tasi bhūṣa alaṅkāre (~~cu.U.se.~~) according to P. III,4.9. The translation of Griffith is therefore, incorrect. ' Dhīḥ' has been included in the synonyms of ' karma' and ' prajñā' in Nigh. II,1 and

III,9 respectively. The SB. VI,3.1.13 (prāṇā dhiyaḥ) and the GB. I,1.32 (karmāṇi dhiyaḥ) also support the explanation given by Dayānanda. These passages also point out that the word ' dhiyaḥ' cannot admit of the senses attributed to this word by Griffith and Dr. Belvelkar. The sense of ' prayer ' or of ' devotion' is only an implied one. An implied sense can be interpreted only there where the literal or the abhidheya sense fails to yield any coherent sense.[1] The literal sense in the present verse has not been barred and hence Lakṣaṇā can not operate.

Rv. I.179.5.

Declaring this verse as a later composition Dr. Belvelkar writes: " Grassmann and Oldenberge regard it as appendix. Stanza 5 is unrelated and has an inferior repetition. It has also a different metre."

The seers of this hymn are variously given. Dayānanda writes: " Lopā-Mudrāgastyau Ṛṣī." But the Sarvānukramaṇī gives its seers as " pūrviḥ sad jāyāpatyor Lopā-Mudrāyā Agastyasya ca dvṛcābhyāṃ ratyarthaṃ saṃvādaṃ śrutvā -ntevāsī brahmacāryantye bṛhatyādī apaśyat."[2] According to the Sarvānukramaṇī, therefore, the deity of this verse is ' rati' whereas Dayānanda has given it as ' dampatī'. He thinks that the subject-matter of this verse is ' vidvatstrīpuruṣaviṣaya'. His interpretation of this verse given at another place supports his contention about its subject-matter. His translation is the most reasonable and correct one. The statement of the Sarvānukramaṇī is based on misunderstanding and hence misinterpretation of this verse. ' Rati' understood in the sense of mutual harmony between husband and wife would convey the same sense which Dayānanda has intended to convey by using

1. cp. mukhyārthabādhe tadyoge......Lakṣaṇā .... Kāvya Prakāśa, II,9. Also Sāhitya Darpaṇa II,5.
2. Satvalekar, Ṛg-Veda Saṃhitā,PP.813.

the word ' dampatī'.[1] The seer pointed out by Dayānanda, of course, does not fit in with the theory that the seers associated with the Vedic hymns are their authors. But Dayānanda has a different outlook. He does not consider them as their authors. He appears to suggest that the seers were known by such appropriate words as suggested the subject-matter of their researches into the interpretation of the Vedic hymns.

Dayānanda's interpretation and explanation of this stanza fits in the context so closely as to rule out all possibility of its being unrelated. The stanza cannot thus be regarded as an appendix.

The grounds adduced by Dr. Belvelkar and others for its lateness do not hold ground. Its lateness can be correctly judged only when it is established that this verse was composed by that particular seer. Neither of the person named in the Sarvānukramaṇī can be its author if the interpretation given to it by Griffith and others is followed. But if the interpretation of Dayānanda is accepted both the persons named can be its seers. If either of them is the seer the verse cannot be later in date as both these persons are from the earliest sages of the Ṛg-Veda.

It can be pointed in this way that the references to older and newer hymns do not lead us far on the way to the solution of the problem of the authorship of the Vedas.

Arnold has tried to find out different literary strata on the strength of about 200 objective tests. Bloomfield has based his arguments on the nature of repetitions in the Ṛg-Veda. But both have failed in their attempt. Dr. S.K. Belvelkar writes:-

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1. The ' dampatī' is infact the ' ādhāra ' of ' rati' and ' rati' is the ' ādheya' of 'dampatī'. ~~The commentators have confuse~~

" ..... Arnold essayed on the strength of over 200 different objective tests to divide the Rg-Veda into 5 literary periods. Unhappily the tests could not be applied to all hymns. They admitted of exceptions and counter exceptions. And worst of all Arnold started with a reservation in favour of certain hymns which were on all hands admitted as late, either because they disturbed the usual principle of Mandala arrangement or contained obviously late ideas and speculations. These latter hymns, to be sure, would in most cases submit to the proposed stylometric tests, but they were to be declared ' late' even if they refused to do so."

" To Bloomfield" continues Dr. Belvelkar, " the hymns of the Rg-Veda such as they have come down to us can only be said to be largely epigonal as constituting ' the mixed final precipitate of a later time pervaded uniformly by priestcraft and agreed for guerdom'. He supposes the inferior and superior quality of repetition as a new criterion of date. But it is not very sound since it is largely a subjective affair; besides a later writer might have imitated or an earlier one wrote inferior composition which now looks like a later one." Finally Dr. Belvelkar observes: " We could never conclude that certain hymns are early as exhibiting some specific characteristics which are absent in certain other so called later hymns." [1]

The Dr. himself uses a test based on the use of the Aikapadika words of the Nighantu to find out certain literary strata in the Rg-Veda. He states his position thus: " There is evidently a distance in time and a difference of authorship as between the first three

1. Literary Strata in the Rg-Veda, A.I.O.C.

chapters.[1] on the one hand and the fouth on the other; and at first blush it seems a very reasonable view to hold that the Aikapadika chapter has derived its vocabulary from a body of hymns forming part of a comparatively recent accretion made to the canon; pixep of course it need not have been the first of its kind nor for the matter of that the very last. This view is abundantly confirmed by a critical examination of the Ṛg-Vedic passages where the words in question occur."[2]

His remarks about Rv. I,46.4 are: "Hymn I,46 by this same author (i.e. Praskaṇva Kānvaḥ) speaks of early sages (st. 14). Bloomfield notes that a few of the hymns by this seer are 'inferior': no. 5 in any case Atharvanic and late."[3] The reference to 'Ṛṣayaḥ pūrve' is just the same as 'pūrve pitaraḥ' in VI,22.2. They hold good for all times. Dayānanda thinks that the Vedic knowledge is eternal and true for all times. According to him, therefore, these words have been used as to be true for all times. In the begginning of Creation such words a refer to the sages of earlier sargas. The stand taken by Dr. Belvelkar is, therefore, not very safe and depends upon certain assumptions which have not been substantiated beyond doubt. The argument of repetitions has been discarded by him; but curiously enough he falls back on it.

Rv. I.32.6.

It also desrves consideration in this context. It is attributed to Hiraṇyastūpa Āṅgirasa. Dr. Belvelkar observes: " Hymns 31 - 35 do not show the strophic arrangements of the 8th BK. No. 32 is composite; 33 has 3 words from Aik. 34 gr. considers an Appendix. I,31.8 and 17 contain 'late' features, as

1. It is said of the first four chapters of the Nighaṇṭu.
2. Literary strata in the Ṛg-Veda, A.I.O.C.
3. ibid.

also I,35. 11. The seer, thus, is late. His productions have some inferior repetitions, e.g., I,33.12."[1] As already remarked the inferiority of repetitions can not lead us to a definite conclusion about the lateness of a particular hymn or verse. According to the geneology of Vedic seers reconstructed by me on the strength of the statements given about them in the Sarvānukramaṇī[2] the seer of this verse viz, Hiraṇyastūpa Āṅgirasa falls among the most ancient seers of the Ṛg-Veda. He can only be placed in the second generation of Aṅgiras. As such until it is decided that this seer lived at a later date it is not safe to infer his lateness on the strength of certain features observed in his writings. Inspite of the defects in the statements of the Sarvānukramaṇī it is not possible to reject them as a whole or in parts unless these statements are proved to be otherwise individually. It has also to be remembered that in most cases the right clue about the correctness of the statements of the Sarvānukramaṇī will come from this work alone.

Rv. I,32 has been declared to be composite. The Sarvānukramaṇī attributes it to only one seer. Out of the 15 verses of this hymn only the first three have been included in the Atharva-Veda. in II,5. 5-7. No other verse or any of these verses is found at any other place in the four Saṁhitās. In the Atharva-Veda the first three verses of this Hymn have been attributed to Bhṛgu Ātharvaṇa whereas the seer in the Ṛg-Veda is given as Hiraṇyastūpa Āṅgirasa. Now it has to be decided which of the two seers is earlier and how the verses of the earlier one or of the later one were included in those

1. ibid.

2. This geneology is given in Appendix XX. I am fully concious of the short-comings of this geneology. It is possible that several persons lived in between the two seemingly consecutive generations. But in the absence of better information it has to be relied upon for comparative study.

of the other? Was it that the later on e has adopted them in his work or that they have been included in the hymn of the earlier one or the later one through the inadvertance of the compiler of the Ṛg-Veda Saṃhitā or of the compiler of the Atharva-Veda Saṃhitā? Is it not that the verses at the two places admit of different interpretations? Or is it that the hymn as a whole was written by more than one person jointly? An answer to these questions is absolutely necessary to declare this hymn or any other hymn of its type as composite. The thesis of Dr. Belvelkar, therefore, does not stand. It may also be pointed out that the supposition of Dr. Belvelkar in respect of the authorship of the differnt chapters of the Nighaṇṭu and in respect of the verses of the Ṛg-Veda from which the words in those chapters are collected is not based on sound arguments. ~~They are merely unproved hypotheses.~~

Bloomfield has tried to determine the relative dates of Vedic hymns on the strength of references to Vedic seers in the hymns. ~~themselves.~~ He states his position as follows:-

" In these circumstances the quasi-historical statements of the Anukramaṇī do not help to determine the relative values or dates of repetitions. On the other hand, the names of authors mentioned in repeated passages do at times throw light on their relative dates. The distich VI,25,9cd mentions the name Bharadvājāḥ; this word is changed, seemingly, to Viśvāmitrāḥ in the solitary Viśvāmitra hymn of the Xth book, X,89.17. Stanza I,147.3 belonging to the Dīrgha-Tamas group, mentions the metronymic Māmateya which occurs otherwise also in the Dīrghatamas hymns. The same stanza is repeated secondarily no doubt, in the Vāmadeva book IV,4,13. The direct mention of

Vasiṣṭha in X,65,15 = X,66,15, together with the Vasiṣṭha refrain, yūyaṃ pāta svastibhiḥ sadā naḥ render it exceedingly likely that the stanza in question is an imitation of VII,35,15.

" Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic; subject-matter, style, ~~gramm~~ grammar, metre, and so on." [1]

The last para of this statement gives a clear picture of the position of Bloomfield. Neverthe-less, the few instances cited by him are examined in the following paragraphs.

Rv. VI,25,9cd is attributed to Bārhaspatyo Bharadvājaḥ and Rv. X,89.17 is attributed to Reṇur Vaiśvāmitraḥ. The geneologies of these two seers are as follows:-

Aṅgirāḥ.	Iṣīrathaḥ.
Bṛhaspatiḥ.	Kuśikaḥ
Bharadvājaḥ	Gāthi
	Viśvāmitraḥ
	Reṇuḥ.

Reṇu thus comes one generation after Bharadvāja. If Reṇu and Bharadvāja are actually the composers of these hymns it can be Reṇu who has borrowed from Bharadvāja. But the question is- are Bharadvājāḥ and Viśvāmitrāḥ proper nouns used in the plural to signify the descendants of Bharadvāja and

1. Vedic Variants, Vol. II.

Viśvāmitra respectively. It is definitely not so in the case of Bharadvājāḥ since this word has been used here by Bharadvāja himself. The word Bharadvāja and its forms have been used in the Ṛg-Veda at the following places:-

Bharadvājaḥ	X, 181.2
Bharadvājam	I, 112.13; X, 150.5.
Bharadvājāḥ	VI, 25.9; VI, 50.15.
Bharadvājān	VI, 47.25.
Bharadvājāya	I, 116.18; VI, 15.3; VI, 16.5 &33; VI, 31.4; VI, 48.13; VI, 63.10.
Bharadvāje	VI, 17.14; VI, 48.7.
Bharadvājeṣu	I, 59.7; VI, 10.6; VI, 23.10; VI, 35.4.
Bharadvājavat	VI, 65.6.

These words have been used by the following seers of the Ṛg-Veda:-

Kutsa Āṅgirasaḥ	I, 112.13.
Bharadvājaḥ	VI, 25.9; 15.3; 16.5; 33; 63.10; ~~xx~~; 17.14; 10.6; 23.10; 65.6.
Śaṃyuḥ Bārhaspatyaḥ	VI, 48.7.
Kakṣīvān	I, 116.18.
Nodhā Gautamaḥ	I, 59.7.
Saprathaḥ Bhāradvājaḥ	~~xx~~ X, 181.2.
Ṛjiśvā Bhāradvājaḥ	VI, 50.15.
Garga Bhāradvājaḥ	VI, 47.25.
Suhotro Bhāradvājaḥ	VI, 31.4.
Nara Bhāradvājaḥ	VI, 35.4.
Mṛḷīko Vāsiṣṭhaḥ	X, 150.5.

It has thus been used once each by Kutsa (second generation of Aṅgirāḥ), Śaṃyuḥ (third generation of Aṅgirāḥ), Kakṣīvān, Nodhā (both in the fourth generation of Aṅgirāḥ), Saprathaḥ, Ṛjiśvā, Garga, Suhotra, Nara (all in the fifth generation of Aṅgirāḥ) and Mṛḷīka (third generation of Mitrā-Varuṇa). Bharadvāja

(third generation of Aṅgirāḥ) himself has used it as many as 9 times. The use of this word, thus, is not confined to Bharadvāja and his descendants only. It preceds him. It has also been used by ~~thex~~ a descendant of the family of Mitrā-Varuṇa. The seers Kakṣīvān and Nodhā, though belonging to the Aṅgirāḥ family have been considered to belong to a separate line, from the line of Bharadvāja or Bṛhaspati. The use of the word ' Bharadvājavatš by Bharadvāja himself is of special importance in this connection. The verse is addressed to Dawn and is translated by Griffith as follows:-

" Shine on us as of old, thou child of Heaven, on him, rich Maid! who serves like Bharadvāja
Give to the singer wealth with noble heroes, and upon us bestow wide-spreading glory."

In the foot-notes he adds: " Bharadvāja: the great ancestor of the priestly family of which the Rishi of the hymn was a member." Prof. Griffith has forgotten that Bharadvāja himself is the seer of this hymn. The great-ancestor of the seer of the hymn who is known to us is Aṅgirāḥ and not Bharadvaja. Giffith's translation of this word and consequently of the whole verse can not but be rejected. Dayānanda interprets the phrase ' Bharadvājavat ' as ' śrotravat'. Vāja is given as a synonym of 'bala' (strength) in Nigh. II,9. Bala is of three kinds. Dayānanda here interprets it as ' jñāna-bala'. Bharadvāja is, therefore, one which holds ' jñāna-bala'. Jñāna-bala is received through the ear. Hence Bharadvāja is an ear. Hence the interpretation of Dayānanda. This interpretation looks rather involved and unconvincing. It may be said that in this way any word can be explained in any sense that may be desired by the interpretor. But that is the ancient method of interpreting such Vedic words. SB. VIII,1.1.9 explaining the word Bharadvāja in
Yv. XIII,55
may be referred to. Dayānanda has his authority for this

interpretation. Pt. Chandramani[1] has given it as N. XII, 37 and SB. XIV, 5.2.5. In none of these is of course it is directly stated that Bharadvāja signifies an ear. In both places the term ' Sapta Ṛṣayaḥ' has been explained. The Śatapatha Brāhmaṇa in XIV, 5.2.6 includes Bharadvāja in the list of seven sages who are identified with ' prāṇāḥ'. In the Tāṇḍya Brāhmaṇa II, 14.2; II, 22.4 the 'prāṇāḥ' have been identified with the organs of senses (indriyāṇi)[2]. This is also the sense of the Śatapatha Brāhmaṇa which has observed ' śiro vai prāṇānāṃ yoniḥ.'[3] The Nirukta has made it quite clear by observing ' sapta Ṛṣayaḥ pratihitāḥ śarīre. ṣaḍindriyāṇi vidyā saptamyātmani'.[4] The seven sages Bharadvāja and others have been identified with the seven senses in the body of a man. Now which sense is represented by which of the names of the seven senses? The SB. XIV, 5.2.6 begins the enumeration with Gotama and Bharadvāja. The uppermost senses in the head are the two ears. Hence these two names denote the two ears. It is, however, not a fixed sense of these words. All depends upon the context. At another place Viśvāmitra too has been identified with ears. Dayānanda could as well translate Bharadvāja as 'mind' on the authority of SB. VIII, 1.1.9. The translation of the entire verse would have remained equally good.

The word Viśvāmitra and its forms are used at the following places in the Ṛg-Veda:-

Word.	Rv.	Seer by whom used.
Viśvāmitraḥ	III, 53.9.	Viśvāmitro Gāthinaḥ.
Viśvāmitra-Jamadagnī	X, 167.4	Viśvāmitra-Jamadagnī.
Viśvāmitrasya	III, 53.12	Viśvāmitraḥ.

1. NB., PP. 743. 2. VK., PP. 343.
3. SB., VII, 5.1.22; VK., PP. 350. 4. N., XII, 37.

Viśvāmitrāḥ	III,53.13; X,89.17.	Viśvāmitrah. Reṇurvaiśvāmitrah.
Viśvāmitrāya	III,53.7	Viśvāmitrah.
Viśvāmitrebhiḥ	III,1.21.	----ditto.---
Viśvāmitreṣu	III,18.4	Kato Vaiśvāmitrah.

In Rv. III,53.12 Griffith interprets a reference to Śakuntalā and her son Bharata. He goes to the extent of interpreting the words ' Bhāratam janam ' as ' The race of Bharatas: the descendants of Viśvāmitra.' The translator has indicated a very ridiculous knowledge of the customs of Indian (Hindu) Aryans. He has forgotten that the ~~ii Hiu~~ Indian Aryans have been patrilineal from the most ancient ~~xx~~ days about which we know something. They have never been matrilineal. The ' putrikākarma ' referred to in M. IX, 127 and 128 should not be regarded as a reminiscence of the matriarchic system once prevalent in Aryan society. Verse 128 makes it clear that the system of ' putrikākarma' was started out of necessity. Under the circumstances the family of Viśvāmitra could not be known as Bhārata family. Nor could the descendants of Śakuntalā ~~could~~ be called Viśvāmitrāḥ (plural of Vaiśvāmitra). In associating this Paurāṇika legend with Vedic texts modern scholars have ignored such important facts as the circumstances under ~~thxx~~ which Śakuntalā is described as being born to Viśvāmitra. She was not the daughter from the legal wife of Viśvāmitra. She was an illegal child and was abandoned as such and was reared by Kaṇva. The question of ' apatyakarma' does not arise in the case of Viśvāmitra and Śakuntalā. How can then the association of the Paurāṇika legend with Vedic texts be justified? if it ~~x~~ is not to be rejected. It is also possible that Viśvāmitra, if the association of the Paurāṇika legend with Vedic texts is admitted, might not have lived

to see the glory of his grand-son Bharata so that it could be assumed that in a fit of pride and ecstacy Viśvāmitra called his line as Bhārata. The association of the Paurāṇika legend with Vedic texts is, therefore, based on an uncritical association of the names of Viśvāmitra and Bharata described in the Purāṇas with the two words Viśvāmitra and Bharata occuring in the Vedic texts. The Vedic words must, therefore, be explained in their derivative or etymological sense. The Aitareya Brāhmaṇa in VI,20;21 explains this word (i.e. Viśvāmitra) in its etymological sense. It has been explained as an ' ear' in SB. VIII,1.2.6; as 'Vāk' in KB. X,5; XV,1; XXIX,3; and as ' anna' and ' prāṇa' in JUB. III,36.[1]

Dayānanda's interpretation of this word in the various Mantras is as follows:-

Rv. III,1.21	Viśvaṃ sarvaṃ jagan-mitraṃ yeṣāṃ taiḥ.
Rv. III,18.4	Viśvaṃ mitraṃ suhṛd yeṣāṃ teṣu.
Rv. III,53.7	Viśvaṃ sarvaṃ jagan-mitraṃ yasya tasmai.
Rv. III,53.9	Sarveṣāṃ suhṛt.
Rv. III,53.12	Sarvasya suhṛdaḥ.
Rv. III,53.13	---- ditto.------

He has thus agreed with the explanation given in AB.VI,20; 21, which runs as " Viśvasya ha vai mitraṃ viśvāmitra āsa viśvaṃ hāsmai mitraṃ bhavati sa evaṃ veda."

In Yv. XIII,57 he follows SB. VIII,1.2.6 and takes Viśvāmitraḥ as an adjective to ' śrotram'. Dayānanda's explanation is thus quite reasonable and the only one before us worth accepting in comparison to the interpretation of this as well as of Bharadvāja and such other words which has to be rejected as un-Vedic , un-critical and un-supported by ancient authorities. Under these circumstances the remarks of Mr. Bloomfield declaring these two words as proper nouns in Rv. VI,25.9cd and

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1. VK.,PP. 515.

X,89.17cd can not be accepted. They, therefore, do not help us at all in determining the chronology of Vedic hymns. In the same way other points discussed by Mr. Bloomfield can be shown to be untenable.

In short it has not been properly and satisfactorily established so far that there are older and newer hymns and verses in the Ṛg-Veda. All the tests that have so far been applied ~~xxxx~~ contradict their mutual conclusions arrived at separately. They can not as well help in the solution of the problem collectively.[1] The criticisms of the revelation theory so far made by scholars have not been quite ~~reasonable and~~ convincing. It is, therefore, necessary to examine the various arguments advanced in support of the revelation theory by Dayānanda and others.

Pt. Yudhiṣṭhira Mīmāṃsaka has tried to prove the existence of Rv. I,24 before the occasion on which Śunaḥśepa with whom this hymn is associated could have composed it. He refers to the Śunaḥśepa legends as described in the Aitareya Brāhmaṇa and in the Vāraruca-niruktasamuccaya. Supposing,[2] following the assumption of the opposite school ~~xxxxxx~~ that the events as described in the legends are actual he compares the two legends and points out their wide divergences. But he forgets that the opposite school declares the statements of the Sarvānukramaṇī on which Mr. Mīmāṃsaka has taken his stand as ' puerile inventions'.[3] Ignoring this fact he continues with the comparison and concludes that only one of the two accounts given in the two legends can be correct and the other one false and worthy of rejection. If the account of the Aitareya Brāhmaṇa is false

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1. Dr. Satya Prakash in A Critical Study of the Philosophy of Dayānanda, PP. 34,35.
2. Āryasiddhānta Vimarsa, PP. 447.
3. Bloomfield, Vedic Variants, Vol. II.

the natural conclusion will be that Rv. I,24 was composed by Ajīgarta, i.e., the statement of the Sarv-ānukramaṇī will be regarded as incorrect and hence has to be rejected. But if the account of the Vārgrucaniruktasamuccaya is false there will be an agreement in the statements of the Aitareya Brāhmaṇa and the Sarvānukramaṇī. The legend given in the Aitareya Brāhmaṇa has been interpreted as an allegorical description of some universal truths.[1] This lends an additional support for the accounts given by the Aitareya Brāhmaṇa. The two legends have been discussed at a subsequent place in the following pages. In either of the two cases the prior existence of the hymn to the occasion offering an opportunity for its composition is not established. For in the former case if the authorship of Ajīgarta is accepted he could have composed the hymn after the completion of the episode otherwise he could not refer to some of the events of the legend read by scholars in the hymn especially in Rv. I, 24.12 -13. In the latter case the situation is quite clear. Śunaḥśepa composed the hymn at the proper moment.

The Sarvānukramaṇī has ascribed Rv. III,22 to Gāthī Kauśikaḥ. The Ārṣānukramaṇī also does the same thing. But the Taittirīya Saṃhitā V,2.3 and the Kāṭhaka Saṃhitā XX,10 observe in the following words that this hymn is by Viśvāmitra:-

" ayaṃ so agniriti Viśvāmitrasya sūktaṃ bhavatyetena vai Viśvāmitro-gneḥ priyaṃ dhāmāvarundhāgnerevaitena priyaṃ dhāmāva rundhe."

Pt. Yudhiṣṭhira has been misled by this ascription.[2] If he had looked into the later part of the sentence he would not have fallen into this error. Rv. III,22.5

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1. See Shiva Shankara Kavya Tirtha, Vedic Itihāsārtha Nirnaya, 1909, PP. 88 - 89; Dayānanda's interpretation of Rv. I,24.12 - 13 is given in another chapter.
2.
2. Ārya Siddhānta Vimarśa, PP. 451.

the natural conclusion will be that Rv. I,84 was composed by Ajīgarta, i.e., the statement of the Sarvānukramaṇī will be regarded as incorrect and hence to be rejected. But if the account of the Vāṅmaniruktasamuccaya is false there will be an agreement in the statements of the Aitareya Brāhmaṇa and the Sarvānukramaṇī. The legend given in the Aitareya Brāhmaṇa has been interpreted as an allegorical description of some universal truths.[1] This lends an additional support for the accounts given by the Aitareya Brāhmaṇa. The two legends have been discussed at a subsequent place in the following pages. In either of the two cases the prior existence of the hymn to the occasion offering an opportunity for its composition is not established. For in the former case if the authorship of Ajīgarta is accepted he could have composed the hymn after the completion of the episode otherwise he could not refer[2] some of the events of the legends read by scholars in the hymn especially Rv. I, 24.12 - 15. In the later case the situation is quite clear. Śunaḥśepa composed the hymn at the proper moment.

The Sarvānukramaṇī has ascribed Rv. III,53 to Gāthī Kauśika. The Ārṣānukramaṇī also does the same thing. But the Taittirīya Saṃhitā V,2,3 and the Kāṭhaka Saṃhitā XX,10 observe in the following words that this hymn is by Viśvāmitra:-

" ayaṃ se aśnriti Viśvāmitrasya sūktaṃ bhavati etena
vai Viśvāmitro-gneḥ priyaṃ dhāmāvarunddha
priyam dhāmaiva runddhe."

Pt. Yudhiṣṭhira has been misled by this ascription.[3] If he had looked into the later part of the sentence he would not have fallen into this error. Rv. III,22,3

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1. See Satya Chandrasekhara Kavya Tirtha, Vedic Itihāsārtha Nirnaya, 1903, pp. 88 - 99; Śunaḥśepa's interpretation of Rv. I,24.12 - 15 is given in another chapter.
2.
3. Ārya Siddhānta Vimarśa, pp. 401.

occurs as the last verse in Rv. III,1; III,5; IIII,6; IIII,7; IIII,15; and III,23. The last two hymns are by the descendants of Viśvāmitra whereas the first four hymns were seen by Viśvāmitra himself. This verse occurs in Yv. XII,51 and Sv. 76. At both places it has been ascribed to Viśvāmitra. The position is now clear. Rv.III, 22,1 -4 are to be attributed to Gāthī, father of Viśvāmitra and verse 5 is to be ascribed to Viśvāmitra. This verse does not figure in any other hymn attributed to Gāthī Kauśika. The son has a natural right to use the property of his father. There can be no wonder if it has been reported by the Taittirīya Saṃhitā that the first four verses also were used by Viśvāmitra in a particular ceremony and hence they were also attributed to him in that context. The story points out that in the beginning this hymn had no sacrificial application. It may be that the authors of the Taittirīya Saṃhitā were misled by the occurrence in this hymn of verse 5. The story appears to have been invented at the time of the first ritual application of the hymn. But it would assume a more or less fixed form of the Ṛg-Vedic text before the composition of the Taittirīya Saṃhitā. This is not impossible. I have shown elsewhere[1] that all the Śākhā texts of the Vedas were merely anthologies prepared for various purposes. As such they must have been based on somewhat fixed or 'standard text', ~~as it is called by Dr. Surya Kanta.~~ of the Ṛg-Vedic hymns.

In connection with Rv. X,61 and X,62 he points out that these hymns can not be by Nābhānediṣṭha son of Manu since Rv. X,62.10 refers to Yadu, and Turvaśu, who were born in the sixth generation of Manu. But his conclusion is in the reverse direction. He should have

1. See PP. 2 supra; also see 'Nature of Vedic Śākhās', XV, A.I.O.C.

concluded that the words Yadu and Turvaśu in this verse can not be taken as proper nouns. ~~xxxthat~~ Another conclusion can also be drawn from this inconsistency that the hymns have been seen by some later person and not by Nābhānediṣṭha. In any case it is not proved that the hymns existed before the advent of Nābhānediṣṭha.

Pt. Bhagavaddatta refers to the story of Nābhānediṣṭha given in ~~the~~ Tait. S. III,9.30;[2] MS. I,5.8[3] and ~~xxx~~ AB. V,14. This story informs us that Manu, the father of Nābhānediṣṭha guided his son to instruct the Āṅgirasas engaged in ~~the~~ a certain sacrifice to use these two hymns (X,61 and 62) for the proper completion of ~~the~~ their sacrifice. From this account Pt. Bhagavaddatta has concluded[1] the prior existence of these hymns to Nābhānediṣṭha. But this conclusion can not be arrived at from this story. In the first instance this story is a figurative description of some universal truths; ~~and~~ Secondly the story clearly tells us that Manu gave the directions ~~fxx~~ only. The reference to the two hymns only suggests that the directions of his father were coached by the son in these two hymns. It does not at all suggest that the father gave to his son his own or some earlier compositions. If such a position is imagined the question will arise how could the name of the author occur in the hymns themselves? Acceptance of the truth of the legend also implies the acceptance of the theory that the words that appear to be identical with the names of the seers of Vedic hymns are the names of those seers and have been used as such in the Vedic texts. Naturally Pt. Bhagavaddatta or any other advocate of the theory of revelation would not accept such a position.

Pt. Yudhiṣṭhira further refers to the legend of Viśvāmitra as given in the N. II,24 and

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1. HVL. Vol. I,(1), PP. 247.
2. Taittirīya Saṃhitā.
3. Maitrāyaṇīya Saṃhitā.

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1. NVM. Vol. I.(2); pp. 567.
2. [illegible]
3. [illegible]

and in the Mb. Ādi,[1] ch. 176;178;179. There is a discrepancy between the two accounts. According to the first Viśvāmitra officiated as a priest in the sacrifice of king Sudāsa. ~~Haxe~~ The former came to the rivers Vipāṭ and Śutudrī with the fee received in the sacrifice. According to the Mahābhārata Viśvāmitra was a king. He took to penances on account of his quarrel with Vasiṣṭha whom he could not surpass. At that time Saudāsa, a son of Sudāsa was the king. This king offended Śakti, a son of Vasiṣṭha and was cursed by the latter. Viśvāmitra caused the death of Śakti at the hands of Saudāsa. He also managed for the murder of the remaining sons of Vasiṣṭha. Vasiṣṭha could not bear the shock and wanted to drown himself in two rivers one after the other. But all in vain. A miracle happened. One of the rivers freed the seer from his bonds ~~ges~~ and the other ran away. Since these miracles the rivers have been named as Vipāṭ ~~x~~and Śutudrī. In ~~such~~ ~~xixxx~~ this case Viśvāmitra could not have composed Rv. III,33 before this event.

There is thus a seeming discrepancy. This discrepancy is based upon the mistaken identity of the Vedic and the Paurāṇika Viśvāmitras. The two persons are quite different from each other. The story in the ~~Mxk~~ Mahābhārata is a figurative one and is later in date. It will be a serious mistake to regard it as an actual occurrence.

Svāmī Vedānanda has pointed out certain discrepancies in the ascription of the same verse at different places of its occurrence in the same or in other Vedas. I have already referred to the unreliability of the Sarvānukramaṇīs though I am not ready to proceed so far as to declare their statements as 'purile inventions.' There are many correct statements in them. Coming to the point at issue it can easily be pointed out that instances of correspondences in the ascription of verses

1. Mahābhārata, Ādi Parva, Chapter.

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are not rare. Out of the instances listed by Svāmī Vedānanda nos. (1),[1] (9),[2] and (14)[3] can be cited in this connection. In the Yajur-Veda Prajāpati and Sādhyāḥ have been assigned as additional seers to almost all the Verses.[4] The text of the Sarvānukramaṇī on this point makes the position quite clear. The additional seers have been assigned on account of the various functions with which the Mantras are concerned.[5] The Indian scholars had accepted the view that the name of the seer helps one in the interpretation of the Vedic texts. The sense of this acceptance is that the names of the seers of Vedic texts were considered to convey their central idea. The natural result was that some names denoting the supposed sense of the Mantras were also associated with them. The additional seers of the Yajur-Veda appear to be of this kind. It is also a fact that the tradition about the authorship of Vedic Mantras in the case of Ṛg-Veda is the most reliable of all such traditions.

At the same time there appears to be a tendency to change the name of the seer of a Mantra when it is used in a particular context or is quoted by another seer. Śaunaka writes: -

" anukrṣṭastutayaḥ kaścit kalpe-tha Brāhmaṇe api vā,
Mantraḥ padyo-thavā gadyo Vāma Devam nibodhata."

Haradatta[6] agrees with him when he writes:.

" evameva yatra yatra Mantraḥ sarvaḥ paṭhyate kalpe Brāhmaṇe vā, tatra sarvatra Vāma Devārṣatvaṃ boddhavyam."

1. Yv. XVII,89 - 99 have been ascribed to Vāma Deva. Vide Yajur-Veda Saṃhitā 1999 V.S., PP. 87.
2. In respect of Rv. I,189.1 & Yv.V,36; VII,43 only.
3. In respect of Rv. I,115.1 and Yv. VII,42 & Av.XX,107.14
4; cp. the Yv. Sarvānukramasūtra:- " iṣe tvādi kham brahmāntam Vivasvānapaśyat. Tataḥ pratikarmavibhāgena Brāhmaṇānusārena Ṛṣayo veditavyāḥ,parameṣṭhī prājāpatyo darśapūrṇamāsaMantrāṇām Ṛṣirdevā va prājāpatyaḥ."
5. ibid.
6. Aśvalāyanagṛhyasūtramantravyākhyā,PP. 4.

Coming to the differences in the ascription of repeated texts of the Ṛg-Veda it may again be pointed out that a conclusion about the revealed nature of the Vedas can hardly be drawn from such differences which are due to unreliable or incorrect tradition. In some cases it is possible to determine the correct authorship of such verses.[1]

All verses or hymns appearing to be of composite origin can be classed in two categories, X viz., (1) Verses which are assigned to two or more seers joined by the conjunction 'ca' (and); and (2) Verses which are assigned to two or more seers connected with the particle 'vā'.

The first group is incapable of supporting the revelation theory as some of the hymns and verses falling under this category can be shown to have been written by one and one seer only.[1] In the case of others our knowledge is defective on account of incorrect tradition in respect of the authorship of Vedic texts.

The second group, too, is incapable of lending any support to the theory. In such cases there is a definite doubt in the mind of the author of the Sarvānukramaṇī about the authorship of such verses. He found verses of two seers collected together in a hymn or found conflicting accounts of the authorship of a particular hymn. He could do nothing else than to ~~xxxxx~~ record those doubts.[1] It has been emphasised in some circles that the particle 'vā' used in the Sarvānukramaṇī ~~xxxx~~ means 'and'. It does not convey the sense of 'doubt'.

1. S.K.Gupta, Authorship of some of the Hymns of the Ṛg-Veda, read before and accepted by the XV A.I.O.C. 'Summary in 'Summaries of Papers', PP. 5-6.

It is true that the word 'vā' is also used in the sense of 'and'; but the question arises why shoukd the author of the Sarvānukramaṇī use this word in some cases when he has used the word 'ca' in all other cases? The Sarvānukramaṇī is written in sūtra style. The author, therefore, is expected to save every possible Mātrā in order to make his aphorisms as concise as possible. The use of 'vā' in place of 'ca' militates against this principle. The increase in the Mātrā in this case is so obvious that it could never have escaped the attention of the author if he was using 'vā' for 'ca'. His use of this particle is, therefore, significant and as such conveys the sense of alternation based on doubt. This element of alternation and doubt can be removed in many cases and the authorship determined with more or less certainty. It has been done so in the case of Rv. I,105; II,27 to 29; III,31.

Nārāyaṇa Svāmī has pointed out defects in the theory of evolution. He refers to the views of Earnest Haekal, Dr. Wood Jones and others and concludes on the basis of their statements that the number of the lost links between the original and the final evolution of a man is not determined with definiteness; that several types of insects etc. have not developed from their state of blindness and other deficiencies into states having better faculties during the course of millions of years of their existence; that man has not descended from monkeys or some such other ancestors; that the ~~hx~~ human embrayo in the course of its formation develops certain distinguishing features and has been doing so from the earliest known times while these features are absent in the case of the embrayo of any other animal; and

1. ibid.

that the earliest known remains of man are still human and tell us nothing as to the previous stages of his development.[1]

I do not intend to enter into an examination of the evolution theory. But I can add that the recently discovered fossils of an ape-man who is believed to have lived between 1.000.000 and 2.000.000 years ago has been described by Dr. Robert Brown, curator of the Transwal Museum, Pretoria, South Africa in an article to the New York Times. A short summary of this article was published in the Hindustan Times New Delhi. According to this report this ape-man possessed a brain measuring perhaps 1.000 cubic centimeters -- the size of the brain of Anatole of France and that of the mathematician Liebnitz. Dr. Robert thinks that the discovery of the missing links in the development of a man is at an end.

The sum-total of this report is that in the original as well as in the final stage of his development man has been the same. He has not descended from any of the supposed ancestors like the monkeys. His brain was equally developed in the initial stages of his existence. Under such circumstances it is very difficult to agree with the theory propounding that the human brain has developed in the course of several centuries of his existence in this world. When his brain has been the same since its initial stages how can it be possible that his knowledge has had a natural evolution. He must have come to acquire some knowledge from somewhere which he developed in the course of his increasing experiences.

Several experiments are stated to have been made in the past by various kings to observe the influence of circumstances on human children. Some

1. Ārya Siddhānta Vimarśa, PP. 46 - 64, Veda Rahasya, PP. 14.

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1. Arya Siddhanta Vimarsha, pp. 46 - 60, ...

children provided with the necessaries of life were isolated from human company. When they grew up it was found that they were deaf and dumb and behaved like animals.[1] If knowledge could come to a man by nature these children must have acquired some knowledge during the period of their isolation. Dr. Wallace has observed that " there is ..... no proof of continuously increasing intellectual power." [2]

This brings us to the position adopted by Dayānanda. It is possible to agree with Dayānanda in holding that the Supreme Soul must have guided his created man in the ways of the world and must have given him knowledge. But how did He do it ? is to be seen.

Dayānanda opines that the Supreme Soul imparted his knowledge to man through the Vedas revealed to four sages in the beginning of creation. He cites Yv. XXXI,7 and AV. X,7.20 in support of his contention. Yv. XXXXI,7 also occurs in the Rg-Veda in X,90.9. Dayānanda has explained this verse as follows:-

"(तस्माद्यज्ञात्स०) तस्माद्यज्ञात् सच्चिदानन्दादि-लक्षणात् पूर्णात् पुरुषात् सर्वहुतात् सर्वपूज्यात् सर्वोपास्यात् सर्वशक्तिमतः परब्रह्मणः (ऋचः) ऋग्वेदः (यजुः) यजुर्वेदः, (सामानि) सामवेदः, (छन्दांसि) अथर्ववेदश्च (जज्ञिरे) चत्वारो वेदास्तेनैव प्रकाशिता इति वेद्यम् ॥" [3]

Dayānanda's interpretation of

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1. Nārāyaṇa Svāmī has mentioned the names of kings Semeticle, James, the fourth of Scotland and Akbar, the Great. He refers to ' Davistan-Majahib' (Persian) and ' Transactions of Victoria Institute (Vol. 15, PP. 336).
2. In Social Environment and Moral Progress.
3. RBB., PP. 11.

' chandāṃsi ' is often objected to. Macdonell writes: " The Av. was not recognised as the fourth Veda till much later." [1] ~~Rete Hexxtherefore,xconcludexthatx~~ With these words he rejects the interpretation of the Indian scholars. But Peterson, does not agree with Prof. Macdonell. He supports the native interpretation. He has observed that " The Av. may be referred to under the appellation of Chandas in the ~~foxxxx~~ following passages, according to the indication of the St. Pet. Lexicon, where the second sense of the word chandas is thus defined: ' A sacred hymn, and according to the first three texts to be quoted, esp. that sort, which is neither Ṛich, Sāman nor Yajush; hence, perhapes, originally an incantation.' The texts referred to are A.V. xi,7,24; R.V. x,90,9; and Hariv. v.9491.- Muir, ii,189. " [2] This interpretation alone is ~~the only~~ most ~~one that is~~ reasonable. In the translation of Prof. Macdonell the defect of repetition of the same idea without any special purpose comes in for all the metres found in the Vedic ~~xx~~ literature have been used in the Ṛg-Veda. The Yajus and the Sāman are different from the Ṛks; and they also include the metres in them. The necessity of a separate mention of ' chandāṃsi' does not arise. ~~at all~~.

The manner of expression of this stanza clearly points out that the words in it have been put together by some one else than the Supreme Soul ~~himself~~. These words can evidently be from the side of a devotee or some one else describing a fact known to him.

I take another example. Dayānanda has interpreted Rv. I,40.5a as follows:-

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1. Vedic Reader, PP. 200.
2. Hymns from the Rg-Veda, Vol I, PP. 272.

"यो (ब्रह्मणः) बृहतो जगतो वेदस्य वा (पतिः) न्यायाधीशः स्वामी ईश्वरः (नूनम्) निश्चयेन[1] (उक्थ्यम्) वक्तुं श्रोतुं योग्येषु ऋग्वेदादिषु भवम् (मन्त्रम्) वेदस्थमन्त्रसमूहम् (वदति) उपदिशति।"

This verse is also found in the Yajur-Veda in XXXIV, 57. There too the interpretation of Dayānanda is the same. In the Anvayah of that verse he writes:-

"स ब्रह्मणस्पतिः परमात्मोक्थ्यं मन्त्रं वेदाख्यं नूनं प्रवदतीति विजानीत।"

The use of the third person in 'vadati' indicates that some one else than the Supreme Soul is speaking. His reference to Av. X,7.20 also points to the same conclusion. Several other Mantras from the Vedas as well as authorities from the later literature can be cited to supplement the references quoted by Dayānanda. But the tone of all of them is the same. They all point to their being the productions of some one else than the God.

Dayānanda believes that the Vedas are eternal;[2] that the metres were fashioned by God;[3] and that the relation between a word and its sense was fixed by Him.[4]

It is possible to agree with Dayānanda in so far as all knowledge is eternal. The Vedas being books containing knowledge, can be regarded as

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1. Adapted from '(nūnam) niścaya'. 2. RBB., PP. 35.
3. RBB., PP. 23. 4. RBB., PP. 25-26.

eternal in respect of their knowledge only.

But his position in respect of the origin of metres and the fixation of the relation between a word and its sense can not be accepted in its entirety. If it were God to determine them, all progress in the world would cease. The development of classical metres from the Vedic ones and the change which all languages undergo from time to time militate against such a view. God merely helps a man to form concepts which are abstract in nature. It is man who symbolises them or puts them in a concrete form. The imitation of objects and sounds around him form the basis of his speech and script.

Under such circumstances it is not possible to accept the theory of revelation of the Vedas to four sages in the beginning of creation even though it may have the sanction of ancient authorities. This theory leaves a great difficulty about the Vedic seers with whom the various hymns are associated. If they are regarded as the Mantrārthadraṣṭṛs for the first time, it would mean that a large number of hymns were not understood for a very considerable time till all the seers named in the Sarvānukramaṇis had lived. If the age of the revelation of the Vedas as given by Dayānanda is taken as correct and the Vaivasvat Manu of the Ṛg-Veda is identified with Vaivasvat Manu, the originator of the Vaivasvata Manvantara, some of the hymns will have to be regarded as merely crammed without being understood for six long Manvantaras. Such a position is acceptable to none. The correct position, therefore, appears to be that the Vedic seers were inspired in their concepts which were put into the language spoken spoken by them. On account of this inspiration or extra-ordinary intuition their compositions materially

differ from those of literary forms.[1] Realizing divine truths from time time these seers propagated them in the world and established the divine law of righteousness. The utterances of these seers were collected together in the form of Saṃhitās. Some of these teachings have come down to us in the four Vedas and some of their Śākhā texts.

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1. Also see Lights on the Veda by Kapali Sastry in AMA. £ 5, 15.8.1947.

IX. The Method of Interpretation of the Vedas.

The Vedas have been giving life and blood to our civilization, ~~and~~ culture and religion since the time of their coming into existence. They have all along been studied with zeal and devotion. The Vedic language was once spoken by the people of this country.[1] At that time the Vedic texts must have been understood easily and their interpretation must not have been very difficult. But at the same time it could not have been very easy also. The position must have been similar to that of modern mystic and romantic Hindi poetry. In course of time the language of the masses as well as of literature underwent a gradual change. Necessity, therefore, was felt for set methods of interpretion.[2] Some methods for this purpose were evolved. They are found in the Brāhmaṇas and the Nirukta.

Inspite of these methods the Vedas began to be misinterpreted. Their application to sacrifice accelerated this process. Gotama Buddha informs us that this misinterpretation of the Vedas goes back to the age of Ikṣvāku, son of Vaivasvata Manu.[3] It indicates that the misinterpretation of the Vedic texts and their sacrificial setting goes back to hoary antiquity. This however, does not mean that the right type of interpretation altogether ceased to exist. It continued unmolested though neglected and hence confined to certain unknown quarters only.

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1. It is not possible to agree with Dayānanda who holds that the Vedic language was never spoken in any part of the world.* (LDS., PP. 288). If it is admitted that the Vedas were revealed By God in the beginning of creation as believed by Dayānanda for the benifit of mankind it would automatically signify that God made the then inhabitants of the world conversant with the language of the Vedas which alone they could and must have spoken. Rv. X,71.1 and other verses cited by Dayānanda and others in this connection also point to the conclusion reached above.

2. N. I,20. 3. Chandramani, Vedārtha karne ki Vidhi, PP. 2-3.

* SP-, PP. 131.

When the Rg-Veda became known to the West in the nineteenth century of the Christian era the only available word to word complete native commentary on this most ancient text was that by Sāyaṇa. None of the several commentaries except that of Veṅkaṭa Mādhava since then discovered extends over the whole of the Rg-Veda. Under the circumstances it was natural for scholars especially those of the west who had no insight into the language, culture, civilization and religion of the Vedas to follow the commentary of Sāyaṇa. But soon it was found that Sāyaṇa could not be regarded as a sure and correct guide. His tradition was not in tact. It had been broken long before his advent. His commentary was, therefore, regarded as unscientific, uncritical, inconsistent, fantastic and worth-rejecting. Roth led the revolt against Sāyaṇa. The compeign was started vehemently. Sāyaṇa's commentary was rejected. Roth formulated his method. This method of Roth has been accepted by modern Vedic scholars though necessary changes have been made in it from time to time in the light of advancing researches.

When Dayānanda took to the interpretation of the Vedas the Vedic scholars were using this method of interpretation based on comparative philology and comparative mythology invented by Roth and other European scholars. They used Sāyaṇa only there where his commentary helped them in supporting their theories. This method had some merits no doubt but those merits were overshodowed by the theological bias of its propounders. These early scholars had a single aim of propagating Christianity throughout the world. No book other than the Bible was better to them.[1] " Would you say that any one sacred book is superior to all others in the world? It may sound prejudiced, but taking all in

1. Divina Ecclesia, PP. xcvi.

in all, I say the New testament. After that I shall place the Koran, which, in its moral teachings, is hardly more than a later edition of the New Testament. Then would follow according to my opinion, the Old Testament, the Southern Buddhist Tripitika, the Taote King of Laotze, the Kings of Confucius, the Veda and the Avesta. But this is a very rough classification, and not likely to be accepted by others. There is no doubt, however, that the ethical teaching is far more prominent in the Old and New Testament than in any other sacred book. There in lies the distinctiveness of the Bible." [1]

" As I told you on a former occasion, my thoughts while writing the lectures (the Hibbert) were with the people of India. I wanted to tell to those few at least whom I might hope to reach in English what the historical value of this ancient religion is, as looked upon, not from an exclusively European or Christian, but from a historical point of view. I wished to warn against two dangers, that of under-valuing and despising the ancient national religion, as is done so often by your half-Europeanised youths and that of over-valuing it and interpreting it as it was never meant to be interpreted, of which you may see a painful instance in Dayananda Sarasvati's labour on the Veda. Accept the Veda as an ancient and historical document, containing thoughts in accordance with the character of an ancient and simple-minded race of men, and you will be able to admire it and to retain some of it, particularly the teachings of the Upanishads even in these modern days. But discover in it " steam engines and electricity and European philosophy and morality,"

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1. Max Muller's Letter to his son quoted in Divina Ecclesia, PP. xcvii.

and you deprive it of its true character. You destroy its real value, and you break the historical continuity that ought to bind the present with the past. Accept the past as a reality, study it, and try to understand it, and you will then have less difficulty in finding the right way towards the future." 1

Such were the notions about the Bible and the Vedas when the European scholars devoted themselves to Vedic studies. The comparative method was designed to be objective in nature. But in the hands of its advocates it has become highly subjective. The modern scholars of the Vedas start with certain assumptions about the Vedic religion which have never been properly substantiated. Max Muller assumed that religion had originated in the worship of natural objects, and every divine name occurring in the Vedas had been interpreted by him in the light of this theory. He ignored the facts in the Vedic religion which pointed in the opposite direction. This view of Max Müller that every Vedic god must have a natural or physical basis[2] and that the Vedas are historical documents have persisted since his time. No examination of these hypotheses is dreamed of.

" The methods adopted by scholars in the matter of Vedic exegesis largely depended on the view held by them about the origin and nature of the Veda. Even in Yāska's time, there seem to have existed two principal schools of interpretation -- the Nairukta or naturalistic and Aitihāsika or historical.[3]

" In the early part of the so-called

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1. Max Muller's Letter dated 29.11. 1882 to Byramjee Malabari quoted in Ecclesis Divina PP. xcvii.
2. Dr. E.J. Thomas in his Foreword to Dr. Rele's ' Vedic Gods as Figures of Biology,' agrees with this view.
3. Dr. R.N. Dandekar, Progress of Indic Studies.

modern period of Vedic studies also we find two schools of Vedic exegesis, one represented by Roth, Benfey, Grassmann and Kaegi, and the other by Pischel, Geldner and Seig. According to the first group of scholars, the Rv. was pre-eminently an Indo-European document, having very little to do with India proper; their investigations are therefore based mainly on comparative philology and comparative mythology. Pischel and Geldner have, on the other hand, emphasised the preeminently Indian character of these literary monuments and have accordingly sought light from the orthodox Indian tradition." [1] A. Bergaigne attaches importance to the interdependence of the Veda and mythology. Aurobindo Ghosh considers the Veda a mystic and symbolic poetry.[2] J, Hauer advocates a mystic and philosophical approach to the Avesta and through it to the Veda.[3] Dr. A.K. Coomarswamy too favours a mystic approach but desires a thorough study of the mystics of the world from the point of view of universal tradition. He thinks that the Upaniṣads are a development of Vedic metaphysics and must be given a greater importance in the study of the Vedas. [4] Dr. V.S. Aggarwal has pleaded for the recognition of the Adhyātmavid school and for the readjustment of the canons of research to that end.[5] Dr. Dandekar believes that the Veda is an original metaphysical tradition. He writes that ' The Aryans are pioneers not of conquest and settlement but of law and order. Even the apparently objective conceptions like nauḥ, setu, yajña, sarasvatī etc. conceal behind them a deeper significance.' [6]

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1. ibid 2. Calcutta Review,58. 3.Winternitz Comm. Vol. 1933. 4. A New Appraach to the Vedas,1933; Ṛg-Veda as Land-nāma- Bok, 1935. 5.Indian Culture V, The Vedas and Adhyātma Tradition. 6. Progress of Indic Studies.

Whatever may be the conception of the origin, nature and contents of the Vedas entertained by these scholars they all agree in following the method of comparison drawing mainly upon the science of philology.

The modern comparative science of philology is a creation of the last century when it was formulated that neither Hebrew nor Sanskrit could be the original language used by human beings in the beginning of creation. By comparing common names like Skt. mātṛ Gr. mater and English mother it was concluded that such words were derived from one common language. This language was named Indo-Germanic or Indo-European. Scholars zealously devoted themselves to a reconstruction of this hypothetical mother tongue of the Aryans. This reconstruction established that most of the concepts conveyed by individual words or phrases found in the member languages of the I.E. group were derived from one common source, viz., the * I.E. mother tongue. It was, therefore, concluded that in order to understand such an old literature as the Vedic or the Avestic in any of the member languages it was very necessary to make a comparative study of other cognate literatures and common concepts. Thus to understand the Vedic concepts of Skt. agni and Skt. Varuṇa a comparison of these words and their concepts with ~~the words~~ Lat. ignis and Gr. ouranos and their concepts in their respective literatures was absolutely necessary. It is believed that the sense of a similar word in the various languages common to each language must be the original meaning of that word. Thus the Skt. words agni and varuṇa could only mean ' fire' and the god ' varuṇa. Departures from the general rule were also attended to and accounted for.

Scholars have spoken very highly of this comparative method and have advocated and followed it

with great enthusiasm. But this method if worked out properly is by no means an easy one. " Comparative study often involved bringing in the results of other lines of study: Astronomy, Geology, Anthropology, Pre-history, Folk lore, Archaeology and Linguistics. It was important to note that the results of these sciences could not be taken at second hand. The student must be familiar with the evidence on which those results are based otherwise his argument would be vitiated by trying to combine results that lay on different planes."[1]

But this method is not faultless. In their zeal for this method earlier scholars began to ignore tradition and built up their theories mostly, if not, entirely on the findings of this science. It could at the most guide us to trace the origin of a certain word which could not otherwise be properly explained. In the main it should have been employed as furnishing evidence to corroborate the findings of the traditional method. But the reverse practice was adopted. Theories were built on philological grounds and the traditional commentaries were searched for their support. The result was obvious. Some fantastic results were achieved. The height of nothing less than absurdity was reached in the study of each and every word of the Ṛg-Veda made by Prof. Rajwade. In this study he has tried to fix the sense of each word. He has needlessly rejected native commentaries and has applied the principles of the science of comparative philology very badly.

Another example is furnished by the theory of the Sumerian origin of the Ṛg-Veda so laboriously built up by Dr. Prannatha on the basis of certain supposed identities of Vedic and Sumerian words. The following examples of such identifications sought to be traced by Dr. Prannatha may be noted:-

1. Dr. A.C. Woolner, Presidential Address to Vedic Section, A.I.O.C. 1925

Rv. word.	Reference in the Rv.	Sumerian word.
Taturiḥ	I,145.3; VI,24.2; VI,68.7; IV,39.2; VI,22.2.	Babylonian city Tutuli (modern Hit.)
Tuturvaṇiḥ	I,168.1	Traders of Taturi.
Uru	In more than 100 places singly and in compounds.	Babylonian city Ur.
Iśam	VIII,6.23 etc. used 185 times.	Sumerian city of Ishin.
Ahaṃ rājan	II,28.9	King Ishmi Dagan.
Umā	III,6,8;IV,19.1	Sumerian city Umma.
Śraddhā	V,28.3	Chaldea.

Dr. Prannatha in this way proceeds with his theory without worrying in the least about the similarity or otherwise of the structural and functional ~~similarity between~~ aspects of the Vedic Sanskrit and the Sumerian languages. The theory and the proofs advanced in its support are ~~so~~ such that they need no further ~~xx~~ arguments for their rejection. [1]

Similarity in form of two words does not necessarily imply that ~~h~~ they have come from the same root and hence have the same sense. Skt. asura and Avestan ahura; Skt. kāma and Hindi kāma (meaning ' desire' and 'action') may be cited as such examples. Again the words though having a common sense in all the cognate languages might not have retained all ~~its~~ their senses. In such cases it is difficult to say whether the retained sense is the original ~~xxxxx~~ one. It may be that the original sense has altogether been abandoned in the course of further developments of the various languages, e.g., it may be noted that no amount of comparative study with the languages of the I.E. family can lead us to the conclusion that the word ~~xx~~ ' mṛtyu' in AV. XI,5.19 means ' disease'

1. Illustrated Weekly of India ,July 1935;

and in Rv. VII,59.12 it means the anatomical 'appendix' in the body of a man, or that the words 'kṣīra' and 'māṃsa' in Av. IX,3.6.9 respectively mean 'the water of split milk' and 'the solid part of split milk'.

It is not a sound position to assume that one word can ~~meanxonlyxonexthing~~ convey only one concept. It is undoubtedly true of most words in ~~tge~~ the present languages which are mostl~~x~~y analytical or have such tendencies. Even in the Classical Sanskrit many words have senses more than one, e.g., the words like 'hari' and 'vṛṣa'. The classical Sanskrit is a direct development of the Vedic Sanskrit. It is, therefore, impossible to think that the Vedic Sanskrit had been different from the Classical one in having all words as conveying only one idea. It can easily be imagined that the Vedic Sanskrit must have had a much larger number of words having ~~max~~ senses more than one than can be imagined in the case of the Classical Sanskrit. The Brāhmaṇas offer a sufficient proof of this peculiarity of the Vedic language by preserving for us several senses of the same word, especially of the names of the so-called divinities like Agni, Indra, Varuṇa and Rudra. The philologists ignore these senses and assign only one sense to each of such words.

Philology can help us in determing the original and secondary (including implied as well as suggested) senses of a particular word at a given stage of the development of a particular language provided we have an exact knowledge of the various stages of its development~~x~~ and provided that we have an access to its literatures of each stage well demarcated along with a similar knowledge of the literatures and various stages of the development of languages with which the words of the former are compared. In such cases all the minutest

shades of meaning of the words compared have need to be noted. With such effortz it can be expected to discover the senses of a particular word in all the cognate languages at that particular stage; and the causes for the variation of changes in the senses of a word in thmx different cognate languages can be investigated. Unless the history of each word compared is fix determined in the manner described it is not only useless but also dangerous to use the results of the science of comparative philology. In the present studies in this science it has been assumed that the Vedic Sanskrit, Latin , Greek and other languages are at the same stage of development and that they had practicallyx the same type of development.

" Knowledge of comparative philology though essential for understanding of the Ṛg-Veda Saṃhitā is not enough. The Ṛg-Veda Saṃhitā is a religious text and kfx no effort at its interpretation can be satisfactory if its religion and mythology are not specially studied." [1] In these words Mr. K.C. Chattopadhyaya has very aptly described one of the main defect that exists in the philological investigations of the modern times. All back-ground of religion and culture representted by the words studied is ignored and results against such significances of words are arrived at without the least hesitation.

There are cases where philology does not help at all. But even in such places the tradition, though supported by strong reasons, is sacrificed at the alter of an insecure linguistic speculation. I may refer to the word ' शिश्नदेवाः ' which has been used in the Ṛg-Veda only twice in verses VII,21.5 and X,99.3. Yāska has interpreted xx it as ' śiśnadevā abrahmacaryāḥ' [2].

1. K.C. Chattopadhyaya, Presidential Address to Vedic Sectio IX A.I.O.C.
2. N. IV,19.

Sāyana follows him.

M.M. Prof. Vidhushekhara [1] agrees with the interpretation of this word as given by Yāska. He points out to the use of such words as ' mātr-deva', ' pitṛ-deva,' ' atithi-deva', and ' ācarya-deva' in the Taittirīyopanisad. In these words ' deva' is used in a secondary sense. In the TS. VII,18.2 and other Brāhmaṇas is used the word ' śraddhā-deva'. In the Adhyātma Rāmāyaṇa the word ' stri-deva' is used in the following verses:-

" प्राप्ते कलियुगे घोरे नराः पुण्यविवर्जिताः।
दुराचाररताः सर्वे सत्यवार्तापराङ्मुखाः॥
परापवादनिरताः परद्रव्याभिलाषिणः।
परस्त्रीसक्तमनसः परहिंसापरायणाः॥
देहात्मदृष्टयो मूढा नास्तिकाः पशुबुद्धयः।
मातृपितृकृतद्वेषाः स्त्रीदेवाः कामकिङ्कराः॥"

In this context the word ' stri-devāḥ' can only mean 'those who are devoted to the enjoyment of women'.

Prof. Bhattacarya [2] suggests that the word ' śiśna-devāḥ' is similar in sense etc. to the words 'śiśnodara-parāyaṇa', 'śiśnodara-tṛp' and 'śiśnodarambhara'. In Sanskrit literature these words signify a man ' addicted to lust and gluttony.' [3]

Dr. A.D. Pusalkar [4] draws attention to the words ' ugra-deva' (Rv. I,36.18), ' śaura-devye' (Rv. VIII,

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1. I.H.Q. IX, PP.103; A.I.O.C, VI; IHQ, PP. 156-157.
2. Journal of Madras University 1943, PP. 8-11.
3. Monier Williams on 'śiśnodarambhara' in his Dictionary (SKt. Eng.) PP. 1076.
4. Prācya Vāṇi -- Phallus Worship in the Rg-Veda, PP. 29-31.

70.15), ' mūra-deva' (Rv. VII,104.24; X,87.2;14) and ' anṛta-deva' (Rv. VIII,104.14) and points out that the use of these words clearly shows that no worship was intended by the word 'deva' when ~~it was~~ it was used as a second member of a compound. He adds: " It is immaterial for the purpose of our investigation and inter-pretation that the first two words are proper names. The word ' anṛta-deva' is on all fours with the word 'śiśna-deva' and lends a unique support to the traditional interpretation. Further support may also be found in Rv. VII,104.18:-
" devils, which do harm to the sacrifice most highly respected," which shows that 'deva' in the secondary sense of object to veneration was current also in the x days of the Ṛg-Veda.".

But there are other scholars who inspite of such evidences insist on translating it on the assumption that phallus-worshippers must have existed in the Vedic age also and that the word 'deva' must mean ' a god' everywhere. Thus Dr. L.Sarup[1] declares it xx as a ' Bahubrīhi' compound and translates it as ' phallus-worshippers'. Dr. Keith conveys his agreement with this position and clearly explains the back-ground of such a translation by writing that ' In two passages are mentioned the phallus-worshippers and in both cases with abhorrence; it is certain that the Dravidians were addicted to this form of fetishism, and it is as probable as anything can be that the phallus-worshippers opposed by the singers were aborigines." [2] Dr. J.N. Bannerjea sees in it a reference ' to a particular religious practice of a certain section of the Indian population using phalli for cult objects.' [3]

1. IC. IV,PP. 159; Woolner Comm. Vol. PP. 234.
2. RPV. (I),PP. 10.
3. Development of Hindu Iconography.

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1. Ibid. pp. [illegible], 'Rg-Vedic Age', Vol. [illegible].
2. RPV. (I), 73, 10.
3. Development of Hindu Iconography.

Dr. Farnell applies it to Vedic religion itself. Some other scholars see a reference to the use of phallus in ritual in Rv. X,101; IX,112, and also in VIII,1.34.[1]

But the entire approach to the problem is wrong. It is ignored that the root 'div' from which this word is derived has as many as ten senses. These senses in the Dhātu-pāṭha are not collected by Pāṇini either through craziness or his ignorance. They are met with in Sanskrit literature. Unless it is proved conclusively that all these senses are a later development it is impossible to deny them to the Vedic language. The Brāhmaṇas followed ~~by~~ in the Nirukta ~~of~~ by Yāska have not denied these senses to the Veda. Yāska has, therefore, rendered it differently. Dayānanda who closely follows the Brāhmaṇas and Yāska has cleared the position by explaining the word 'śiśna-devāḥ' as 'śiśnena dīvyanti krīdanti te', and the word 'ugra-deva' as 'Ugrān tīvra-svabhāvān vijigīṣum' (Rv. I,36.18). His interpretation is further supported by the senses of 'prāṇāḥ', 'cakṣuḥ', 'manaḥ' 'vidvāṃsaḥ' 'ṛtavaḥ', 'vāk', 'vāyu' and 'yaśaḥ' given to the word 'deva' in the Brāhmaṇas and by the use of words like 'mātṛ-deva' already referred to. In all these words 'deva' has neither a secondary sense as surmised by scholars nor means 'a god' only. It has to be explained in its root-senses. There can be no Lakṣaṇā so long as the word can be explained literally.

I may also refer to the following passage from the Atharva-Veda in this connection in order to show that the interpretation of Dayānanda has the sanction of the Vedic texts:-

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1.Keith, RPV. (I), PP. 10ft.

"अनस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम्।
नैषां शिश्नं प्रदहति जातवेदाः स्वर्गे लोके बहु स्त्रैणमेषाम्॥"[1]

This passage shows that the word 'śiśna' does not mean 'phallus' only but also means 'the power of enjoying sexual pleasures'. This passage makes a disapproving reference to excessive indulgence in the enjoyment of sex-life.

The interpretation of the word 'शिश्ना' in Rv. I,105.8 is of special significance in this connection. Dayānanda has explained it as 'aśuddhāni sūtrāṇi' following Yāska's explanation 'aśnātāni sūtrāṇi'[2] Yāska has derived it from the √snath[3] whose forms are translated by Dayānanda as 'śithilīkaroti' in Rv. IV,30.10; as 'pralayaṃ karoti' in Rv. VI, 4.3; as 'hinasti' in Rv. III,31.13 and as 'hiṃsati' in Rv. II,20.5. These interpretations suggest that the word 'śiśna' refers to the state of phallus just before and just after coition. This inference is further corroborated by 'śiśnaṃ vai śociṣkeśam (Rv. III,27.4) śiśnaṃ hīdaṃ śiśninaṃ bhūyiṣṭhaṃ śocayati'[4] and 'śiśnam indraḥ' (SB. XII, 9.1.16).

In Hindi too such a use as found in 'śiśna-devāḥ' is found in the word 'cūta kā pissu' where the word 'pissu' is to be explained in its derivative sense.

The assumption of modern scholars in respect of the origin of phallus worship does not appear to be sound. As I have shown elsewhere[5] the worship of phallus appears to be rooted in a personification of coconut represented by the word 'tryambaka' which resembles a phallus. This personification was first of all indulged in by Vasiṣṭha. It is, therefore, futile to inter-

1. AV. IV, 34.2. 2. N. IV, 6. 3. N. IV, 19. 4. SB. I, 4.3.9. 5. Coconut in the origin of Śiva cult, XIV A.I.O.C.

pret a reference to phallus-worship in a sentence of Vasistha (Rv. VII,21.5). The other passage (Rv. X,99.3) is attributed to Vamra Vaikhānasa. It has not been possible for me to establish his connection with any family of Vedic seers. It is, therefore, not possible to assign him to a particular stage of Rg-Vedic poetry. It may be that he was a contemporary of Vasistha. Never-the-less, it is very unsafe to build any theory about the existence of phallus-worship in the Rg-Veda on such a slender ground especially when the evidence for such an interpretation of the word ' śiśna-deva' is overwhelmingly against it.

There have been instances where scholars have been misled by the method of comparison based on the principles of philology, e.g., scholars have sought to prove the identity of the word ' indra-senā' in Rv.X,102.3 with the daughter of Nala and Damayantī and the mother of Vadhryaśva; and also the identity of the word ' krivi' with an eponymic ancestor of the Nāga-worshippers, combined with dragon-demon. They have also been misled in their translations of 'Naicāśākhā' in Rv. III,53.14 as ' a worshipper of banyan tree', and of ' yakṣa' as ' magical, supernatural being'. Scholars have failed to give a satisfactory translation of such hymns as Rv. I,123 and I,179.

The theory of Vyañjanā is a peculiarity of Sanskrit literature. Much importance is attached to it by Sanskrit rhetoricians. The Abhidheyārtha arrived at through the results of philology does not help us to reach the suggested sense which is the beauty of Vedic poetry.

There are many technical terms that have been used in Vedic hymns. These terms cannot be translated with the help of comparative philology. Thus the words 'anadvān' 'aśva' and ' ghāsa' have been used in special

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There are many technical terms that have been used in Vedic hymns. These terms cannot be translated with the help of comparative philology. Thus the words ' sraddha' ' deva' and ' gharma' have been used in special

senses in Av. XI,5.22. Similarly no amount of comparative philology can help in translating the words 'maṇḍūka' 'sindhu' and 'Varuṇa' as 'prāṇa' 'dhamanī' and 'kloma'. But these words have these senses.

There are cases where the results of philological investigation are quite useless for the interpretation of the Vedas. The discovery that the words 'tārā', 'paśyati,' and 'turīya' philologically are derived from the words '*stārā', '*spaśyati' and '*sturīya' respectively serves no useful purpose for the interpretation of the words in question. The only use of such results is that in the *I.E. language the words *stārā and the like represended the Skt. tārā and other words and hence had the same sense as is denoted by tārā and other words in modern Sanskrit. Similarly it is immaterial for Vedic interpretation that the word 'sneha' ori-ginally meant 'snow' and not 'taila' or 'affection'. The translation of 'śuptau' in Rv.I,51.5 may as 'shoulder' may sound to be correct to the modern philologist but it has no sanction in ancient and classical Sanskrit and at the same time is irrelevant for the passage in which it is used.

It has been claimed that the rendering of 'rukṣah' in Rv. VI,3.7 by 'tree' is an achievement of modern philology through Pālī 'rukkṣa', Aśokan(Eastern) 'lukkha', Singhalese 'ruk' and Hindi 'rūkha' all meaning 'tree'. But it is forgotten that Hindi 'rūkha' and other cognate words cited above can be correctly derived according to the principles of philology from Skt. 'vṛkṣa' through 'varkṣa= urkṣa = rukṣa = rukkha'. The word 'rukṣah' in Sanskrit means 'dry'. But this sense is not conveyed by the words 'rūkha' and the like referred to above. A tree when dried is not called a 'rukha' in Hindi. The word 'rukṣah' in Rv. VI,3.7

is the same as the classical Skt. word ' rūkṣaḥ' or 'rukṣaḥ' ,Hindi ' rūkhā' meaning ' discourteous', 'rough', ' harsh', ' austere' (Apte) and so on. Dayānanda has accepted this sense and has translated it in Rv. Vi,3.7 as ' tejasvī jana'.[1]

Pt. Viśva Bandhu[2] has derived the word ' pātra'used in Yv. XL,17 from the √ vṛ to cover on the assumption that the sense of ' cover' intended in the Yajur-Veda passage referred to is not conveyed by the derivations proposed for it by the commentators or by the grammar of Pāṇini. Dayānanda has translated this word by ' rakṣakena' suggesting that he derives it from the √ pā rakṣaṇe by adding the suffix ṣṭran by U.IV, 159 or the suffix stran by U. IV,170. This furnishes us the sense that is needed in the said passage. There is, thus, no need to derive it from the √ vṛ.

I give one more example pointing to the futility of the science of comparative philology in the matter of Vedic interpretation. It is the word ' ehi-māyā-saḥ' used in Rv. I,3.9. Griffith has given the following note about this word:-

" Ehimāyāsaḥ appears to be another form of ahimāyāsaḥ which is explained by Bohtlingk and Roth as ' multiform or versatile like a snake, showing the same variety of colour and shape. Sāyaṇa explains it as 'those who have obtained knowledge universally'[3]. It is more than probable, says Prof. Wilson, that the origin and import of the term were forgotten when Sāyaṇa wrote'.

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1. For the words ' tārā, paśyati, turīya, sneha, śupti and rukṣa discussed here see Dr. Mohd. Shahidullah's Presidential address to the Philology section XI A.I.O.C.
2. Presidential Address to the Vedic section XV A.I.O.C.
3. cp. ' sarvato vyāpta-prajñāḥ'.

This ~~x~~ note clearly shows that the modern philologist does not take into account all the senses associated with a word and hence indulges in irrelevant fancies. ~~Maxixgigxi~~ The conjectures of Griffith and others are quite irrelevant to the context. Such surmises make the text more obscure than it otherwise is. These scholars have rejected the sense of 'prajñā' attached to the word 'māyā' by the commentators as also by the lexicons. Efforts should have ~~made~~ been made to explain the word 'ehi' which forms the first part of this compound. Skanda has explained it as 'ahīna - anyūna' whereas Dayānanda derives it as 'ehi= ā + īhi = ceṣṭā'. The word 'ihi' is derived from the √īha ceṣṭāyām with the suffix 'in' added to it by U. IV,118. He has thus hinted at the right explanation of the word. He has explained the whole word as 'ā samantāc-ceṣṭāyām prajñā yeṣām te'. 'Māyā' is given in the list of synonyms of 'prajñā' in Nigh. III,9. The explanation of Veṅkata Mādhava though funny never-the-less clearly points out the worthlessness of the conjecture of Bohtlingk and Roth.

"Hence in the department of Vedic exegesis ......European philology... has done absolutely no appreciable good, nay it has done immense harm and ~~g~~ has now almost barred the progress of serious oriental research"[1] (in respect of the Vedas). It is, therefore, of no use to consider its results in interpreting the Vedas. It cannot of course be denied that its results if properly arrived at will in many cases support the interpretations of Vedic words made according to the ancient method followed by Yāska and Dayānanda. This science can thus be used to corroborate such interpretations. But the present day results of the science of philology ~~armot~~ are not useful even so far since they are based on insecure and uncriticle grounds. ~~as I have pointed earlier.~~

1. Ecclesia Divina, PP. CXXXV

Avesta and Vedic interpretation.

Both the Ṛg-Veda and the Avesta are supposed to have derived their material from the same source-- the *I.E. culture, civilization, religion, mythology and language. It has been held on the results of the science of comparative philology that the Vedic and Iranian Aryans once lived together. This is a truth. Hence it is natural that both the cultures should have much that is common to both. It is for this reason that in the interpretation of Vedic hymns ~~the help from~~ a close study of the Avesta has been declared to be indispensable.[1]

It has been pointed out that there is a close resemblance between the Vedic Sanskrit and the Avestan language. The two languages have a large number of words that are essentially the same ~~fm~~ in form and in sense, eg., ' pitu', 'yātu' 'ukṣan' ' pāyū' 'ratha' 'jyā' 'āstu' and 'indra'. There is a large number of words which have the same sense but differ slightly in form, e.g., Skt. asura Avt. ahura; Skt. soma Avt. haoma; Skt. manyu Avt. mainyu and Skt. mṛga Avt. meregha.[2] There is a far-reaching agreement in the grammar of these two languages in respect of phonology ((general agreement of vowels) only), of inflection, gender, cases, pronouns, ~~xx~~ of Verbal system in voice, moods, tenses, conjugation-system, prefixes, suffixes and compounds.[3] Mr. Rulia Ram has pointed out an agreement in internal sandhis in the two languages.[4] The metres are analogus and the syntax is the same in both places.

Similarity has also been pointed out in social and religious spheres. The four castes of Rv. X, 90.

1. B.K. Chatterjee --Caste System in the Avesta, A.I.O.C., 1922.
2. Vedic Origin of Zoroastrianism; Vedic Sampatti.
3. Jackson'sgrammar of Avesta, Introduction, PP. XXV to XXXIII.
4. Vedic Origin of Zoroastrianism, PP. 13.

12 have been identified with the Avestan classification of society into the priests(athravan), the charioteers (rathaēṣṭāra) as the chief of warriors, the systematic tiller of the ground (vāstryo), and the artisan(hui-tari). The Avestan castes were hereditary.[1]

In religion the identity of Skt. Varuṇa with Avt. Ahura Mazda on account of the common epithet asura -- ahura, common attributes especially the moral aspect of the two gods, & of Skt. Mitra with Avt. Mithra, of Skt. Sūrya with Avt. Hvar,, of Skt. Bhaga with Avt. Baga has been sought to be established. Counterparts of the Vedic deities represented by the words aramati , agni, apām napāt, vāyu, aryaman, vṛtrahan, soma, trita, vivasvat, yama, uṣas, purandhi, druh and ~~xxkh~~ yātu have been discovered in Avestan deities represented by analogous words like āramaiti, ~~agnix~~ ātar, apām napāt and vāta.[2] The cults of cow-worship, sacrifice, sacred thread, the ceremonies of soma, pravargya, the system of cāturmāsya, and dīkṣā of the Hindus have been related to various cults and ceremonies found in the Avesta.[3]

Inspite of such a large number of similarities the value of the evidence of the Avesta for the interpretation of the Vedas is insignificant, and sometimes misleading. The similarities in the structure of the two languages points out that like the Pālī language the Avesta is also a later development, ~~xxxxxxxxxxxxxxxxx~~ ~~xxxx~~ of the Vedic language. In any case the Avesta can not be placed at par with the Vedic language. The Avesta has not been well preserved. The Gathas show many post-Vedic forms and ~~ix xxxxxxx~~ their language is similar to

1. B.K. Chatterjee, Caste System in th e Avesta, A.I.O.C.1922.
2. ODRV.; Bhāratīya Samskṛti.
3. Dastur Nosherwan D.Kaikobad J.P. presidential Address to the Iranian section IX A.I.O.C.

the Achaemenian Persian from the 6th c.B.C. downwards.[1]

It has also been recognised that no portion of the Avesta has been preserved in an unchanged condition and that the later Iranian religion is altogether different from the Indo-Iranian religion of which the Vedic religion records a faithful development.[2] In the older part of the Ṛg-Veda the contents are certainly quite old. But it is not so with the Avesta where the conceptions of a much later date predominate.[3]

The Avestan language in the course of its development has undergone far-reaching changes. Some words have dropped some of their senses, some have acquired additional senses while some have changed their senses. Skt. pāyu, jyā, aka, satām and other words may be cited as instances.[4]

The conception of Vedic deva and asura are in direct contrast to these of Avestan daiva and ahura. Scholars have tried to explain this contrast by putting forth a theory of Indo-Iranian schism. But this theory is based more on imagination than on facts.[5]

Ahura Mazda is the main deity in the Avesta. It has no corresponding deity in the Ṛg-Veda. All attempts to identify this god with the Vedic Varuṇa must be declared to have met with failure. Both dyaus and Varuṇa are found in the Ṛg-Veda. But nothing of importance about them is found in the Avesta.[6]

The four castes of the Avesta cannot be regarded as identical with the castes of the Ṛg-Veda. In the former they have under-gone a greater development than in the Ṛg-Veda and have become hereditory in contrast

1.K.C.Chattopadhyaya in Jackson Comm.Vol.; Also see S.J. Bulsara, Presidential Address to the Iranian section, IX A.I.O.C. 2.ODRV. 3.ibid. 4.The senses of these words given by Rulia Ram in Vedic Origin of Zoroastrianism have been made the basis of these comments.
6.ODRV., Chapter VII.
5. K.C.Chattopadhyaya, Presidential Address to the Vedic section IX A.I.O.C., PP.142.

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5. ODTW., Chapter VII.
6. K.C. Chattopadhyaya, Presidential Address to the Vedic section I.O.C., pp. 143.

with the functional system of the Ṛg-Veda. The names of the individual castes too differ from each other in the two literatures. It is immaterial that there are many similar functions of the individual castes in both the literatures.

The similarities pointed in connection with ceremonies are not substantial in all cases. Moreover similarities can be found out only when the two texts have been authentically interpreted. But no text has been interpreted upto this standard. The position in respect of the Avesta is not at all satisfactory. All Avestan scholars have admitted the value of Vedic and Classical Sanskrit for a correct understanding of the Avesta. To take the help of the Avesta in the interpretation of the Ṛg-Veda would amount to ' andhenaiva nīyamānā andhāḥ'. Such an inter-dependent method of interpretation is wholly unsuited to the interpretation of the Vedas.

Again, there is no complete sentence in the Avesta which may be identical with a sentence of the Ṛg-Veda. Inspite of his best efforts no scholar has been able to point out any such sentences. The tendency of demonstrating parallelism between the thoughts of the Avesta and the Ṛg-Veda on the basis of few identical words and phrases found here and there has resulted in all sorts of ingenious conjectures, none of which is at all probable.[1] To cite a few examples: it has been sought to establish the identity of the Vedic Indra with the Persian hero Rustam[2]; of Vedic Varuṇa (asura mahān),[3] of Mahiṣāsura,[4] of Mayāsura,[5] and of Medha-asura[6] with Avestan Ahura Mazda; of the Avestan Zarathuṣtra with

1. ODRV. PP. 164-165. 2. A.K. Shustery--Rustam the Indra of Iran, A.I.O.C. 1929. 3. Vedic Origin of Zoroastrianism. 4. N. Gopala Pillai -- Skanda: The Alexander Romanes in India, IX A.I.O.C. PP. 959. 5. Dr. D.B. Spooner--The Zoroastrian Period of Indian History, J.R.A.S. 1915, 6. Dr. Brugmann and others.

Vedic 'jaradasti' or jarad-ustra or jarad-tvasta.[1] Such identifications may be valuable contributions to the science of comparative philology but they do not possess the least possible value for the interpretation of the Vedas.

In short what we know of the religion, society and language of the Vedas and those of the Avesta one is struck more by the points of contrast than by the points of resemblances.[2] To rely upon the evidence of Avesta literature for the purpose of Vedic interpretation is, therefore, unnecessary.

There is one more difficulty in accepting the Avesta as a help in Vedic interpretation. To understand the Avesta fairly well a thorough knowledge of the Avestan, Pahlavi, the Pazand and the languages of the Achaemenian period is essential.[3] The labours wasted on acquiring such a wide knowledge are not expected to yield any substantial results in view of all that has been said above.

Comparative Mythology and Comparative Religions as aids to Vedic Interpretation.

Both these sciences are of recent origin. Their object is to compare the mythologies and religions of various people and to discover points of unity and divergences and to find out their causes. It is evident from the objects of these sciences that they depend for the materials on the interpreted texts of the sacred books of the religions or mythologies compared. Without such texts their work can not proceed. They thus can not help us in interpreting the Vedas at all.

It may be suggested that the Vedic and other European religions have descended from the same

1. A.B.Kulkarni, Zarathustra & Vedic Jaradasti, XV A.I.O.C.
2. ODRV. 3. S.J.Bulsar, Presidential Address, Iranian Section, IX A.I.O.C.

"I.E. religion the bonds of unity found in other religions than the Vedic must also be found in the Vedic religion. An application of those ~~unity~~ common features to the text of the Vedas will help us in determining the real sense of those texts. In this way these two sciences will offer a great help in interpreting the Vedic texts.

But such a position is highly unsound. The religions of each people develope according to the level of understanding of ~~its~~ their persons and the circumstances under which these persons are placed. Thus the religions do not develop at a uniform level. In such circumstances only the concepts of a particular stage and maintaining a uniform level of development can be compared in the case of two religions. Until well demarcated stages are discovered in the development of Vedic and other religions it is uncritical to employ the results of a comparison of other religions in the interpretation of the Vedas.

To cite a few instances: 'the 'Asa' or 'Arta' concepts of the Avesta and the Ṛta concept in the Ṛg-veda are still the same in word-formation, but not any more in contents...... Similarly as to the Avestan ' Haoma' and Ṛg-Vedic Soma......' The Ṛg-Vedic dyauspitar is linguistically the same as the Latin Jupiter there is a great difference in the conceptions of the two in the two literatures. Lastly, the phenomena of Henotheism and Kathenotheism so painfully point out by Max Muller in the Vedic religion is peculiar to the Greek religion alone and has no traces in the Vedic religion. Quite unmindful of the subtleties of the two religions and the different outlooks of the two religions these terms applicable to the Greek religion were applied by Max Mullar to the Vedic religion." Thus, in short, to express a phenomenon of thought of the Indian civilization in ready-made terms of Western world always implies difficulties and inaccuracies."[1]

1. Betty ~~Heimann- Kathenothei~~ Heimann - Kathenotheism and Dānastutis, BORI Vol. XXVIII, 1947.

Anthropology in aid to Vedic Interpretation.

The science of Anthropology has two branches -- the Physical and the Social. The former deals with the specimens of fossils and other remains of art as well as the physical structure of individuals of a society. Its chief function is to demarcate various races and to point out their distinguishing physical features. This branch of Anthropology is, therefore, of no use in Vedic interpretation.

Much stress has been laid in some circles on the importance of the study of Anthropology for a proper understanding of Vedic religious concepts. It is assumed that the Vedic religion depicted in the Ṛg-Veda is of a very primitive stage. Anthropology supplies us with the religion and culture of men of that stage in other countries. Human nature is essentially the same every-where. The Vedic Aryans could not be different from the people of other places belonging to the same stage. Thus the religious and social phenomena observed in other societies must also be found in the Vedic religion which should, therefore, be interpreted in the light of those phenomena.

This view is based on several assumptions. It assumes that the Vedic religion is of a primitive type. But what are the grounds for such a belief? No tangible proofs have been advanced for this assumption. The fact that the Ṛg-Veda is the oldest document in the history of world literature is no ground to declare it as primitive. The age of its origin is believed to be 1500 or 2000 B.C. It is about this period that the man is considered to be in a stage of savagery in certain parts of the world. But how does it mean that in India too the Vedic Aryans were savages? I do not mean to discuss the age of the Vedas at this place.

Whatever date may be assigned to the ~~xx~~ Vedas the internal evidence of the Vedas and the Brāhmaṇas indicates in unmistakable words that the civilization depicted there is of a very high order. It is in no way inferior to any of the modern highly developed ~~xxxxxxxx~~ cultures. To sacrifice internal evidence at the altar of unwarrated assumptions and to ~~xx~~ misinterpret the Vedic texts in the light of those assumptions is not at all admissible in the field of impartial study. The value of social Anthropology ,therefore,is nothing for the interpratation of the Vedas.

The Anatomical Explanation of the Rg-Veda.

Dr. Rele ~~xxxx~~ has pointed out that the Vedic gods are figures of biology. He has approached the hymns of the Vedas with the conviction that they are documents written by the ancient seers in symbolical langauge dealing with biological subjects particularly the central nervous system. He depends upon the translations of the Ṛg-Veda as given by Griffith and others. He takes ~~xx~~ a verse from here and from there and builds up his structure.[1]

Dr. Rele's theory though ingenious is not sound. It is based on mere ~~x~~ imagination. I do not mean to deny the existence of anatomical descriptions in the Ṛg-Veda; but ~~xxxxxxxxx~~ certainly I can not agree to the manner in which they have been sought to be proved. However, Dr. Rele has no new method to suggest ~~xxxxx~~ for interpreting the language of the Vedas. His is merely an attempt to interpret the ideas contained in the extent translations of the Vedas.

The Astronomical Explanation of the Vedas.

Dr. Sham Shastri takes the translations of Griffith as authority and sees references to a cycle

1. In his 'Vedic Gods as Figures of Biology.'

of eclipses and opines that the Vedas are a record of prayers sung to help the gods to free themselves from the demons of eclipses. He believes that the ancient Aryans knew this fact but intentionally concealed for fear of the crumbling down of the Aryan society.[1]

His references to eclipses in Vedic hymns have been examined in a subsequent chapter. He, however, does not add anything new to the method of Vedic interpretation. The same is the case with the astronomical explanation of the pantheon of the Ṛg-Veda given by Shrimati A.K.Devi.[2]

Purāṇas as an aid to the interpretation of the Vedas.

On the authority of the following verse it has been held that the Vedas should be interpreted with the help of history and Purāṇas:-[3]

" इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति ॥"[4]

Veṅkaṭa Mādhava eminently belongs to this school. He has interpreted the Ṛg-Veda in the light of Paurāṇika history and mythology. In his interpretation of Rv. I,31.11 he sees references to Āyu, son of Pururavas, to king Nahuṣa, to his son Viśpati, to Manu and his daughter Ilā. It is also stated that Agni was born to Angiras, the father of the singer and hence Agni was called Āṅgirasa.[5]

The seer of this hymn is Hiraṇyastūpa Āṅgirasaḥ. Both according to the Sarvānukramaṇī[6] and according to the words 'mamakasya pituḥ' as interpre-

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1. Vide his Drapsa, 1938.
2. Vide her ' The Evolution of Rigvedic Pantheon.
3. " H.S. Rama Swami Sastri (Cult. Her.,I,PP. 169 - 182) tries to show how the Purāṇas explain the Vedas. (Gaekwad Oriental Series Baroda VIII,PP.148.)
4. Vasiṣṭha Dharma Sutra XXVIII,6.
5. Ṛgarthadīpikā,Vol.I,PP. 136 - 137.
6. Vide Chronological Table of the Angiras in Appendix XX.

ted by Venkata Madhava, the seer is the son of Angiras who is said to be one of the four or seven primeval sages. According to the geneological tables of the Angiras and Isiratha families this Angiras can be a contemporary of Isiratha, the grand-father of Visvamitra. This is confirmed by the Pauranika tradition which makes both Bharadvaja, a grand-son of Angiras, and Visvamitra, a grand-son of Isiratha, contemporaries.

When the references in the verse are examined with reference to the geneologies of the two families of Angiras (to which the author belonged) and of Isiratha (to which belong the persons supposed to be referred to in the verse) it is revealed that the author of this verse, Hiranyastupa is second in generation from Angiras and hence from Isiratha while Manu, Ila, Pururavas and Ayu are respectively eighth, ninth, tenth and eleventh in generation from Isiratha and hence in the seventh, eighth, ninth and tenth descent from Hiranyastupa. It means that the seer of this hymn is making a refernce to persons who were born not less than six descents after him. It is incredible unless it is assumed that either the seer visualised future events through his spiritual power or the authorship of this hymn is incorrect. The first position is not admissible in critical examination of the problem. If that position is accepted it would mean that the theory of revelation and the attendant conceptions about the Vedas are correct word by word. But it is not so. In the second position it remains to be proved that the authorship is actually incorrect and that so and so is the author of this hymn. Unless these two things are done there remains no room for doubting the definitely assertive statement of the Sarvanukramani.

It may also be said that the persons

referred to in this hymn lived before Hiraṇyastūpa. This statement though simple is frought with difficulties. It has to be established that the persons of these names did live before the time of the composition of this hymn. Among the various Manus and Āyus known to history and mythology none is earlier than the accepted author of this verse.

There is another difficulty in accepting the words Manu and the like as proper names. The verse makes no distinction ~~xxxxxx~~ about the identity of the Manu or of the Āyu referred to. There is no ground for supposing that the Manu referred to here is the Vaivasvata Manu and is neither Āpsava nor Cākṣuṣa nor Sāvarṇi. The same is true in the case of Āyu. The Purāṇas do not help us in solving this problem.

The historical statements of the Purāṇas are in an irreconcilable conflict with the supposed historical statements of the Ṛg-Veda as well as with the statements of the Sarvānukramaṇī. Some of these statements have been discussed in a later chapter. The statements of the Sarvānukramaṇī are based upon the statements of the Brāhmaṇas who have preserved in them a fair amount of historical tradition of the seers of the Ṛg-Veda. The historical statements as gleaned from the Ṛg-Veda itself are not in harmony with each other. They indicate that they can not be regarded as at all historical. I have, therefore, put greater reliance on the statements of the Sarvānukramaṇī.

From all that has been said above about the historical interpretation of the words Manu etc. in Rv. I,31.11 and similar other scores of instances I am inclined to believe that the Purāṇas have no value at all for the interpretation of the Vedas. Instead they have a definite ~~xxxxxxx~~ potentiality to mislead

one in his work.[1] It appears that the Purāṇas contain a history of the Post-Vedic period. The identity of names may have been due to the fancy of the people of that age to associate themselves with ancient heroes.

" The Purāṇas, it is stated, were originally meant to amplify the meaning of the Vedas (Vedārthasya upabṛṁhaṇam) but it would be of little use to us if most of the Paurāṇik legends could be traced to the Vedas; but there are certain portions there and especially of the Mahābhārata which announce in unmistakable terms that certain Vedic legends have an inner meaning; also there are other sections which in unambiguous terms speak of the symbolic way in which gods are signified."[2]

It may also be pointed out here that the Purāṇas in their present form do not appear to have been current at the time of the Vasiṣṭha Dharma Sūtra to which the verse ' Itihāsapurāṇābhyāṁ Vedaṁ samupabṛṁhayet' belongs. It is, therefore, possible that the verse refers to works of older dates which were either the same as the Brāhmaṇas or which have now been lost. Never-the-less the Purāṇas as they exist to-day must be discarded in interpreting the Vedas.

Prof. Chandramani Vidyalaṁkara has opined that the Pālī language can be very helpful in the interpretation of the Vedas. His main argument is that there is a close similarity between the grammars, alphabets and vocabularies of the two languages. But as in the

1. To cite one more example: Rv. X.107.11 reads " bhojamaśvāḥ suṣṭhuvāho vahanti suvṛdratho vartate dakṣiṇāyaḥ. bhojaṁ devaso-vatā bhareṣu bhojaḥ śatruntsamanīkeṣu jetā." From its external appearance this verse appears to contain an account of king Bhoja of Dhārā as described in the Bhoja Prabandha and the Samarāṅgaṇasūtradhāra.

2. T. V. Kapali Sāstry, Lights on the Veda, Shri Aurobindo Mandir Annual 5.

case of the Avesta, similarities between Pālī and Vedic Sanskrit can not be a sure guide. Mr. Chandramani has cited some examples in support of his theory. I take some of them.

He takes रक्षसे in Rv. V,2.9;10 in the Accusative case and thinks that Sāyaṇa has correctly explained this word as a form in the Accusative case.[1] But he has failed to observe that in ' rakṣaso vināśāya' Sāyaṇa has used the word 'rakṣaso' in the Genitive case. ' Vināśāya' is in the Dative. There can be no question of using the Accusative case for the Genitive in connection with 'vināśa'. Dayānanda has removed the ambiguity by using the words ' duṣṭānāṃ vināśāya' in place of the words used by Sāyaṇa. The word 'rakṣase' is, therefore, in the Dative case. In the same way Chandramani takes 'śṛṅge' in the accusative case. Dayānanda has not explained it in his Padārthaḥ. In the Hindi Translation he has rendered it as ' śṛṅga ke nimitta'. There can be no doubt that he takes it as a form of the Dative.

He further points out to the use of the forms ' vaḥ' and ' naḥ' in cases not sanctioned by Pāṇini in verses like Yv. XXXIII,23; Rv. X,52.1; X,59.3. Such uses can be easily accounted for by Pālī usage. He further states that it is Pālī which correctly accounts for the formation of ' kīvataḥ' in Rv. III,30.17 ,'garutmān' and other words. It may be true but the question is how such cases help us in a correct understanding of the Vedas? Mr. Chandramani can give no reply to this question. He has been able to select these examples on the basis of the already exis-

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1. Vide ' Vedārtha karne kī Vidhi.'

ting interpretations. He has not been able to cite any example where a word which had so far been misunderstood might have been correctly explained by a knowledge of the Pālī language.

The evidences of Pālī should, therefore, be considered as corroborating the interpretations of Vedic texts following the method to be described below. But in taking this help one must take care of the peculiarities of the two languages which should be well demarcated. ~~before using the evidences of Pālī~~

Some scholars wish to interpret the Vedas with an exclusive reference to sacrifice. Dr. V. M. Apte has shown that the citation and liturgical employment of the Ṛg-Vedic Mantras in the Gṛhya Sūtras have definite principles behind them.

Though the tradition of Yājnika explanation of the Mantras of the Vedas is coming down from the most ancient times , perhaps from the time of the creative period itself yet this explanation has all along been regarded as one of the three main senses of Vedic Mantras. It is, therefore, unsound to limit the sense of the Vedic Mantras in respect of sacrificial application only.

It has also been accepted by all the modern scholars that the sacrificial application of the Vedic Mantras is of a later date. This position relates to a number of applications where the application of the verses in question is not supported by the text itself. It is very likely that some of the Mantras were employed in sacrifice from the very beginning. It is, therefore, quite reasonable to suppose that all verses may not have

1. M.L.Patel, Presidential Address , Vedic section XI A.I.O.C.; BDCRI, I, ii - iv.

had sacrificial explanations. Dayānanda accepts this position. He has, however, excluded all sacrificial explanations from the sphere of his commentary for fear of repetition. He states his position in the following words:-

" परन्त्वेतैर्वेदमन्त्रैः कर्मकाण्डविनियोजितैर्यत्र यत्राग्निहोत्राद्यश्वमेधान्ते यद्यत् कर्त्तव्यं तत्तदत्र विस्तरतो न वर्णयिष्यते। कुतः। कर्मकाण्डानुष्ठानस्यैतरेयशतपथब्राह्मणपूर्वमीमांसाश्रौतसूत्रादिषु यथार्थं विनियोजितत्वात्। पुनस्तत्कथनेनानृषिकृतग्रन्थवत् पुनरुक्तपिष्टपेषणदोषापत्तेश्चेति। तस्माद्युक्तिसिद्धो वेदादिप्रमाणानुकूलो मन्त्रार्थानुसृतस्तदुक्तोऽपि विनियोगो ग्रहीतुं योग्योऽस्ति।"[1]

He has, thus, denied the application of those verses to ritual whose sense fails to admit of such an application. He accuses Sāyaṇa for applying all Vedic texts in ritual in the following words:-

" यत्सायणाचार्येण वेदानां परममर्थमविज्ञाय सर्वे वेदाः क्रियाकाण्डतत्पराः सन्तीत्युक्तं, तदन्यथास्ति। कुतः। तेषां सर्वविद्यान्वितत्वात्।"[2]

To limit the Vedic texts to their sacrificial explanations only is, therefore, unsound. It also means that no attempt should be made to interpret the Vedas with reference to ritual.

1. RBB., PP. 430.
2. RBB., PP. 408.

Dayānanda's Method of Interpretation of the Vedas.

It is essentially traditional. He has enunciated his method in the Bhūmikā as follows:-

" यानि पूर्वैर्देवैर्विद्वद्भिर्ब्राह्मणमारभ्य याज्ञवल्क्यवात्स्यायनजैमिन्यन्तैर्ऋषिभिश्चैतरेय-शतपथादीनि भाष्याणि रचितान्यासन्, तथा यानि पाणिनीपतञ्जलियास्कादिमहर्षिभिश्च वेदव्याख्यानानि वेदाङ्गाख्यानि कृतानि, एवमेव जैमिन्यादिभिर्वेदोपाङ्गाख्यानि षट् शास्त्राणि, एवमुपवेदाख्यानि तथैव वेदशाखाख्यानि च रचितानि सन्ति, एतेषां संग्रहमात्रेणैव सत्योऽर्थः प्रकाश्यते। न चात्र किञ्चिदप्रमाणं नवीनं स्वेच्छया रच्यत इति।" 1

He, thus, depends upon the Vedic Śākhās the Brāhmaṇas, the six Vedāṅgas, the six Darśanas and the four Upa-Vedas.

He also holds that the words and the concepts of the Vedic Mantras have been explained in the Vedas themselves. He writes: " Īśvara ne Vedoṃ kā vyākhyān bhī Vedoṃ se hī kar rakkhā hai." 2 He, therefore, advocates the interpretation of Vedic words and ideas on the basis of internal evidence wherever possible. He has used this device profusely in his commentaries.

He also stresses the need for the employment of the principles of Rhetorics in the interpretation of the Mantras. He has also treated important figures of speech and the Śabda Śaktis in his Bhūmikā. 3

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1. RBB., PP. 409. 2. RBB., PP. 100 (Hindi).

3. RBB., PP. 463.

Examination of this Method.

The importance of internal evidence is undeniable. It has to be preferred to all external evidences. Modern scholars too have recognised the value of internal support for the interpretation of the Vedas. Such evidences are not few. They are profusely available either in the same Veda or in the other Vedas. To quote some examples: the word 'vipra' is defined in Rv. VIII, 6.28; the sense of Rv. I, 164.20 is explained in Yv. XII, 79 and Yv. XXXI, 4; the word 'Ṛṣayaḥ' in Rv. X, 90.7 is equated with the word 'vasavaḥ' in Av. XIX, 6.11[1] and so on.

Pt. Brahma Datt Jijñāsu is very sceptic about the results of a comparative study of the various schools of a particular Veda in respect of their value for Vedic interpretation. He thinks that the differences in the readings of the texts of the various schools of a Veda are too few to afford any appreciable help in our problem.[2] But the view is not wholly correct. " Though the number of such variations in the texts of the Mādhyandina and the Kāṇva Saṃhitās of the Yajur-Veda and in the Kauthuma and the Jaiminīya texts of the Sāma-Veda are not too many, they abound in the case of the Paippalāda Saṃhitā and the Śaunaka Saṃhitā both belonging to the Atharva-Veda. Moreover, it is not the number of variations that counts; it is their nature that deserves consideration. A comparison of these two texts leads to far-reaching results. It points out that the word 'saṃdṛk' also means 'satya'; the word 'rapaḥ' in

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1. The Brāhmaṇas have also hinted at this identification through 'prāṇā u vā Ṛṣayaḥ' (SB., VIII, 4.1.5) and 'prāṇā vai vasavaḥ' (TB., III, 21.3.3.) Dayānanda has explained 'Ṛṣayaḥ' in Yv. XXXI, 9 as 'Ṛṣayaḥ Mantrārthavidaḥ'. He explains the word 'vasu' as 'a Brahmacārī'. He thus accepts this identification in a different manner.

2. Yajur Veda Bhāṣya Vol I. Introduction, PP. 45

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2. Yajur-Veda [illegible]

Av.VI,91.2 means 'viṣam'; the words 'tejaḥ' and 'retaḥ', 'Savitā' and 'kaśyapa', 'agni' and 'indra', 'soma' and ~~kpuzak~~ 'yajña', 'pūṣā' and 'tvaṣṭā' are identical. This leads us to realise the correctness of similar identifications given in the Brāhmaṇas." The importance of a comparative study of the texts of the different schools of the Vedas is as important as ~~k~~ a comparative study of all the four Vedas is.[1] This importance was also recognised by Veṅkaṭa Mādhava by writing

"अध्यवस्यन्ति मन्त्रार्थान्नेवं मन्त्रान्तरैरपि ।
शाखास्वन्यासु पठितैर्विस्पष्टार्थैर्मनीषिणः ॥"[2]

While the orthodox Indians, Dayānanda being one of them, hold that the Brāhmaṇa texts are Vedic commentaries ~~andxexplainxVedicx~~ containing ample material for a proper understanding of the Vedas the modern Vedic scholars are very pessemistic in their opinion in regard to the value of Brāhmaṇas in the interpretation of the Vedas. Prof. Macdonell has said:-" The investigation of Brāhmaṇas has shown that being mainly concerned with speculation on the nature of sacrifice, they were already far removed from the spirit of the composers of the Vedic hymns, and contain very little capable of throwing light on the original sense of those hymns. They only give occasional explanations of the sense of the Mantras and these explanations are often very fanciful. How completely they can misunderstand the meaning intended by the seers appears sufficiently from the following two examples. The Śatapatha Brāhmaṇa (VII,4.1.19) in referring to the

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1. S.K.Gupta, 'Nature of Vedic Śākhās', XV, A.I.O.C. Śabara in his comments on J.S. X,1,32 identifies 'savitṛ' with 'sarasvatī' and 'aśvins' with 'varuṇa'. He thus proves the continuity of Vedic tradition as well as the correctness of the views of the Brāhmaṇas.
2. Ṛg-Vedānukramaṇī, Madras, VIII,3.3, PP. 77.

refrain of Rv. X,121

Kasmai devāya haviṣā vidhema

" to what god should we offer worship with oblation", says " Ka is Prajāpati: to him let us offer oblation." [1] Another Brāhmaṇa passage, in explaining the epithet " golden-handed" (hiraṇya.pāṇi) as applied to the sun, remarks that the sun had lost his hand and had got instead one of gold.[2] (cp. Uvata on Yv. I,16). Quite apart from the linguistic evidence, such interpretations show that there was already, a considerable gap between the period of the Brāhmaṇas and that of the Mantras." [3]

Prof. Max Muller is very vehement in his denunciation of the Brāhmaṇas. He writes:-

" The Brāhmaṇas represent no doubt a most interesting phase in the history of Indian mind, but judged by themselves, as literary productions, they are most disappointing. No one would have supposed that at so early a period, in so primitive a state of society, there could have arisen up a literature which for pedantry and downright absurdity can hardly be matched any where. There is no lack of striking thoughts, or of bold expressions, of sound reasoning, and curious traditions in these collections. But these are only like fragments of a 'torso' like precious gems set in brass and lead. The general character of these works is marked by shallow and insipid grandiloquence, by priestly conceit, and antiquarion pedantry. It is most important to the historian that he should know how soon the fresh and healthy growth of a nation can be blighted by priest-

1. क. कस्मै देवाय हविषा विधेमेति प्रजापतिर्वै कस्तस्मै हविषा विधेमेत्येतत्।

2. क. अथ यत्र ह तद्देवा यज्ञमतन्वत तत्सवित्रे प्राशित्रं परिजह्रुस्तस्य पाणी प्रचिच्छेद तस्मै हिरण्मयौ प्रतिदधुः। KB. VI, 13.

3. Bhandarkar Commemoration Volume, Poona, 1917.

craft and superstition. It is most important that we should know that nations are liable to these epidemics in youth as well as in their dotage. These works deserve to be studied as the physician studies the twaddle of idiots and the ravings of mad man." 1

European Vedic scholars being ever trained in conventional languages are under the impression that one word can signify only one meaning. They, therefore, try to fix the meaning of a word and when they have done so they would not care for the context and would render it in the same way everywhere. To give a typical example -- the words ' aśva', ' vṛṣa' and 'yajña' are everywhere translated as ' horse', ' bull' and 'sacrifice'. At many places the translation has, thus become very ludicrous and even unintelligible. For this very reason also they can not realise the significance of the utterences of the Brāhmaṇas. They fail to see the various types of knowledge coached in a way which is absolutely unfamiliar to them. The word ' yajña' has been equated in the Brāhmaṇas with ' namaḥ', 'bhujyuḥ', 'bhagaḥ', 'ṛtasya'yoniḥ', ' mahimā', 'bṛhanvipaścit', ' aryamā', ' vasuḥ', 'svaḥ' , ' śreṣṭhatamaṃ karma', ' brahma', 'prajāpatiḥ', 'indraḥ', 'viṣṇuḥ' etc. etc.[2] The word ' yajña' is derived from '/yaja devapūjāsaṅgatikaraṇadāneṣu'. The word 'yajña' is, therefore, associated with all the senses this root is capable of expressing. Hence the Brāhmaṇas have explained this word in a number of senses --all of which can be reduced to one or the other of the senses of the root 'yaj' listed by the Dhātupāṭha. The sacrificial system of the Brāhmaṇas treats of all the aspects of ' yajña' used in its derivative senses. They, thus, cover not only ceremonial details but also moral rules, material sciences, and metaphysics. They, e.g., treat of the theory of creation with reference to Rv. X.129 which can have no place in a purely

1. History of Ancient Sanskrit Literature. 2 VK., PP.429-431.

craft and superstition. It is most important that we should know that nations are liable to these epidemics in youth as well as in their dotage. These works deserve to be studied as the physician studies the twaddle of idiots and the ravings of mad men." 1

European Vedic scholars being over trained in conventional languages are under the impression that one word can signify only one meaning. They, therefore, try to fix the meaning of a word and when they have done so they would not care for the context and would render it in the same way everywhere. To give a typical example -- the words ' aśva', ' vṛṣa' and 'yajña' are everywhere translated as ' horse', ' bull' and 'and sacrifice'. At many places the translation, thus become very ludicrous and even unintelligible. For this very reason also they can not realise the significance of the utterances of the Brāhmaṇas. They fail to see the various types of knowledge coached in a way which is absolutely unfamiliar to them. The word ' yajña' has been equated in the Brāhmaṇas with ' namaḥ', 'bhūtyaḥ', 'dhanaḥ', 'yajño'yoniḥ', ' mahimā', 'brahmavibhūtiḥ', ' aryamā', ' vāyuḥ', 'avyaḥ', ' śreṣṭhatamaṃ karma', ' brahma', 'prajāpatiḥ', 'indraḥ', 'viṣṇuḥ' etc. etc. 2 The word ' yajña' is derived from ✓yaja devapūjāsaṅgatikaraṇadāneṣu. The word 'yajña' is, therefore, associated with all the senses this root is capable of expressing. Hence the Brāhmaṇas have explained this word in a number of senses -- all of which can be reduced to one or the other of the senses of the root 'yaj' hinted by the Dhātupāṭha. The sacrificial system of the Brāhmaṇas treats of all the aspects of ' yajña' used in its derivative senses. They, thus, cover not only ceremonial details but also moral rules, material sciences, and metaphysics. They, e.g., treat of the theory of creation with reference to the [illegible] which can have no place in a purely ceremonial [illegible]

1. Hist. [illegible] S. Lit. [illegible] [illegible]

ceremonial work.

There appears to be a misconception about the tradition of Vedic interpretation. When it is said that tradition in this ~~sp~~ sphere was lost, the speaker, is under the impression that the Vedic seer composed a verse and expounded its sense which was one and only one. It was familiar to people for some generations and then it was lost. But that is not the way in which a tradition starts. " In order to understand the situation in the matter of the correct interpretation of the Veda Vidya -- the interpretation ~~which~~ which was intended by the Rishi to whom the Mantra was revealed -- let us take ~~a~~ note of the difficultied from the case of a living poet and his composition. Any of his best known mystic poems would be interpreted in different ways by different eminent scholars yet none may be the right interpretation which the poet had in his mind while composing the poem.

" Now how a tradition in interpretation starts? A scholar interprets a verse in his way. He imparts his explanation to his pupils, they in turn to their pupils. Thus a school arises. Another scholar similarly starts a school. So do others. Thus we have a series of interpretations different from one another. A man of later generation cannot judge which one is correct. It cannot also be maintained that the explanations first offered by the contemporary scholars are the correct ones.[1]

" Again a poet seldom interprets his poem. Suppose he does so and explains it to some one who does not grasp it fully. He may even forget some parts of this explanation. He teaches it to his students and

1. I agree with this view in a limited sense only. Certainly a contemporary scholar is in a better position to understand and explain correctly than a scholar who explains in a different manner after several centuries.

thus his school of tradition grows up. This tradition cannot also be said to be genuine though here there is a direct connection with the poet himself.

" There can be another situation to make the whole question further complicated. It may be that the poet himself explains one of his difficult poems to a person of superior culture, intelligence and memory. This person retains the explanation perfectly well and hands it over to a second man, and the second man to a third man and in this way another line of tradition grows up. But facts relating to the origin of this tradition that it goes back to the poet himself and has been transmitted unimpaired, remains unknown. This interpretation, the only <u>right</u> one, is not noted down in any book for some generations, though passed traditionally, and then a late writer offers it, without mentioning its credentials. How are we to discriminate the genuineness of the tradition in a case like this?

" Situations like the above are possible with a living poet; in fact, some of these cases have actually happened with the works of Rabindranath himself. It is quite conceivable that the case of a Vedic poet, to whom a particular Mantra was revealed or by whom it was visioned (dṛṣṭa) thousands of years back, similar things have happened.

" And it is quite clear from Yāska's observation (I,20) that there were Rishis who had intuitive insight into dharma (sākṣātkṛtadharman), but the teachers of a subsequent age lost that intuition. And these later teachers who, according to a commentator, may be described as 'Śruta Ṛṣis', i.e., sages who derived their wisdom not directly as the earlier sages did, but from others, declined in the power of communicating instruction. This is quite natural on account of impermanence of

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human knowledge (purusavidyānityatvat),as Yāska would express it."[1]

It is thus clear that the cry that the tradition of Vedic interpretation had been lost as early as the Brāhmaṇas is futile. The authority for these texts is the Veda itself. This has been established beyond doubt by the results of the comparison of the Śākhā texts.

Modern scholars reject the interpretation of ' ka' in Rv. X,121 given by native commentators on two grounds. They hold that ' kasmai' is the Dative singular form of the interrogative pronoun 'kim' and can only be translated by ' for whom'. If the seer had intended to imply ' Prajāpati' he would have used the form 'kāya'. They also assert that the seer of this hymn is undecided about the deity manifested to him in nature and whom he has been seeking with deep longing.[2] To translate 'kasmai' by ' Prajāpati' would remove this doubt in the mind of the seer.

The form 'kasmai' is no problem in the present context. In such cases the Vedic usage is not uniform. ' Viśva' is a pronoun yet the forms 'viśvāya' (Rv. I,50.1), 'viśvāt' (Rv. I,189.6) have been used along with regular forms. On the other hand there are nouns having pronoun suffixes added to them, e.g., 'paramasyām' 'madhyamasyām' and ' avamasyām' in Rv. I,108.10.

In Sanskrit literature ' ka' has often been associated with Prajāpati. [3] " The main ground for this identification is according to the Ṛṣis of the Brāhmaṇas that both the interrogative pronoun 'ka' (or 'kim)' and ' Prajāpati' are anirukta, not explained, that is as the interrogative pronoun means a thing or a person not known definitely as 'this' and ' this ---like' (idam, īdṛk), so is Prajāpati, -- he cannot be described definitely for

1. Vidhushekhara Sastri, Presidential Address, Vedic section, A.I.O.C. (VI).

such is his greatness. Considering the manner in which they express certain thoughts,........ this identification of 'ka' with Prajāpati who is expressly mentioned in the last verse of the hymn seems quite natural and appropriate." [1]

The word 'hiraṇya' in 'hiraṇyapāṇiḥ savitā' does not mean 'gold'. The seemingly untenable interpretation of 'hiraṇyapāṇiḥ' of Yv.I,16 given by the Brāhmaṇas is due to the fact that 'hiraṇya' is wrongly interpreted as 'gold' where as it means 'retaḥ = tejaḥ'.[2] The story of Prajāpati and his daughter related in SB. I,7.4 gives a clue to the interpretation of the story given in the Gopatha Brāhmaṇa [3] describing how the so-called 'golden-hands' were given to Savitṛ. According to the story of the Śatapatha Brāhmaṇa Prajāpati = yajña violates his daughter -- the sky or the dawn (divaṃ vosasaṃ vā). Rudra hits him for this offence. The retaḥ = tejaḥ (lustre) of Prajāpati = yajña flows out. One by one the gods tried to overpower this lustre but instead of victory their own lustre faded away. The necessity to revive the lost lustre was felt. The deficiency of lustre could only be removed by a fresh supply of lustre. It was done especially in the case of Savitā who is also the procreator (prasvitā). This explains what the Brāhmaṇas mean by 'hiraṇyapāṇiḥ' as applied to Savitā.

Dayānanda has accepted this position. He has explained the words 'savitā' and 'hiraṇyapāṇiḥ' in Yv. I,16 as 'vṛṣṭiprakāśadvārā divyaguṇānāṃ prasavahetuḥ' and 'hiraṇyaṃ jyotiḥ pāṇirhastaḥ, kiraṇa-vyavahāro vā

1. ibid.

2. cp. jyotirhi hiraṇyam. SB.IV, 3.1.21.

3. GB. II,1.2.

yasya saḥ. jyotirhi hiraṇyam. Ś. IV, 3.1.21.'

The explanations of the Brāhmaṇas are therefore, neither inconsistent nor fanciful nor even wrong. It is merely the lack of proper understanding and assimilation of the Brāhmaṇa texts which is responsible for such a view, as is held by modern scholars.

The remarks of Prof. Max Muller are quite unbecoming of that scholar, they being highly prejudicial and coached in an unworthy language. In his words his views ' desrve to be studied as the physician studies the twaddle of idiots and the raving of mad man.'

The Brāhmaṇas throw a flood of light on various problems of Vedic interpretation. Yāska recognises this importance by writing ' bahu-bhaktivādini hi Brāhmaṇāni'.[1] The Brāhmaṇas give several synonyms of the same word on account of the various common aspects represented by various words; thus, e.g., 'hiraṇya' and 'jyotiḥ' are synonyms because they have the common quality of 'lustre'. 'Prajāpati' and 'savitā'[2] are synonyms for their common aspect of procreation; 'ṛta', 'brahma' and 'Vedāḥ'[3] are synonyms on account of their common quality of truth and knowledge. This phenomenon is very common in the language of children when they have just begun to learn speaking. They call two objects having a common quality by the same name. Thus, in the beginning they call both the father and mother by the same name; they can not make any distinction between one four-footed animal and another four-footed animal. When the knowledge of the child advances a little more he begins to distinguish between two objects he

1. N. VII, 2. 2. cp. Prajāpatirvai savitā. TBr XVI, 5.17; also see TB. I, 6.4.1.
3. cp. brahma vā ṛtam. SB. IV, 1.4.10. Satyam vā ṛtam. SB. VII, 3.1.23. Satyam brahma. SB. XIV, 8.5.1. Vedo brahma. JUB. IV, 25.3.

tries to make a distintion between them in his speech by placing the accent on different syllables.[1]x

The Brāhmaṇas alone can give us the right clue in the interpretations of words like 'jamadagniḥ' (explained as 'cakṣuḥ' in SB. VIII,1.2.3; and as 'Prajāpatiḥ' in SB. XIII,2.2.14). Such groupings of synonyms are essentially functional in nature. There can be no objection to such an explanation given by the Brāhmaṇas.

There is another set of synonyms. This set can be illustrated by the word 'sūrya' and its synonym 'harit'. In the beginning they could not have been synonyms. They must have stood in relation to a noun and a qualifying adjective. The following examples[2] may be noted:

' tvaṃ mahīmavanim' Rv.IV,19.6
'Urvī pṛthivī ' Rv.I,185.7
'Unatti bhūmiṃ pṛthivīmuta dyām' Rv. V,85.4
'sūryasya haritaḥ' Rv. V,29.5.
' tokāya tanayāya' Rv. VI,1.12.
' aśvaṃ na vājinaṃ' Rv. VII,7.1.

Later on these words were grouped as synonyms. It is difficult to say which of the words urvī,pṛthivī,bhūmi, mahī and avani originally denoted the earth. It is likely that all these words were used simultaneously without restriction of their senses. It must have been at a very late date that the sense of a word was restricted. Hence when the Nighaṇṭu writes ' Pṛthivīnāmadheyāni' (I,1), 'hiraṇyanāmāni' (I,2),'vāṅnāmāni' (I,11) etc.

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1. I have closely observed this phenomenn in the case of several children belonging to several families with varying degrees of mental development living both in villages and towns and have found it the same everywhere. My youngest son calls both his father and mother as 'bhābī'but to distinguish each he places the accent sometimes on the first and the second syllablex and sometimes in the reverse order. It must have been so with our early forefathers also.

2. Such examples are numerous.

the author of the Nighaṇṭu does not mean to say ' names or synonyms of earth,' or 'of gold' or 'of speech' but he means to indicate that the words included in a particular section as synonyms of 'pṛthivī' etc. denote all the senses which the words 'pṛthivī' etc. are capable of denoting and vice versa.[2]

It has been objected that following the manner of the Brāhmaṇas anything can be equated with everything in the world -- a curious position. Ridiculous indeed. But such an objection is based on ignorance. If the proper significance and working of the method followed by the Brāhmaṇas is grasped such objections will disappear automatically.

It has been asserted with great force that the Brāhmaṇas contain very little that can help us in the interpretation of the Vedas. It will be perfectly true in case it is desired to search for material that may help in interpreting the Vedas according to modern notions which are quite opposed to the ancient method. But if the Vedas are desired to be interpreted according to the ancient traditional method there is ample material. To illustrate it: if it is desired to translate Rv. X,51.8 in the modern style, the Brāhmaṇas offer no help; but if this verse is interpreted on the method of the Śākhās and the Brāhmaṇas, the SB. XIV,2.2.51 (prāṇā vai prayājānuyājāḥ) and KB. I,4 (ṛtavo vai prayājānuyājāḥ) come to our aid and the verse is correctly explained. There is thus no paucity of material. All that lacks is a proper study and sifting of the available material.

Finally the Brāhmaṇas lay down the golden rule--'yatharktathā Brāhmaṇam'.[1] It clearly lays down that if the sense of the explanation of the Brāhmaṇas is against the spirit of the Mantras it has to be rejected. The Brāhmaṇas ,however, claim to follow the Vedas.

1. SB. XII,5.2.4. 2. Also see Dayananda's preface to Nigh. pp. 3

The Āraṇyakas are also valuable in the interpretation of the Vedas. The Jaiminīya Āraṇyaka is most useful in all the known Āraṇyakas. The comments in the Āraṇyakas are fairely elaborate and are metaphysical in nature. The style is essentially the same as that of the Brāhmaṇas. Thus the word 'pataṅga' of Rv. X. 177.1 is explained as 'prāṇāḥ' ; 'asura' as ' manaḥ'; 'samadura' as 'puruṣaḥ'; and so on.[1]

But these explanations are on the whole not so elaborate as in the Brāhmaṇas, or in the Jaiminīya Āraṇyaka. Sometimes physical explanations are also met with.

Though Dayānanda has not mentioned the Āraṇyakas separately he evidently refers to them under the general mention of works by using the word 'ādi'. The Upaniṣads too have been referred to in like manner. He draws upon these works profusely especially the latter in explaining Vedic Mantras in the Bhūmikā.

The Upaniṣads are also a great help in understanding the monistic and monotheistic verses of the Vedas. They offer us valuable clues on philosophical matter contained in the Vedas. " That the language of the Upaniṣads is less archaic than that of the three Vedas proves only a later publication of the traditional exegesis." [2] It should not be considered to suggest a later development.

" The Padapāṭha is virtually equivalent to another commentary. In several instances Padapāṭha differs from the Saṃhitā text. ----- Any light which the Padapāṭha throws on the analysis of the text of the Rv., or any help which it ~~affers~~ affords for the exegesis of the Rv. cannot be ignored. Its evidence is invaluable." [3]

1. JUB. III, 35. 2. Dr. A. Coomar Swami, A New Approach to the study of the Vedas, PP. 52-53.
3. Dr. L. Sarup, Preface to Ṛgarthadīpikā, Vol. I, PP. 45-46.

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1. JUB. III, 35. 2. Dr. A. Cooper ..., A New Approach to the study of the Vedas, p. 52-53.
3. Dr. L. Sarup, Preface to Nighaṇṭu and Nirukta, Vol. I, pp. 45-46.

Dayānanda has not mentioned it as an authority anywhere in his work. But he is highly indebted to it. His Padapātha differs from that of Śākalya at a few places only. In his Padapātha Dayānanda has used all the technical devices used by Śākalya. While explaining ' māsakṛt ' in Ṛv. I,105.18 he has even quoted the view of Śākalya. He thus does not consider him as an absolute authority who can not be defied.

Like the Upaniṣads, the six systems of philosophy fepresented by Vyāsa,Kapila, Gotama, Kaṇāda, Patañjali and Jaimini as well as the Smṛtis headed by Manu-Smṛti also offer immense help in understanding the various topics described in the four Vedas. The six systems of philosophy are a further exposition of the philosophical ideas not stated or discussed fully in the Vedas. Dayānanda justly regards them as in harmony with one another. He does not see any contradiction or opposition of the various doctines of these systems.[1]

The Smṛtis expressely claim to be based on Vedic texts. But much of the material that is found in the extent smṛtis is un-Vedic and it has to be sifted properly before any help can be gathered from them. But these sources must be utilised as corroborating evidences only.

Dayānanda has advocated the importance of the six Vedāṅgas for a proper understanding of the Vedas. But he derives practically no help from Śikṣā, Kalpa, Chandas and Jyotiṣa. He has of course expalined some verses as containing some astronomical matter. Beyond this the subject does not appear to be of much help in Vedic interpretation.

The help of the Chandas in Vedic interpretation does not appear to be at all appreciable. It

1. SP., PP. 44.

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The Smṛtis expressly claim to be based on Vedic texts. But much of the material that is found in the extent commentaries is un-Vedic and it has to be sifted properly before any help can be gathered from them. But these sources must be utilised as corroborating evidences only.

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The help of the Brāhmaṇas in Vedic interpretation does not appear to be at all appreciable. It

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1. [illegible], III. 44.

is true that the Brāhmaṇas have explained the names of metres in the same way as other words. These explanations help us in interpreting verses where these words have been used. It does not appear to be intended that the name of the metre of a verse has something to do with the general sense of the verse. It has also been suggested that the division of a verse in to pādas and the places of yati help in fixing the sense of the various sentences in a verse. But this can hardly be accepted. The words in a metre are not intentionally arranged to keep the order in which they need arrangement for their proper understanding. The arrangement in a verse depends entirely upon the flow of the metrical scheme of the stanza. The words in a verse sometimes are so placed that the subject and object as well as the verb are found in different pādas. Other words also give a confused appearance from the point of view of prose-order.

Kalpa is useful in the Yājnika interpretation of Vedic verses. Dayānanda, therefore, could not utilise them in his commentaries.

Dayānanda takes much help from the Nirukta and the Nighaṇṭu compiled by Yāska. He has followed all the principles of Yāska and has quoted him profusely. At times he has explained the text of the Nirukta. On a closer and deeper examination this explanation is found to be the only correct one and as interpreting the words of the texts according to the spirit of the writer.

The Nirukta represents the school of etymologists. The basis of etymologies in this work is found in the Brāhmaṇas which are often quoted by him. This work is written in the form of a commentary on the Nighaṇṭu. It is the only ancient standard dictionary of Vedic words that has come down to us. But the modern scholars find fault with this dictionary also. Dr.Macdonell

writes ~~mxk~~: " Thus among the synonyms of vāc 'speech'[1] appear such words as śloka, nivid, ṛc, gāthā, anuṣṭubh which denote different kinds of verses or compositions and can never have been employed to express the simple meaning of speech." Dr. Macdonell would not have written these words if he had noticed the following and similar other examples:-

Rv. VIII,27.5 ṛcā girā maruto devyadite sadane pastye mahi.

Rv. X,91.12 imā asmai matayo vāco asmadām ṛco giraḥ suṣṭutayaḥ. samagmata.

Yv. ṛcam vācam pra padye. (XXXVI.1)

In these quotations the words 'ṛcā,' 'ṛcaḥ', and 'ṛcam' have been used as adjectives to the words 'girā', ~~'gkrk x~~ 'giraḥ', and 'vācam' respectively.

Yv. XIV,8 śrotram me ślokaya.

Here ' ślokaya' is used as a verb signifying the 'power of hearing.'

Rv. IV,23.8 ṛtasya śloko badhirā tatarda karṇā budhānaḥ śucamāna āyoḥ.

Sāyaṇa translates 'ślokaḥ' by 'stutirūpā vāk'; Griffith by ' praise-hymn'; Veṅkaṭa Mādhava by ' śabdo mahān'; Skanda by 'ślokaḥ stanayitnulakṣaṇaḥ; and Durga by 'evamatimahān....śabdaḥ stanayitnulakṣaṇaḥ bhavati'.

Rv. I,38.14 mimīhi ślokamāsye.

Sāyaṇa has tr-anslated it as 'stotram' ~~whereas~~ Griffith renders it as ' hymns of praise'. The Amara Koṣa has declared it as a synonym of ' kīrti' (glory).[2] The word in this verse should, therefore, be translated as 'words of praise'. Dayānanda has translated as 'vāk'. In his interpretation of the whole verse that translation

1. Nigh. I,11. 2. Kāṇḍa III, Nānārtha varga, verse 2.

viz., ' words of praise' does not fit in.

Rv. X,94.1 praite vadantu pra vayaṃ vadāma grāvabhyo

vācaṃ vadatā vadadbhyaḥ.

yadadrayaḥ parvatāḥ sākamāśavaḥ ślokaṃ ghoṣaṃ

bharathendrāya sominaḥ.

Here the words 'śloka', 'ghoṣa' and 'vāc' have been used to convey the same idea.

It is, ~~therefore,~~ evident from these examples that the words ' vāc','giraḥ','śloka',' ghoṣa' and the like are all used as synonyms of 'speech' in the Ṛg-Veda. The collections of synonyms in the Nighaṇṭu is, thus, based upon the correct interpretation of the Vedic texts. Dr. Macdonell and others can not realize the correctness of ancient interpretations so long as they do not foresake their position in regard to a fixed meaning of one word. The sense of a special kind of metre attributed to 'śloka' etc. is based on the classical use of the word.[1]

The senses given in the Nighaṇṭu have the sanction of the Brāhmaṇas. In the case of the synonyms of 'vāc' these works observe' vāgṛk'(JUB.IV,23.4);'vāgevarcaśca sāmāni ca' (SB. IV,6.7.5), 'Vāganuṣṭup' (KB.V,6, etc. also in SB., AB., TB., TBr., etc. etc.) and so on. The following examples will indicate how the Nighaṇṭu has followed the Brāhmaṇas. Such examples are too many to be cited here exhaustively.

Nigh.	Word in the Nighaṇṭu.	Meaning.	Corresponding Brāhmaṇa passage.	Reference
I,12	annam	udaka	annaṃ vā āpaḥ.	SB.XIII,8.1.9
I,11	aditiḥ	vāk	vāg vā aditiḥ.	SB.VI,5.2.20
I,2	amṛtam	hiraṇyam	amṛtaṃ vai hiraṇyam.	SB.IX,4.4.5.
I,2	candram	--ditto--	candraṃ hiraṇyam	TB.I,7.6.3.

1. In classical Sanskrit, too, the Vedic senses of these words have been preserved in compounds like 'ślokakṛta'.

viz., ' words of praised' does not fit in.

Ṛv. X,94,1 prāite vadantu pra vayaṃ vadāma grāvabhyo vācaṃ vadatā vadadbhyaḥ.
yadadrayaḥ parvataḥ sākaṃ vaśvaḥ ślokaṃ ghoṣaṃ bharathendrāya somināḥ.

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Nigh.	Word in the Nighaṇṭu.	Meaning.	Corresponding Brāhmaṇa passage.	Reference
I,12	arṇas	udaka	arṇam vā āpaḥ.	ŚB.XII,3,1,…
I,11	aditiḥ	vāk	vāg vā aditiḥ.	ŚB.VI,5,…
I,22	amṛtam	hiraṇyam	amṛtaṃ vai hiraṇyam.	ŚB.IX,4,4,…
I,8	candram	--ditto--	candram hiraṇyam	

I,1	pūṣā	pṛthivī	iyaṃ vai pṛthivī pūṣā	SB.II,5.4.7
III,17	prajāpati	yajña	yajñaḥ prajāpatiḥ.	SB.XI,6.3.9
I,5	marīcipāḥ	raśmi	ye raśmayaste devāḥ marīcipāḥ.	SB.IV,1.1.25
III,17	viṣṇu	yajña	viṣṇurvai yajñaḥ.	AB. V,15.
II,20	~~paraśuḥ~~ paraśuḥ	vajra	vajro vai paraśuḥ.	SB.III,6.4.10
I,12	sarvam	udaka	āpa eva sarvam	GB. I,5.15

The principle of etymology is to explain a word with reference to its meaning. ~~xxxf~~ Yāska is fully conversant with the anciant Indian Vedic interpretation. He has fully grasped the spirit of the explanations given in the Brāhmaṇas. There is practically no difference in his explanations and those given in the Brāhmaṇas. It is, therefore, that some of his etymologies may sound to be fanciful, based on ignorance and lack of tradition ~~as well~~ and as incorrect. To take one example: Yāska's etymology of Nāsatyau as 'nāsikāprabhavau' has been a special target of criticism. Yāska has undoubtedly followed the Brāhmaṇas here too. The 'nāsatyau' are regarded as identical with the Aśvins. The Brāhmaṇas observe ' nāsike aśvinau'[1], 'aśvināvadhvaryū'[2] and 'prāṇodānau vā adhvaryū'.[3] The word 'nāsikā' is explained as ' nāsike u vai prāṇasya panthāḥ'.[4] Hence the nāsatyau = aśvinau = nāsike = adhvaryū = prāṇodānau -- which are the products of nāsikā or flow through it, hence = nāsikāprabhavau. There is no fancy or inconsistency in this explanation. ~~sf~~ It is, therefore, futile to accuse ~~of~~ Yāska for his etymologies because they do not fit in with the peculiar notions of the modern Vedic interpretation and modern philology.

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1. SB. XII,9.1.14.   2. AB.I,18; etc. see VK.PP.52.

3. SB. V,5.1.11.   4. SB.XII,9.1.14.

It is sometimes said that the Brāhmaṇas are the works of priest-craft influenced by certain theological considerations. Hence they have given to the Vedic texts those senses which were never meant by the seers themselves. But the absurdity of this statement is apparent on the face of it. It has already been shown that the method adopted by the Brāhmaṇas in explaining is not a sudden one appearing at a very late date. This method is based on the observations of the Saṃhitās. The types of identifications and synonyms met with in the Brāhmaṇas are also found in the four Vedic Saṃhitās also. Such identifications figure prominently in the Śākhā texts. When more such texts are discovered it is likely that many of the observations of the Brāhmaṇas will be proved to be quite in order. To say that the Vedic texts have been misinterpreted by the Brāhmaṇas, then, amounts to saying that the seers of the Vedas misinterpreted themselves. They used a language which they themselves did not understand.

The main stand-point of the Nirukta as well as of Dayānanda is that the Vedic words are 'yaugika' and are neither 'rūḍhi' nor 'yoga-rūḍhi'. They must be explained with reference to their root-meaning. Hence a word is capable of having senses more than one. The modern scholars have also admitted that the words in the Vedic language have still retained something of their derivative meanings." But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meaning; every epithet tells; every thought, in spite of the most intricate and abrupt expressions, is, if we once disentangle it, true, correct, and complete."[1] " Names....are to be found in the Vedas, as it were, in a still fluid state. They never appear as appellatives, nor yet as proper names; they are

1. Max Muller, Ancient Sanskrit Literature, PP.553.

organic not yet broken or smothered down." [1] The philologists have also recognised the root-origin of langauges. But both the philologists and modern Vedic scholars go against both these facts and interpret the Veda in a stereotyped manner like the medieval scholars who through their lack of proper understanding misinterpreted the Vedas. The medieval scholars were, howerer, perforce led to interpret Vedic words in their derivative or ~~in other~~ senses other than those generally assigned to them and had to add remarks like ' sāmarthyādiha -.. ' and ' dhātūnāmanekārthatvāt'. The Vedic words should, therefore, be assigned their derivative senses.

Grammar is rightly regarded as the complement of etymology. Without it etymology is lame. A thorough knowledge of grammar is, thus, absolutely necessary for a proper working of the etymological school. The chapter on Uṇādi suffixes fully illustrates this fact. Before interpreting the Vedas an acute knowledge of the grammar of Pāṇini as explained by Patañjali must be acquired. The commentaries on Aṣṭādhyāyī written in the medieval style do not bring out the full significance of the sūtras of Pāṇini in relation to their application to the Vedic language. They must, therefore, be rejected. They are also the basis of the view generally ~~fxxxxxx~~ advocated that the grammar of Pāṇini treats the Vedic peculiarities as exceptions to the classical language and there too it is not complete. But the facts are otherwise. The common features have been noted jointly. The distinctive features of each language could only be explained as exceptions to the generally known forms.

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1. ibid., PP. 755.

Since the classical and the Vedic languages are much akin to each other Pāṇini had no other better method than to regard the classical Sanskrit as standard and to note all departures from it as exception. Goldstucker has shown that Pāṇini had utilised a vast literature -- perhaps all that he could lay his hands upon. In noting the departures from the standard language it is as complete or exhaustive as it is for the treatment of the classical language. For the purpose of interpreting the Ṛg-Veda and other Vedas according to the ancient method it has proved to be quite exhaustive.

In the study of grammar the chapter on Uṇādi suffixes occupies a very important position. In it a large number of nouns and adjectives have been derived with reference to their roots. For a proper understanding and working of the science of etymology its study is essential.

Dayānanda has rightly advocated the use of rhetorics in interpreting the Vedas. Many a verse of the Vedas would remain obscure if these principles are not applied. The Vedas are Indian in spirit, matter and form. The Indians have been fond of hair-spliting in the matter of rhetorics from the most ancient times. They have been fond of 'dhvani', 'vyañjanā' and 'rasa'. The poets have profusely used these peculiarities profusely in their poetry. Even folk-poems of villagers quite illiterate and hence incapable of grasping the significance of the three śabda-śaktis even if they are explained to them, show traces of vyañjanā. They are also beyond the reach of people knowing of vyañjanā in their day to day life. It is, therefore, quite reasonable to apply these principles.

But it must be noted in this connection that dhvani or vyañjanā is highly subjective in nature. The results of the instructions given by Prajāpati to men, demons, and gods and the impressions of Rāma and

Laksmana at the sight of a crane so beautifully described in the Rāmāyana amply illustrate the working of vyañjanā. In reality poetry in order to impress all hearts must have an essential quality of becoming subjective, i.e., it must become a part of the natural feelings of a man. If it does not possess this capacity it ceases to be universal. Vedic poetry is no exception to this rule. It is also full of vyañjanā or dhvani.

The Upa-Vedas are four in number. Each Veda has its Upa-Veda. There are two traditions in regard to this association of the Vedas and the Upa-Vedas. According to the one Rg-Veda has Āyur-Veda as its Upa-Veda; the Yajur-Veda has the Dhanur-Veda; the Sāma-Veda has the Gāndharva-Veda; and the Athrva-Veda has the Śilpa-Veda. The object of this association is to stress that the particular Veda deals with some of the matter of the Upa-Vedas and the Upa-Veda associated with a particular Veda further develops the subject-matter of that Veda and that the Upa-Veda being a special treatment of the subject offers help in the interpretation of the Vedic texts.

The other tradition is recorded in the Suśruta Saṃhitā. It makes a slight departure from the former in associating the Āyur-Veda with the Atharva-Veda in place of the Rg-Veda. This accords well with the fact that the Atharva-Veda is recognised as the earliest work on medicine. But the Rg-Veda, too, contains several verses dealing with medical science, e.g., Rv. VII,59.12; V,78.7;8; and 9.

A press report stated that a certain scholar, Dr. Raja Devi Prasada had translated the Atharva-Veda in such a way that it appeared to be a work dealing with Dhanur-Veda. Nothing else is known about the work. But it is a fact that verses like Av.

XI,10.3; XI,10.7; VIII,3.2; I,16.2; I,10.4 ; III,2.6; III,2.5; VIII.8.2; VIII,8.4; XIX,66.1 and IV,18.4 [1] deal with weapons of warfare.

The Śilpa-Veda is associated with the ~~Yajur-Veda~~ Atharva-Veda in the first tradition. But as the Yajur-Veda deals with ~~the~~ sacrifice it is quite natural that the Śilpa-Veda should have originated with the Yajur-Veda. It appears that the first tradition is older than the second one and relates to a stage when the present collections had not yet acquired this form. In any case it is certain that the subjects of the Upa-Vedas are not confined to onw particular Veda and are common to all the Vedas. A knowledge of the technicalties and the general principles of all the sciences is, therefore, highly desirable for a proper understanding of the Vedic texts. " A full and accurate ~~knowledge~~ exposition of the Vedas and the Brahminical literature based on the Vedas will demand the aid of a plastic intellect, scientific imagination, expert knowledge, practical and theoretical of Geology, Mining, Organic Chemistry, Agriculture, and Astronomy as well as close familiarity with high mountains and petroliferous regions."[2] Thus for a proper understanding of Rv. I,80.12 a knowledge of ' sahasra-bhṛṣṭi vajra' is necessary. It is a subject falling in the domain of Dhanur-Veda. In the same way a knowledge of Śilpa-Veda and Āyur-Veda is needed for understanding Rv. I,116; I,34;I,46; I,85; etc. etc.

A study of erotics is also necessary for a proper understanding of a number of verses. Verses like Rv. I,126;6;7; Av. IV,4.6-7 contain erotic matter. They have been hitherto misinterpreted for lack of applying this science in interpreting these verses. It is Dayā-

1.Brahma Datta Jijñāsu, Veda Aura Śāstraprayoga, Dayānanda Sandeśa, January,1941,PP. 24-27.
2.Parama Siva Aiyar, D.Comm. Vol. PP. 317.

nanda who has ~~thus~~ given the correct explanation of such verses for the first time in the medieval and modern periods of Vedic studies. To illustrate the application of erotics in Vedic interpretation Av. XI.5.18 may be cited. Here the words 'anaḍvān' and 'aśva' have been explained as 'bull' and 'horse' respectively. The word 'ghāsam' has likewise been explained as 'grass'.[1] But the Kāma Sūtra[2] tells us that 'vṛṣa' and 'aśva' are two technical terms signifying persons possessing some features. 'Tasyām' ~~has~~ referring to the word 'kanyā' in the first half of the verse has to be supplied in the second half. The word 'kanyā' in this verse refers to an unmarried women of any of the three types 'mṛgī', 'vaḍavā' and 'hastinī'. The sense of the second half would, then, be that both a vṛṣa and an aśva type persons can obtain full pleasure in any of the three types of ~~ix~~ women, through Brahmacarya alone. The śasa, vṛṣa, and aśva persons are suited to mṛgī, vaḍava and hastinī women respectively. If a union of other types is effected real pleasure is not obtained. But Brahmacarya ensures this pleasure irrespective of the type of woman with whom he is united.

Dayānanda has not mentioned erotics in his authorities for the interpretation ofthe Vedic texts. He has never-the-less utilised it in his commentaries though without referring to the text of the Kāma Sūtra which he had definitely consulted as in one of his letters he sent for it.[3] The assistance of erotics in Vedic interpretation is ,thus, undeniable.

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1. Vide Sāyaṇa's commentary on the Av.
2. II,1,1.
3. PV, PP. 123; L.No. 92 dated 14.10.1878

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1. Vide Sāyaṇa's commentary on the AV.
2. II, 1.1.
3. PV. IV. 183; R. No. 94, dated 14.10.1878

A knowledge of later literature also helps in the matter. The works on Haṭha Yoga denounced by Dayānanda also help in solving several riddles. In these works the words 'go-māṃsa', 'amara-vāruṇī', 'gaṅgā', 'yamunā' 'sarasvatī', 'narmadā' and 'soma-pāna' etc. have been used in special senses. Such words are also met with in the Vedas. Thus Rv. VIII, 48 xx addressed to Soma can be interpreted in the light of Haṭha Yoga Pradīpikā III, 44 - 45. The sense thus yielded would be unique.

It has been stressed by all ancient scholars that a knowledge of the seer of a hymn or verse is very essential in interpreting the Vedas. Taking the seers as the authors of the Vedic hymns the exact import of this statement is not clear. It probably refers to the view that the names of seers associated with Vedic hymns are not proper names but stand for main or the most important idea expressed in the hymn or the verse concerned. The interpretation of ' Sarpa Rājñī' seer of Rv. X. 189. 1-3 given in the Brāhmaṇas is specially noteworthy in this connection. The point has to be investigated before any opinion on this can be passed. It appears to be true in some cases, but in the majority of cases this position does not appear to be sound. Dayānanda has not accepted any such help.

The correct knowledge of the seers of hymns can certainly help us in re-arranging the hymns of the Ṛg-Veda in their chronological order. It is possible to determine contemporary writings in a number of cases in the hymns of the Ṛg-Veda. This alone can help us to form a correct view about the religion of the Ṛg-Veda in its development from one stage to another. But this can hardly be intended by the ancient writers who did not consider the seers as their composers. The principle is undoubtedly sound but the hurdles in the proper working of this prin-

ciple are too many. It requires a settlement of the author-ship of each hymn beyond doubt and a chronological arrangement of the hymns of the Ṛg-Veda which appear to be insurmountable in the present state of our knowledge. Some other scholars have suggested a regrouping of the hymns of the Ṛg-Veda. But none of the principles applied in those suggestions is very sound.

The 'devatā' of a Vedic verse or hymn is a very vital point. Much divergence in interpretation is the direct result of a difference of opinion on the nature and significance of Vedic 'devatās'. Whatever be the conception of Vedic 'devatās' it is accepted by all that the 'devatā' of a hymn indicates the subject-matter of that hymn. A proper understanding of Vedic deities and their conception is, thus, indispensable.

Closely allied with this is the nature of the composition of the hymns of the Ṛg-Veda. They are not necessarily individual poems consisting of several verses having one central idea. In many cases it is beyond dispute that they are not so. In such cases they are collections of verses from various points of view like their authorship. They are, therefore, complete verses in themselves collected together. In other cases too it is futile to regard them as separate poems. Like the Avestan Gāthās[1] they do not in every case give a systematic treatment of the teachings. The verses of which they are composed are complete in themselves as far as the thought is concerned. Each of them has its point and message to convey. It is, therefore, no wonder that different topics treated in a hymn are jumbled together.

Importance of accent has also been much stressed. Patañjali has illustrated its importance by

1. Dr. Taraporewala, A.I.O.C. 1928

citing the words 'indra-śatru' and 'sthūlapṛṣati'.
It is true that accent~~s~~ helps a lot in the determination of the sense of Vedic words; but it is also very probable that the accents shown in the Saṃhitā texts have undergone some change ~~x~~ in the ~~a~~ course of the transmission of Vedic hymns through the centuries before their recognition as the sacred canon. The accent depends much on the correct hearing and correct imitation by later generations. Neither of these two actions is uniform in all individuals. Hence too much importance should not be attached to accent in determining the sense especially when it is against a reasonable rendering of the text concerned. An analysis of the words having the same form but having different accents points that the difference in the accent is not based on any uniform principle throughout the use of ~~a~~ particular word which may enable scholars to demarcate the different senses of that word in each case.

Common sense and fair ~~reasoning~~ reasoning also play an important part in the interpretation of the Vedas. Mahīdhara's translation of verses like Yv. XXXII, 21 or Griffith's rendering of Av. V, 16 is devoid~~e~~ of all common sense and reasoning. Ancient authors like Manu(XII,106)and Yāska (N. XIII,12) recommend the use of reasoning in the interpretation of the Vedas.[1]

The principles of interpretation laid down by Yāska in his Nirukta with special referance to the three types of Ṛcās and the rules laid down for the same purpose by the rhetoricians must be taken into account in Vedic interpretation. It is unnecessary to discuss them here.

Dayānanda has rightly criticised and rejected the medieval commentaries as also the modern translations ~~im~~ as an help for a correct understanding

1 Also See Vaiśeṣika Darśana VI,1.1

~~of the Vedas. As has already been stated~~

of the Vedas. As has already been stated in the medieval period Vedic studies not only declined but acquired new features which were quite foreign to the spirit of the Vedas as revealed in the Brāhmaṇas, the Nirukta and other ancient works.

Indian commentators have generally been accused for suggesting more than one sense of the same verse. Such objectors foreget that a good poetry in most cases is capable of different interpretations. The Classical Sanskrit literature has innumerable verses of this type. The same verse in a different context generally conveys a different sense in each context though the sense of each word may remain the same in each context. Sometimes the sense of words also changes. Under such circumstances there can be no objection to various translations of Vedic verses from various points of view-- adhyātma, adhiyajña or adhibhūta. Even in the same context it is sometimes possible to have many senses on account of the words used which may happen to possess several senses and several derivations. In such cases too all reasonable translations must be accepted though one may express his preference for one if he chooses to do so.

EXAMINATION OF THE COMMENTARY.

X. Religion of the Ṛg-Veda.

Dayānanda has declared in very emphatic words that the religion of the Ṛg-Veda is monotheistic.[1] In his Vedic commentaries he has translated words like agni,[2] savitā,[3] indra[4] and varuṇa[5] by " Supreme Soul". No where in his commentary on the Ṛg-Veda he has given the impression that there are some deities like the fire-god, the sun-god, the rain-god and the storm-god. He does interpret words like agni and sūrya as fire[6] and sun[7] respectively but they are taken as fire and sun only giving us light and heat and which should be properly used by men for obtaining various kinds of prosperity in the world.[8] Thus a proper use of fire in the form of terrestrial fire or in the form of electricity in machenic appliances can bring immense wealth.[9] The use of the rays of the sun gives health and freedom from disease.[10]

But the "European scholars and idolatrous superstitious Hindus are of opinion that the Vedas inculcate the worship of innumerable gods and godesses, Devatas.[11] Max Muller thinks that the Vedic religion is Henotheistic.[12] In his opinion in the Ṛg-Veda, though several gods have been recognised, each is represented as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship or prayer. No god is considered as superior or inferior in rank. Each god is felt, at the time of worship, " as a real divinity, as supreme and absolute."[13]

1. SP. PP. 114; RBB. PP. 54; 83. 2. Rv. I,74.1; 1.2; etc.
3. Rv. I,22.8. 4. I,3.5. 5. I,25.3. 6. I,50.3.
7. I,23.17. 8. I,12.7;8. 9. I,12.1. 10. I,12.7;8.
11. Gurudatta Vidyarthi, The Terminology of Vedas and European Scholars, PP. 49.
12. Lectures on the Science of Religion, PP. 141-142.
13. ASL. PP. 533.

Prof. Macdonell considers this feature as indicative of the tendency of exaggeration only on the part of Vedic poets.[1] He writes that the religion of the Ṛg-Veda " is concerned with the worship of gods that are largely personifications of the powers of nature."[2] The number of these gods is usually mentioned as thirty three divided into three groups of earth, air and heaven. Deities like the Maruts are not included in this counting and classification. The Vedic hymns are mainly invocations of those gods and were accompanied with oblations of soma and melted-butter.[3]

He has per-force recognised that the personifications of Vedic gods 'lack definiteness of outline and individuality of character.' They are yet slightly developed. Their distinctive characters are few whereas they have many common traits like brilliance, power, beneficence and wisdom. In several cases the attributes peculiar to one god are attached to the other. This led to the identification of one god with another, a phenomenon of common occurrence in the Ṛg-Veda (e.g., in V,3.1). " Moreover, mystical speculations on the nature of Agni, so important a god in the eyes of a priest-hood devoted to a fire-cult, on his many manifestations as individual fires on earth, and on his other aspects as atmospheric fire in lightening and as celestial fire in the sun -- aspects which the Vedic poets are fond of alluding to in riddles -- would suggest the idea that various deities are but different forms of a single divine being. This idea is found in more than one passage of the later hymns of the Rigveda. Thus the composer of a recent hymn (164) of the first book says: " The one

1. HSL., PP. 71.
2. Vedic Reader - Introduction, PP. xviii.
3. ibid.

being priests speak of in many ways; they call it Agni, Yama, Mātariśvan." Similarly, a seer of the last book (X,114) remarks: " Priests and poets with words make into many the bird (i.e. the sun) which is but one." Utterances like these show that by the end of the Rigvedic-period the polytheism of the Rishis had received a monotheistic tinge." 1

A critical examination and analysis of the accounts ~~gt~~ of the Vedic religion given by both Max Muller and Macdonell reveals that the so-called Vedic deities have no individual existence. ~~of their own.~~ They are all identified with one another and have common traits. The names of Ṛg-Vedic deities, therefore, cannot but be regarded as the different names of the same divinity, the Supreme Soul addressed differ-ently on account of the varying inclinations of seers as well as on account of various occasions. This fact has been realized by both these scholars. They have, therefore, declared that the express mention of this essential unity of all gods or of the monotheistic nature of Vedic religion by the seers is of a later date than the rest of the hymns are.

Rv. I,164 is seen by Dīrghatamāḥ Aucathyaḥ (in the ~~second~~ third generation of Aṅgiras); Rv. X,114 by Vairūpaḥ Sadhriḥ (in the third generation of Aṅgiras); Rv. V,3.1 by Vasuśruta Ātreyaḥ (third in generation from Bhūma). Bhūma's son Atri is often mentioned as a contemporary of Bharadvāja (third from Aṅgiras). Bhūma, thus, could not have been later than the second generation of Aṅgiras, may be his contemporary. Vasuśruta, thus, cannot be later than the fourth generation of Aṅgiras. These three hymns and their Mantras making an express mention of the unity of all gods are, therefore, earlier than ~~the~~ most of the hymns believed to contain personifications of natural phenomena

1. HSL. PP. 70.

as well as contemporary to some of them. The Vedic religion thus can neither be polytheistic nor pantheistic nor henotheistic. Its monotheistic nature is emphasized by the Upanisads in sentences like " sarve Vedā yatpadamāmananti tapāṃsi sarvāṇi yadvadanti, yadicchanto brahmacaryaṃ caranti tatte padaṃ saṅgraheṇa bravīmyomityetat" [1] and by the Vedānta Sūtras (I,1.4) and other works. Vedic Mantras declaring that the words like Indra, Varuṇa and Agni denote the various aspects of the Supreme Soul are spread over all the four Saṃhitās. R v. III,20.3 [2] by Gāthī Kauśika (father of Viśvāmitra), Rv. II,1.3 [3] by Gṛtsamada(fifth in the line of Aṅgiras and adopted grand-son of Bhṛgu), Yv. XXXII,1 and Av. XIII,4(1). 4;5 may be cited as some of them. Both the verses from the Ṛg-Veda belong to the earliest period of Ṛg-Vedic age.

Prof. Betty Heimann thinks that diversity and not unity is what first meets the eye of a primitive thinker. He cannot conceive One Supreme Being behind the phenomena of nature. The Ṛg-Vedic religion, though rather advanced contains more than one god. Rv. I,164.46 which forms the main basis of the alleged Ṛg-Vedic monotheism (' contains two, or rather three, words which significantly make us doubt the justification of coining for it the term 'monotheistic' teaching. Firstly, not a personal form of god, but the neuter ' sad ekam' is stated here as the truly Fundamental. Secondly, we cannot overlook that it is here acknowledged that this one principle

1. Kaṭha Up. II,15. Also Śvetāśvatara Up. V,6.
2. Dayānanda has given ' vidvāṃsaḥ kathaṃ varteran' as the subject of this verse but his interpretation points that here is a treatment of the Supreme Soul. The Hindi translation of the word 'deva' is wrong. There is a seeming disagreement in the Sanskrit and Hindi renderings of 'pratabandho. I am inclined to take the Hindi translation as correct on the basis of the import of the 'Bhāvārtha'. The words relevant in the context are 'bhūrīṇi amṛtasya nāma'.
3. Dayānanda's translation is different. It is the rendering of this stanza by modern scholars like Griffith which proves the point at issue.

(neuter) is accepted to appear in manifold forms (bahudhā) The idea of a primary Monotheism is at any rate in the stage of Ṛgvedic religion, through this very saying excluded."[1]

It has been admitted by philologists as well as by Indian rhetoricians that a child in learning the words of his mother tongue discovers the elements of unity between various objects by eliminating points of diversity. It is gradually and gradually that he notes and grasps the distinction between two objects. Thus when he sees a fire, a sun, a lamp or any other luminous object he is struck by their common quality of brilliance. When he sees a cow, a horse or a buffalo he is struck by their common feature of four-footedness. In each case he regards the different objects having a common quality as one.

Likewise the primitive man in the beginning of creation must have noted the common attributes of all objects like the fire , the sun and the stars. He could have regarded them as identical only in the first stage of his knowledge. Later on as his knowledge increased he must have distinguished between various objects. It is, thus, unity and not diversity that must have caught the mind of the primitive man in the first stage of his thinking. In the case of civilised persons, too, when two objects are presented to a man, the common points of those objects at once attract his attention. The sense of distinction is later in sequence and is a laboured one. Of course, in many cases this effort is made in the sub-conscious state and hence is not actively realized by the person receiving the perception. The so-called Ur-monotheism, thus can be the only possible feature of early primitive religion.

The Ṛg-Vedic people had advanced much on the road

1. A.B.O.R.I. XXVIII, 1947 - Kathenotheism and Dāna stutis.

the road to civilazation. They had passed the stages of Ur-monotheism, pantheism and polytheism. They had realized the essential unity of all objects and phenomena of nature. They had speculated on the nature of this unity. They could declare it neither male nor female nor even neuter. The use of neuter in 'sad ekam' in Rv. I, 164.46 is expressive of this realization. This idea is expressed in Rv. VIII, 30.1; Śvetāśvatara Up. IV, 3; and V, 10. Like water or air He asumes different ~~framx~~ forms. He, thus, appears different to different persons on account of their angles of vision. He is thus spoken of differently by different persons. Prof. Heimann has been confused in the distinction of 'appearance in manifold forms' and 'description in various ways by different persons.' The verse does not contain any such suggestion as is inferred by ~~the~~ Prof. Heimann. All that it means is that the Supreme Soul is one and only one. It is the people who describe Him ~~xx~~ in various ways.

The basis of the views about Ṛg-Vedic religion held by modern scholars is their assumption that the man in the Ṛg-Vedic age was very primitive. This assumption has led to discard the overwhelming evidence of ancient literary tradition recorded in the Vedas and other works. This assumption is also responsible for the interpretation of words like agni and savitā as the names of gods who do not exist at all in the Vedic texts. It must, therefore, be rejected as incorrect; and the view placed by Dayānanda ~~be~~ accepted as the only correct one.

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It means, therefore, he rejected as incorrect [illegible] phrased by Oppenmann [illegible] accepted as the only correct [illegible]

XI Import of the word 'Devatā'

" The word devata is a most fruitful source of error, and it is very necessary that its exact meaning and application should be determined. " [1]

This word is generally translated as 'god-head' indicating that the translater adds the suffix 'tal' to the word 'deva' in 'bhāva'. Dayānanda has pointed out[2] that this derivation and hence this translation are incorrect. P. V, 4.27 'devāt tal' sanctions the use of 'tal' in 'swārtha' only. Bhānujī Dīkṣita in his commentary on the Nāma Liṅgānu Śāsana of Amara Simha takes the same position.[3]

The word 'deva' is derived from √divu krīḍa-vijigīṣā-vyavahāra-stuti-moda-mada.svapna-kānti-gatiṣu belonging to the IV Conjugation.

M.R. Kale assigns to this root the senses 'to play, to sell, to shine, to wish, to conquer, to trifle with, to rejoice, to be sleepy etc.' [4] V.S.Apte assigns the following 13 senses to this root:

"1To shine, be bright, 2. To throw, cast (as a missile); 3. to gamble, play with dice; 4. to play, sport; 5. to joke, trifle with, make sport of, rally; 6. to stake, make a bet; 7. to sell, deal in; 8. to squander, make light of; 9. to praise; 10. to be glad, rejoice; 11. to be mad or drunk; 12. to be sleepy; 13. to wish for." [5]

M.M. Williams adds [6] ' to lay a wager, to have free scope, spread, increase' as the senses of this root besides assigning the senses given by Apte, Kale and the Dhātu-pātha.

The word 'deva' being derived from this

1. Gurudatta Vidyarthi, Terminology of the Vedas.
2. Vide his commentary on Rv. I,22.5.
3. AK. I,1.9,PP. 5.
4. HSG. Appendix II, PP. 61-62.
5. Sanskrit-English Dictionary, PP. 251 Col.1.
6. A Sanskrit-English Dictionary, PP. 478 Col. 2.

root must possess all the senses conveyed by this root. M.M.Williams has collected various senses of the word 'deva' from Sanskrit literature. Some of them are 'heavenly, divine (also said of terrestrial things of high excellence); a deity, god; (rarely applied to) evil demons; Av. III,15.5........ a cloud; a god on earth or among men, either Brāhman, priest, or king. prince.... a husband's brother; a fool, dolt; a child; a man following any partic. line or business; a spear-man, lancer; emulation, wish to excel or overcome; sport, play; a sword; N. of men;..... an organ of sense.' [1] The sense underlined is of special importance.

A comparison of these senses with those of the original root will establish the fact that the word 'deva' is used in all the senses indicated by the root 'div'. The word 'devatā', being formed in the same sense (svārtha) is a synonym of 'deva' having all the senses which the word 'deva' signifies. But this fact is ignored in interpreting the word 'devatā'. Thus M.M.Williams gives only ' god-head, divinity, image of a deity, idol; N. of the organs of sense;' as the senses of devatā.[2]

It may be said that though the word 'deva' has so many senses the word 'devatā' may not signify all those senses since many senses are likely to be dropped in the course of usage and two words appearing as synonyms have differences, however minute they may be, in their senses. This may be true for the classical Sanskrit of the post-Pāṇian period. But P. V,4, 27 tells us in definite terms that there was no such limitation in the senses of the ~~two~~ words 'deva' and 'devatā' in the time of Pāṇini much less in the Vedic period.

1. Williams, SED. PP. 492.
2. ibid, PP. 495.

~~Yāks~~ Yāska has explained the word 'deva' as ' devo dānādvā, dīpanādvā, dyotanādvā, dyusthāno bhavatīti vā',[1] i.e., any thing that gives (knowledge , wealth, health, light etc.), shines, brightens and serves as a search- light ~~is~~ is a 'deva' or 'devatā'.

The word ' devatā', therefore, ~~ix~~ denotes any object that possesses the qualities enumerated in the senses of the root div. Dayānanda writes: 'deva - śabde divudhātorye daśārthāste saṅgatā bhavantīti.' [2] In the Vedas this word refers to various objects. In the Rg-Veda it has been used in I,22.5; I,55.3; I,100.15; I,165.9; IV,44.2; IV,58.10; VI,4.7; VI,70;5; VII,1.23; VII,85.3; VIII,3.14; and X,49.2. Dayānanda's interpretation of these ~~x~~ verses is as follows:-

Rv. I.22.5.

अहम् (ऊतये) प्रीतये यम् (पदम्) पद्यते प्राप्नोति चराचरं जगत् तम् (हिरण्यपाणिम्) हिरण्यानि सुवर्णादीनि रत्नानि पाणौ व्यवहारे लभन्ते यस्मात् तम् (सवितारम्) सर्वजगदन्तर्यामिणमीश्वरम्[3] (उपह्वये) स्वीकुर्वे। (सः) जगदीश्वरः (चेत्ता) ज्ञानस्वरूपः (देवता) पूज्यतमः[4] अस्ति।

The word 'ūtaye' is the Dative singular of 'ūti' formed by adding the suffix 'ktin' to √ ava rakṣaṇa-gati-kānti-prāpti-tṛpti...... This word is, therefore, correctly interpreted by Dayānanda.

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1. N. VII, ~~x~~ 15. 2. RBB. PP. 89.
3. In the Anvayah it is replaced by 'Paramātmānam.'
4. Adapted from ' deva eveti devatā pūjyatamā.'

The word 'pāṇiḥ' is formed by adding the suffix 'iṇ' to √ paṇa vyavahāre stutau ca by U.IV, 133. This suffix is added to this root only in the sense of 'stuti' since 'paṇāyati' is the form when the root signifies 'stuti' only. The Siddhānta Kaumudī on this point writes: ' panisāhacaryāt ~~[illegible]~~ paṇerapi stutāvevāyapratyayaḥ.'[1] The Kāśikā observes: ' stutyarthena paninā sāhacaryāt tadarthaḥ paṇiḥ pratyayamutpādayati na vyavahārārthaḥ.' ~~[illegible]~~[2]

But Dayānanda has differed vitally on this point. In his Aṣṭādhyāyī Bhāṣya he writes: "...paṇa vyavahāre stutau ca. pana ca. ~~[illegible]~~ evam gaṇapaṭhitebhyo gupādidhātubhya āya-pratyayo bhavati. .... paṇāyati. panāyati. atra 'paṇi, pani' dvau dhātū upadeśa ātmanepadinau, tābhyāmāyāntābhyāmātmanepadaṃ na bhavati....."[3] In the Hindi translation of this commentary he writes: " yahāṃ paṇa, pana donoṃ dhātu ekārtha haiṃ...." The editor, Dr. Raghubir has added a foot-note -- 'arthāt stutyartha'.[4] But this foot-note is against the words written by Dayānanda. He has clearly stated that these two roots have the same sense, i.e., both signify 'vyavahāra' and stuti'. He has maintained this position in his commentary on the Uṇādi Koṣa where he writes: 'paṇāyati vyavaharati yena sa pāṇiḥ. hasto vā.'[5] In Rv. VI,71.1 he has interpreted 'pāṇi' as 'praśaṃsanīyau' and in the present verse as 'vyavahāra'.

The root 'paṇ' has several forms in the Ṛg-Veda. In his translations of these forms Dayānanda has associated both the senses -- vyavahāra and stuti with this root. Thus in IV,38.9; VI,75.6 and VII,1.10

1.PP. 732. 2.PP. 108 on P. III,1.28.
3.PP.31-32. 4.PP. 32. 5. On U.IV,133;PP.88.

The word 'paṇiḥ' is formed by adding the suffix 'in' to √ paṇa vyavahāre stutau ca by U.IV.133. This suffix is added to this root only in the sense of 'stuti' since 'paṇāyati' is the form when the root signifies 'stuti' only. The Siddhānta-Kaumudī on this point writes: 'paṇateḥ stutau āya pratyayaḥ.'[1] The Kāśikā observes: 'stutyarthena paninā sāhacaryāt tadarthaḥ paṇiḥ pratyayāntaḍyati na vyavahārārthaḥ.' Ibid.[2]

But Dayānanda has differed vitally on this point. In his Aṣṭādhyāyī Bhāṣya he writes: "...paṇa vyavahāre stutau ca. pana ca. guptivicchipaṇipanibhyaḥ āyaḥ evam guptivicchidhātubhyo vyo-pratyayo bhavati. ....paṇāyati. panāyati. atra 'paṇi, pani' dvau dhātū upadeśe ātmanepadinau, tābhyām āyapratyayārthe naiṣ pratyayaḥ na bhavati......" [3] In the Hindi translation of this commentary he writes: "yahāṃ paṇa, pana donoṃ dhātu ekārtha haiṃ...." The editor, Dr. Raghubir has added a foot-note -- 'arthāt stutyartha',[4] but this foot-note is against the words written by Dayānanda. He has clearly stated that these two roots have the same sense, i.e., both signify 'vyavahāra' and 'stuti'. He has maintained this position in his commentary on the Ṛgveda where he writes: 'paṇāyati vyavaharati yena sa paṇiḥ hasto vā.' [5] In Ṛv. VI.71.1 he has interpreted 'paṇī' as 'praśaṃsanīyau' and in the present verse as 'vyavahāra'.

The root 'paṇ' has several forms in the Ṛg-Veda. In his translations of these forms Dayānanda has associated both the senses -- vyavahāra and stuti with this root. Thus in IV.25.7; VI.75.6 and VII.6.10

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1. SK. 733.   2. KV. 406 on P. III.1.28.
3. AB. 31-32.   4. AB. 32.   5. on U.IV.133; II.12.

he explains it in both the senses; in VI,60.4; V,20.1; I,87.3; I,55.2; III,51.3; I,38.15 in the sense of 'vyavahāra' only; and in II,4.5; IV,33.5; III.6.7; VI,4.3; III,34.6; VI.12.5; V,56.9; V,41.9; VII,45.2; VI,59.2 and III,1.13 in the sense of 'stuti' only.

But in the Ākhyātika he accepts the position taken up by the Kāśikā and the Siddhānta Kaumudī. There he writes: " .... isa ke sāhacarya se paṇa dhātu se bhī āya pratyaya stuti artha meṃ hī hotā hai aura vyavahāra artha meṃ isa ko ātmanepada hone kā avakāśa milane se āyapratyayānta paṇa dhātu se ātmanepada nahiṃ hotā.'[1] This position is evidently against the views of Dayānanda. The Aṣṭādhyāyī Bhāṣya was written before it and the Uṇādi commentary as well as the Ṛg-Veda Bhāṣya were written after it. Hence the question of revising the view on the point is out of consideration. Dayānanda had a consistent view on this point. The testimony of the Ākhyātika has therefore, to be rejected.

Dayānanda's position is further strengthened by ~~the~~ Yāska's derivation of the word 'pāṇi' as 'pāṇiḥ paṇāyateḥ pūjākarmaṇaḥ'.[2] 'Pūjā' is essentially a 'vyavahāra'. It is not 'stuti'. The sense of this word viz. 'hasta' (hand) is an implied one. A hand does not praise; it only performs actions. If the āyapratyaya is ordained in the sense of 'stuti' only the word 'pāṇi' cannot mean 'a hand'. Hence the position of Dayānanda is the only correct one. His translation of 'pāṇiḥ' in the present verse too is correct. Dayānanda's interpretation of the word 'savitāram' is supported by 'savitā vai prasavānamīśe (AB. I,30; VII,16), 'prajāpatirvai savitā' (TBr. XVI,5.17); and 'puruṣa eva savitā' (JUB. IV,27.17).

1. Ākhyātika , PP. 51.
2. N.II,26.

he explains it in both the senses; in VI.50.4; 7.0.1; I,67.5; I,55.2; III,51.3; I,30.15 in the sense of 'vyavahāra' only; and in II,4.8; IV,33.5; III,6.7; VI,4.3; III,34.5; VI.12.5; V,56.9; V,44.9; VII,45.2; VI,60.2 and III,1.15 in the sense of 'stuti' only.

But in the Ādyāttika he accepts the position taken up by the Kāśikā and the Siddhānta Kaumudī. Here he writes: " .... jan ko uḥacatva se paṇa dhātu se bhī ḍya pratyaya stuti artha men hī hotā hai aura vyavahāra artha men jaa ko ātmanepada hona hī avaśya milane se vyapratyayānta paṇa dhātu se ātmanepada nahin hotā.'[1]

This position is evidently against the views of Rṣi Dayānanda. The Aṣṭādhyāyī Bhāṣya was written before it and the Uṇādi commentary as well as the Ṛg-Veda Bhāṣya were written after it. Hence the question of revising the view on the point is out of consideration. Dayānanda had a consistent view on this point. The testimony of the Ādyāttika has therefore, to be rejected.

Dayānanda's position is further strengthened by the derivation of the word 'pāṇi' as 'paṇaḥ pāṇyate, pūjākarmaṇaḥ'.[2] 'Pūjā' is essentially a 'vyavahāra'. It is not 'stuti'. The sense of this word viz. 'hasta' (hand) is an implied one. A hand does not praise; it only performs actions. If the Āpaṇtyaya is ordained in the sense of 'stuti' only the word 'pāṇi' cannot mean 'a hand'. Hence the position of Dayānanda is the only correct one. His translation of 'paṇiḥ' in the present verse too is correct. Dayānanda's interpretation of the word 'avitāram' is supported by 'avitā vai prasavānām(Ai.I,30; VII,10); 'prajānāmitvai avitā' (Tai. XVI,5.17); and 'purīṣaṁ avitā' (Jai. IV,37,17).

1. Ādyāttika , Pa. 51.
2. M.II.30.

The word 'cettā' is derived from $\sqrt{}$citi saṃjñāne.

Dayānanda has taken the word 'devatā' as referring to the Supreme Soul and as signifying ' most adorable.'

RV. I.55.3.

हे (इन्द्र) सभाध्यक्ष (सम्०) यः (देवता) द्योतमान इव [विद्वान्][1] (उग्रः०) तीव्रकारी (पुरोहितः०) पुरोहितवदुपकारी (त्वम्) विद्युद्वत् (पर्वतम्) मेघम् (न) इव (वीर्येण) पराक्रमेण (भोजसे) पालनाय भोगाय वा (तम्) शत्रुं हत्वा (महः) महागुणविशिष्टस्य (नृम्णस्य) धनस्य (धर्मणाम्) धर्माणां योगेन (अति) अतिशयेन[2] (इरज्यसि) ऐश्वर्यं प्राप्नोषि यो भवान् (विश्वस्मै) सर्वस्मै (कर्मणे) कर्तव्याय (प्रचेकिते) प्रकृष्टं[3] जानाति सोऽस्मासु राजा भवतु।

Here is a Luptopamā in ' meghaṃ na' since the Upamāna of Indra is not mentioned. Hence Dayānanda has supplied 'vidyut' in the paraphrase of the verse. The word 'vat' has no propriety in the sentence as its purpose is served by the word 'na' (= iva). His explanation of 'purohitaḥ' as 'purohitavadupakārī' is significant and is intended to indicate the benevolent character of the sabhādhyakṣa.

The word 'parvata' is given in the synonyms of 'megha' in Nigh. I,10. 'Nṛmṇam' is a synonym of 'dhana' in Nigh. II,10; 'irajyati' is interpreted as ' aiśvaryakarmā' in Nigh. II,22. 'Bhojase' is an infinitive from $\sqrt{}$ bhuja pālanābhyavahārayoḥ and is explained as 'bhogāya'

1. Adopted on the basis of the Hindi Translation.
2. Adapted from '(ati) atiśaye'. Vide Hindi Translation.
3. Adapted from '(pra) prakṛṣṭārthe'. Vide Hindi Translation.

by V.M. and as 'bhojanāya' by SKd.. ' Cekite' is a form of 'xkkkt. √ kit. The Dhātupāṭha has assigned 'nivāsa' and ' rogāpanayana' as its senses. The Siddhānta Kaumudī and M.R.Kale add ' saṃśaya' to these senses. Mr. Kale also gives ' icchā' also as its sense.[1] M.M.Williams includes all the senses which the √ cit has. In this context Sāyaṇa takes xx it as √kita jñāne. V.M. and SKd. also take it in the sense of 'knowing'. In the Nighaṇṭu the words ' ketaḥ' and 'ketuḥ'[2] are listed in the synonyms of 'prajñā'.[3] The root kit, therefore, means 'knowing' in the Vedas though this sense is not listed in the Dhātupāṭha. The word 'cekite' is used in Rv. I,53.3; I,55.3; I,119.3; II,34.10 and VI,61.13. In all these places Dayānanda assigns the sense of 'knowing' to this word. His explanation is thus quite authentic. The sūtra quoted by him in support of the form is not traceable.

Here Dayānanda has xxx taken it as an adjective to 'sabhādhyakṣa' xxxxxx and has been translated it as ' dyotamāna eva ' (shining) i.e., 'vidvān' (learned).

Rv. I,100.15.

(यस्य) इन्द्रस्य परमैश्वर्यवतो जगदी-
श्वरस्य (शवसः) बलस्य (अन्तम्) सीमानम्
(देवता) दिव्यजनानां मध्ये (देवाः) विद्वांसः
(न) (मर्त्ताः) साधारणमनुष्याः (न) (आपः)
अन्तरिक्षं प्राणा वा (चन) अपि (आपुः) प्राप्नुवन्ति।
यः (त्वक्षसा) स्वेन बलेन सामर्थ्येन (क्ष्मः)
पृथिवीः (दिवः) सूर्यादि प्रकाशलोकान् (च)

1. HSG. Appendix II.
2. This word is differnt from the one explained in U. I,74.
3. Nigh. III,x 9.

अन्यांश्च लोकान् (प्ररिक्वा) यः सर्वाः प्रजाः प्रकृष्टतया निर्माय व्याप्तवान् सः (मरुत्वान्) यस्य स्रष्टौ प्रशस्ता वायवो विद्यन्ते सः (इन्द्रः) परमैश्वर्यवान् (नः) (ऊती) रक्षणादि-व्यवहारसिद्धये (भवतु)[1]

The word 'śavas' means 'strength'.[2] 'Āpaḥ' is a synonym of 'antarikṣa'.[3] The Brāhmaṇas explain it by 'prāṇāḥ'.[4] 'Tvakṣa' means 'strength'[5] and 'kṣmā' is a synonym of 'earth'.[6]

The word 'prarikvā' is explained as 'prarecakaḥ' by V.M.; as 'atiriktaḥ' by SKd. and as 'prakarṣeṇarecakaḥ' by Sā. All these commentators derive it from √ ricir virecane. Griffith translates it as 'surpasseth'.

Dayānanda has not given its derivation. He appears to derive it from √ rica viyojana-samparcanayoḥ ' to divide, to leave, to come together.' This word is not used anywhere-else in the Ṛg-Veda or in later literature. Allied words are 'prareke' (Rv. III,30,19) and 'prarecanam' (Rv. I,17,6). Sā. explains 'prareke' as 'prarecane dāne'; V.M. as 'prarecane tyāge'; SKd. as 'yāgadānabhogātireke satītyarthaḥ'; Durga as ' tathā prabhūtaṃ dehi, yathā bhuktaśeṣasya prareke, atireke sati'. Griffith has translated it as 'overflow'. The word 'prarecana' is explained as 'atirikta' by V.M. and as 'prakarṣeṇādhikaṃ dhanam' by Sā. Griffith translates it as ' enough, and still to spare'.

1. The interpretation from 'marutvān' to 'bhavatu' is adopted from Rv. I,100.2 as here in the 'Padārthaḥ' he simply writes ' (marutvāmno....) iti pūrvavat'.
2. Nigh. II,9. 3. Nigh. I,3. 4. Prāṇā vā āpaḥ.(TB. III,2,5,2. TBr. IX,9,4.) Āpo vai prāṇāḥ (SB. III,8.2.4). Prāṇo hyāpaḥ (JUB. III,10.9) etc.
5. Nigh. II,9.
6. Nigh. I,1.

Dayānanda differs here as well. He explains 'prareka' as 'pra-kṛṣṭā rekā śaṅkā yasminstasmin vyavahāre' and 'prarecana' as ' prakṛṣṭatayā recanaṃ puṣkalaṃ vyayārtham'. In Rv. I,17.6 he practically agrees with Sā. and others. The word 'rekā' is not found in Sanskrit Dictionaries but it is evidently formed from √rekṛ śaṅkāyām.' Both these explanations by Dayānanda are in order. But the problem of 'prarikvā' has not yet been solved. The √ ric has been used in the sense of 'vyāpti' (pervasion) in Av. XX,77.5. Hence Dayānanda's explanation of this word is, thus, supported by the evidence of the Atharva-Veda and hence is the most reliable of all.

In this verse Dayānanda has explained the word 'devatā' as 'divya-janānāṃ madhye' taking it as a form of the Genitive (nirdhāraṇe ṣaṣṭhī). Sā. takes it as the Genitive singular. In the Padapātha this word is analysed as ' देवता ' without the visargas. The number of the deities in the Ṛg-Veda is given as 33 at several places. The use of this word in the singular is, therefore, meaningless if it were to refer to the 33 gods. Griffith translates it as 'god-head' which is grammatically incorrect and is against Sanskrit usage. Dayānanda is, therefore, justified in taking it as a form of the Genitive plural by P. VII,1.39.

In Rv. I,165.9 he has explained 'devatā' as 'divyaguṇaḥ' qualifying 'vidānaḥ' (vidvān); in Rv. IV,44.2 as 'divyaguṇasampannau' qualifying 'aśvinau'; in Rv. IV,58.10 as ' deva eva devatā vidvān eva ..... jātāvekavacanam' and has taken it as the subject of the sentence; in Rv. VI,70.5 as 'divyasvarupe ' qualifying 'dyāvāpṛthivī' (= sūryabhūmī); and in Rv. VI,4.7 as 'jagadīśvaraḥ' . This analysis shows that Dayānanda keeps due regard to the context and the subject-matter of the verse he is interpreting and adapts him-

Dayānanda differs here as well. He explains 'pravekā' as 'pra-kṛṣṭā vekā śabdā yeṣām tāsām vyavahāre' and 'praveraṇa' as 'prakṛṣṭatayā vedanam prakāśam vyavahāram'. In Ṛv. I,47,6 he practically agrees with SK. and others. The word 'vekā' is not found in Sanskrit Dictionaries but it is evidently formed from √vej 'śabdayām'. Both these explanations of Dayānanda are in order. But the problem of 'paruṣṇīva' has not yet been solved. The √ riṣ has been used in the sense of 'vyāpti' (pervasion) in Av. XI,7,5. Hence Dayānanda's explanation of this word is supported by the evidence of the Atharva-Veda and hence is the most reliable of all.

In this verse Dayānanda has explained the word 'devatā' as 'divya-janānām madhye' taking it as a form of the genitive (mirdhāraṇe ṣaṣṭhī). He takes it as the genitive singular. In the Padapāṭha this word is analysed as 'देवता' without the visarga. The number of the deities in the Ṛg-Veda is given as 33 at several places. The use of this word in the singular is, therefore, meaningless if it were to refer to the 33 gods. Griffith translates it as 'god-head' which is grammatically incorrect and is against Sanskrit usage. Dayānanda is, therefore, justified in taking it as a form of the genitive plural by P. VII.1.39.

In Ṛv. I,105,9 he has explained 'devatā' as 'divyaguṇaḥ' qualifying 'vidvān' (vidvān); in Ṛv. IV,44.2 as 'divyaguṇasamūhaḥ' qualifying 'aśvinā'; in Ṛv. IV.55.10 as 'deva eva devatā vidvān eva....' jātivekavacanam' and has taken it as the subject of the sentence; in Ṛv. VI,70.5 as 'divyaguṇe' qualifying 'dyāvāpṛthivī' (= sūryabhūmī); and in Ṛv. VI,4,7 as 'jagadīśvaraḥ'. This analysis shows that Dayānanda keeps due regard to the context and the subject-matter of the verse he is interpreting and makes adapts him-

self according to the circumstances.

XXII The Devatā of a Vedic Mantra.

The Śatapatha Brāhmaṇa while commenting upon ' āpo hi ṣṭhā mayobhuvaḥ' (Yv. XI,50 - 52) writes :

" यॉं वै देवताम्ऋगभ्यनूक्ता यॉं यजुः सैव देवता सर्क्सो देवता तद्यजुः।"[1]

The AB. II,16 reads ' āpo vai sarvā devatāḥ'. The waters are, therefore, devatās because they are treated in a ṛk or inx a yajuḥ,x i.e., in a Vedic Mantra. The same import is conveyed by the following passage:

"'मधु वाता ऋतायते' (यv. XIII, 27) इति। यॉं वै देवतामृगभ्यनूक्ता यॉं यजुः सैव देवता सर्क्सो देवता तद्यजुस्तद्वैतन्मध्वेवैष त्रिचो रसो वै मधु रसमेवास्मिन्नेतद्दधाति गायत्रीभिस्त्रिष्टुभिस्तस्योक्तो बन्धुः।"[2]

Here the words underlined deserve special attention.

The group of three stanzas viz., Yv. XIII,27 -29 or Rv. I,90,6 -8 has been declared as 'madhu' by the Brāhmaṇa because the verses in this group deals with 'madhu' . The devatā of a Vedic verse is, therefore, the subject treated in that verse.

Having defined the 'dev-atā' of a Vedic verse in the words ' yatkama saiṣā devatopaparīkṣā. yatkāma ṛṣiryasyām devatāyāmarthapatyamicchan stutiṃ prayuṅkte taddaivataḥ sa mantro bhavati. tāstrividhā ṛcaḥ. parokṣa

1. SB. VI,5,1,2; " Whatever object is described by a ṛk and whatever by a yajuḥ that very object is the ṛk and verily that very object is yajuḥ."
2, SB. VII,5,1,4.
A glance at the senses in which the word 'deva' has been used in the Brāhmaṇas (VK. pp. 215-225) will show that these senses cover almost all objects. Hence the Brāhmaṇa has used the word 'devatā' in the sense of an object.

-kṛtāḥ. pratyakṣakṛtāḥ. ādhyātmikyaśca.' he defines and illustrates these three types of verses. He then proceeds to describe the various subjects treated in the Vedic Mantras. These subjects are stuti, āśiḥ, praśaṃsā, śapatha, abhiśāpa, bhāvasyācikhyāsā, paridevanā, nindā . At the end of ~~that~~ this enumeration he writes ' evamuccāvacai--rabhiprāyairṛṣīṇāṃ mantradṛṣṭayo bhavanti'. He now discusses the 'devatā' of the verses where it is 'anādiṣṭa' (not clear). He concludes this discussion by saying 'api vā kāmadevatā syāt. prāyodevatā vā' .

This analysis shows that Yāska regards the subject-matter of a verse as its devatā otherwise he had no occasion to discuss the three types of Vedic verses and the various subjects treated in them. His words 'tadye-anādiṣṭadevatā mantrāḥ' just after the enumeration of the subjects treated in the Mantras shows that in cases like the cited just before the 'devata' is quite clear. But in none of them he has refer-red to Indra and other supposed Vedic deities. His words 'yaddevataḥ sa yajño vā yajñāṅgaṃ vā taddevatā bhavanti' can only be translated as ' whatever is the subject of the sacrifice or a part of the sacrifice in which the verse is employed is also the subject of that verse.' In his final sentence he further removes the obscurity by declaring that the subject of such verses is determined by the context in which they may be used.

His sentence 'yatkāma ṛṣiḥ' etc. when put in proper prose order would read यत्काम ऋषिः आधिपत्यम् इच्छन् यस्यां देवतायां स्तुतिं प्रयुंक्ते स मन्त्रः तद्दैवतो भवति.

~~Here~~

Here in the clause beginning from ' yatkāma' and ending with 'prayuṅkte' there is no other pronoun or noun except 'yasyāṃ devatāyām' to which the words 'sa mantraḥ' of the following clause can refer. To supply 'yasmin mantre' would both be unnecessary as well as against the views of the Brāhmaṇas which Yāska follows throughout. Hence in this sentence Yāska has used the word 'devatā' in the sense of 'a Mantra'. The whole can be translated as ' when the Supreme Soul aspiring for something with a view to accomplish it treats it in a Vedic verse , that object is the devatā of that Mantra'. Dayānanda has also explained this passage in the same way. He writes:

ऋषिरीश्वरः सर्वज्ञ_ यत्कामो यं कामयमान इममर्थमुपदिशेयमिति, स यत्कामः, यस्यां देवतायां- मार्थपत्यमर्थस्य स्वामित्वमुपदेष्टुमिच्छन् सन् स्तुतिं प्रयुंक्ते तदर्थं गुणकीर्तनं प्रयुक्तवानस्ति, स एव मन्त्रस्तद्दैवतो भवति। किञ्च- यद्देवार्थप्रतीति- कारणं दैवतं प्रकाश्यं येन भवति स मन्त्रो देवता- शब्दवाच्योऽस्तीति विज्ञायते।[1]

There is another passage in the Nirukta which supports the above conclusion. It reads:' ' vyāptimattvāttu śabdasyāṇīyastvācca śabdena sañjñā-karaṇaṃ vyavahārārthaṃ loke. teṣāṃ manuṣyavad devatābhidhānam. puruṣavidyānityatvāt karmasampattirmantro vede.' [2] In the sentence 'teṣāṃ....' the word 'teṣāṃ' is used in the plural. It can refer only to the words 'śabdasya vyāptimattvāt aṇīyastvāt ca' occuring in the previous sentence. Hence the last two sentences can be translated as ' on account of the pervading nature and brevity of words by those words the Vedic verses have been uttered like the speech of worldly people. On account of the transitory nature of men's knowledge, the

1. RBB. PP. 78.
2. N. I,2.

Mantras in the Veda deal with the accomplishment of actions.'

Dayānanda holds the same view about Vedic deites. He declares that in Karma Kāṇḍa the word 'devatā' signifies Vedic Mantras. The ~~matrm~~ Gāyatrī and others metres are known as Agni and other deities. It is so because they deal ~~wi~~ with the ceremonies of Karma Kāṇḍa. That very Mantra is declared to have Agni as its deity which deals with the interpretation of the word 'Agni' ('yasmin mantre cāgniśabdapratipādanaṃ vartate sa eva mantrognidevato gṛhyate).' In the same way the verses containing the words vātaḥ, sūryaḥ, candramāḥ, vasavaḥ, rudrāḥ, ādityāḥ, marutaḥ, viśvedevāḥ, bṛhaspatiḥ, indra, and varuṇaḥ are called 'devatās' since they deal with those ~~denote that very~~ objects or sense and since they have been so declared by the Supreme Lord(paramāpteśvareṇa kṛtasaṅketatvāt).[1]

A Mantra dealing with the accomplishment of actions beginning with agnihotra and culminating in aśvamedha as well as with the accomplishment of the means of art and knowledge (śilpavidyāsādhanānām) is known as 'devatā'. ~~AxMantraxwhichxdealsxwith~~ the accomplishment of salvation and the Supreme Lord ~~is~~ must also ~~to~~ be regarded as the sense of Mantras.

The objects whose names occur in the Vedas are known as devatās under those names. Hence a verse has for its deity the object whose name it contains. But where no such name is indicated , if such a verse is used in a sacrifice the subject of the sacrifice is its deity; in verses not used in a sacrifice the Supreme Lord or men are the devatas; the people having desires understand 'kāmanā' as the deity of such verses. But the Mantras are mainly for the accomplishment of ~~the~~ sacrifices hence their deity is the sacrifice itself. Recounting the deities he gives the Mantras versified

1. RBB. PP.77

Mantras in the Veda deal with the accomplishment of actions.'

Dayānanda holds the same view about Vedic deities. He declares that in Karma Kāṇḍa the word 'devatā' signifies Vedic Mantras. The mantra Agnyādi and others mantras are known as Agni and other deities. It is so because they deal with the ceremonies of Karma Kāṇḍa. That very Mantra is declared to have Agni as its deity which deals with the interpretation of the word 'Agni' ('yasmin mantre agniśabdaprātipādanam vartate sa eva mantrognidevato grhyate).' In the same way the verses containing the words vātaḥ, sūryaḥ, candramāḥ, vasavaḥ, rudrāḥ, ādityāḥ, marutaḥ, viśvedevāḥ, bṛhaspatiḥ, indra and varuṇaḥ are called 'devatās' since they denote that very object or sense and since they have been so declared by the Supreme Lord (parameśvareṇa prakāśitatvāt).

A Mantra dealing with the accomplishment of actions beginning with agnihotra and culminating in aśvamedha as well as with the accomplishment of the means of art and knowledge (śilpavidyāsādhanāni) is known as 'devatā'. A Mantra which deals with the accomplishment of salvation and the Supreme Lord is also to be regarded as the sense of Mantras.

The objects whose names occur in the Vedas are known as devatās under those names. Hence a verse has for its deity the object whose name it contains. But where no such name is indicated, if such a verse is used in a sacrifice the subject of the sacrifice is its deity; in verses not used in a sacrifice the Supreme Lord or men are the devatas; the people having desires understand 'Kāma' as the deity of such verses. But the Mantras are mainly for the accomplishment of the sacrifices hence their deity in the sacrifice is Agni. Recounting the deities he gives the Mantra vasuśrīḥ

into Gāyatrī and other metres, the command of God, sacrifice, part of a sacrifice, Prajāpatiḥ, Parameśvaraḥ, people, desire, a learned man, a guest, father, mother, preceptor, as the deities in respect of sacrifice. At the end he writes that Mantra and the Supreme Lord alone are the sacrificial deities.[1]

But in the Upāsanā Kāṇḍa there is only one deity viz., the Supreme Soul. He writes: "parantvayaṃ niyamaḥ karmakāṇḍaṃ pratyasti. upāsanājñānakāṇḍayoḥ karmakāṇḍasya niṣkāmabhāgepi ca Parameśvara eveṣṭadevosti.'[2] In Sakāma division of Karma Kāṇḍa the Supreme Lord is prayed for obtaining the desired objects of enjoyment. Thus in the Vedas reference to the Supreme Soul is never absent.[3] The etymological senses of the word 'deva' viz., krīḍā, vijigīṣā, vyavahāra, dyuti, stuti, moda, mada, svapna, kānti and gati are applicable to God in particular and to other objects in general.[4]

A stuti is nothing but the expression of good and bad attributes or aspects of an object.[5] Pūjā 'worship' means respect, favourable and loving behaviour, and such other acts.[6] The sun and other luminaries,[7] the six senses and their objects[8] are also devatās. But Agni and other objects can be called devatās in respect of their usefulness. He writes: ' evamagnyādiṣu yāvadarthadyotakatvaṃ vidyākriyopayogitvaṃ cāsti, tāvad devatātvamapyastu, nātra kācit kṣatirasti.'[9] He thus refutes the existence of any prayers addressed to any inanimate objects regarded as deities or to any god like Agni and Indra.[10]

1. RBB. PP. 77 - 80. 2. ibid, PP. 83. 3. ibid. PP.83.
4. ibid. PP. 89. 5. ibid. PP.82. 6. ibid. PP.90.
7. ibid. PP. 81. 8. ibid. PP.82. 9. ibid. PP.90.
10. ibid. PP. 90.

XIII. The Thirty-three Devatās of the Ṛg-Veda.

There are several statements in the Ṛg-Vēda expressing that the 'devatās' are thirty-three in number. Such statements are found in I,45.2 seen by Praskaṇvaḥ Kāṇvaḥ (in the fourth generation of Aṅgiras); III,6.9;9.9 by Viśvāmitraḥ (in the fourth generation of Iṣīratha and a contemporary of Bharadvāja); VIII,28.1;30.2 by ManurVaivasvataḥ (in the 8th generation of Iṣīratha); VIII,57.2 by Medhyaḥ Kāṇvaḥ (in the 4th generation of Aṅgiraḥ); and IX,92.4 by Kaśyapo Mārīcaḥ).

Rv. VII,33.7 seen by Maitrāvaruṇiḥ Vasiṣṭhaḥ and X,27.23 by Vasukra Aindraḥ (in the 12th generation of Iṣīratha) refer to three gods only.

The above list shows that the idea of 33 gods is as old as Viśvāmitra. It may have been still earlier. Though Viśvāmitra falls in the fourth descent of Iṣīratha family he is included among the earliest seers of the Ṛg-Veda. The conception of 33 gods is thus as old as the earliest hymns of the Ṛg-Veda.

Likewise the conception of three gods is as old as the conception of 33 gods. The conception of one single God is as old as the second generation of Aṅgiras. The conception of one God is thus earlier at least by a generation than the two conceptions of 3 and 33 gods. At any rate they do not precede the monotheistic conception. There can thus be no conflict in all these three views especially because the Aṅgiras family figures prominently in connection with all these three views.

Dayānanda has tried to reconcile this seeming discrepancy in the three views. He writes that the 33 gods are nothing but the various objects, substances, situations, philosophical ideas and the like treated

in Vedic Mantras. Out of the nine verses listed above he has commented upon the first four and Rv. VII,33.7. His interpretation of all these verses is as follows:-

Rv. I,45.2.

हे (रोहिदश्व) रोहितोऽश्वा वेगादयो गुणा यस्य तत्सम्बुद्धौ (गिर्वणः) यो गीर्भिर्वन्यते संभज्यते तत्सम्बुद्धौ (अग्ने) विद्वन् त्वमिह ये (विचेतसः) विविधं चेतः शास्त्रोक्त बोधयुक्ता प्रज्ञा येषां ते (श्रुष्टीवानः) ये श्रुष्टी शीघ्रं वनन्ति संभजन्ति ते (देवाः) दिव्यगुणा विद्वांसः (दाशुषे) दानशीलाय पुरुषार्थिने जनाय सुखं प्रयच्छन्ति तान् (त्रयस्त्रिंशतम्) एतत्संख्याकान् पृथिव्यादीन् देवान् (आ) (वह) अभिमुख्ये प्राप्नुहि ।

In the Bhāvārthaḥ of this verse he writes as follows:-

यदा विद्वांसो विद्यार्थिने त्रयस्त्रिंशतो देवानां विद्याः साक्षात्कारयन्ति तदैते विद्युत्प्रगुणैः पदार्थैरनेकानुत्तमान् व्यवहारान् साधयितुं शक्नुवन्ति ।

Dayānanda has explained the word 'aśva' as 'vegādayo guṇāḥ'. It is an implied translation since the literal translation does not operate. The Brāhmaṇas, too, assign such implied senses to words in passages like 'vīryam vā aśvaḥ'.[1] The word 'cetaḥ' is from √citī saṃjñāne and means 'prajñā'. In Hindi 'cetaḥ' is used in this very sense. 'Śruṣṭi' is included in the list of 'padas' in Nigh. IV,3 and has been explained as 'śruṣṭiti kṣipranāma' by Yāska.[2]

1. SB. II,1.4.23;24

2. N.VI,12. He derives it as 'āśu aṣṭīti'.

The Bhāvārthaḥ makes the sense quite clear. The words 'trayastriṁśatxo devānāṃ vidyāḥ' there mean the 'x sciences dealing with 33 entities like the earth'.

Rv . III.6.9.

हे (अग्ने) अग्निवज्ज्ञानेन प्रकाशमय येऽग्नेः (विभवः) व्यापकाः (अश्वाः) किरणाः (नानारथम्) नाना रथा यस्मिंस्तम् (वा) (त्रीन्) (त्रिंशतम्) (च) (पत्नीवतः) प्रशस्ताः पत्न्यो विद्यन्ते येषां तान् (देवान्) पृथिव्यादीन् (अनुष्वधम्) अन्नम् (आ) (वह) आवहन्ति य एभिः त्वम् (अर्वाङ्) योऽवस्तादूर्ध्वो गच्छति सः[1] (सरथम्) रथैः सह वर्तमानम् (आयाहि), अस्मान् (आ) (वह), (मादय-स्व) आनन्दय च।

In the Bhāvārthaḥ he writes:-

यथाऽग्निस्त्रयस्त्रिंशतः पृथिव्यादीन् दिव्यगुणान् पदार्थान् धाति तत्र व्यापको भूत्वा स्वसरूपान् करोति तथा विद्वांसो विज्ञानेन सर्वान् विज्ञायान्यान् प्रत्युपदिश्यानन्दन्ति ।

Here in the translation the word 'vibhavaḥ' is the Nominative Plural form of 'vibhu'. The 'aśvāḥ' are 'rays' &

1. The Anvayaḥ contains a word 'ūrdhva'. The Hindi translation contains the corresponding words 'vā ūpara ko pahuṁcata hai'. But these words are neither applicable in the context nor are found in the 'Padārthaḥ' nor in the original Saṃhita text. I have, therefore, omitted this word.

because the rays pervade everything. The word is derived from _/ aśūn vyāptau saṅghāte ca. The Brāhmaṇas have identified 'aśvaś with ' āditya' , 'sūrya' and 'agni'.[1]

Dayānanda has not explained the word 'patnīvataḥ' in this verse. But in his comments on Rv. I,22.9 he writes: ' yasmin yasmin dravye yā yāḥ śaktayaḥ santi tāstāstesām dravyāṇām patnīvadvetyucyante' [2] This translation is quite proper in the context. The Brāhmaṇas observe ' śriyai vā etadrūpaṃ yatpatnyaḥ'.[3] Hence the word 'patnīvataḥ' in this verse signifies ' the power of production , preservation, illumination ' etc.

Rv. III.9.9.

हे विद्वांसः! यम् (अग्निम्) पावकम् (त्रीणि) (शता) शतानि (त्री) त्रीणि (सहस्राणि) तत्त्वानि (त्रिंशत्) (च) [त्रयश्च[4] पृथिव्यादयः][5] (नव) हिरण्यगर्भादयः च (देवाः) [दिव्यगुणाः पदार्थाः][5] (असपर्यन्) सेवन्ते (घृतैः) उदकैः (औक्षन्) सिञ्चन्ति (अस्मै) [अग्नये][5] (बर्हिः) [पदार्थानां वृद्धिम्][5] (अस्तृणन्) तम् (आत्) ~~आनन्तर्ये~~ अनन्तरम्[6] (होतारम्) आदातारम् (इत्) एव यूयम् (नि) (असादयन्त) कार्येषु नियोजयत ।

In the Bhāvārtha of this verse he writes: that people should accomplish all their works with the help of agni (energy) which pervades all objects in the world in the form of electricity.

1. See VK. PP. 48 -49. 2. P.T. ' patnyadvavetyucyante'.
3. SB., XIII,2.6.7 4. Supplied on account of the force of 'ca'. 5. Vide Hindi Translation.
6. Adapted from '~~(āt) ānantarye~~'. '(आत्) आनन्तर्ये'.

In the translation of this verse Dayānanda has omitted the details of 'hiraṇyagarbhādayaḥ' and of 'trīṇi śatāni trīṇi sahasrāṇi tattvāni'. These details have to be found out from other sources.

The word 'devāḥ' has been translated as 'divyaguṇāḥ vidvāṃsaḥ' in Rv. I,45.2. Besides the etymology of the word passages like 'brāhmaṇo vai sarvā devatāḥ'[1] 'ete vai devā ahutādo yad brāhmaṇāḥ'[2] 'naro vai devānāṃ grāmaḥ',[3] and 'vidvāṃso hi devāḥ'[4] can be cited in support of this translation.[5]

But in Rv. III,9.9 it has been translated as 'divyaguṇāḥ padārthāḥ'. The etymology is the basis of this translation. The explanation has an additional support in passages like SB. IV,5.7.2 declaring the vasus, rudras and ādityas as devas.

In the case of Rv.VIII,28.1[6] seen by Manu Dayānanda declares that the explanation of this verse is contained in SB. XIV,6.9. He has, therefore, refrained himself from explaining it further.

The word 'ādi' in the compound 'pṛthivyādayaḥ' used in the explanation of 33 deities in the comments on the verses discussed here refers to his exposition of the 33 devatās given in the Bhūmikā on the authority of SB. XIV,6.9. These 33 devatas are the 8 vasus, the 11 rudras, 12 ādityas, 1 indra and 1 Prajāpati. The eight vasus are the heated cosmic bodies, the planets, the atmospheres, the superterrestrial spaces, the suns, the rays of ethereal space, the satellites and the stars. The eleven

1. TB. I,4.4.2.4. 2. GB. II,1.6 3. TB. VI,9.2.
4. SB. III,7.3.10. 5. The use of the word 'deva' for a learned and respectable man is too well known in the classical Sanskrit literature also.
6. RBB. PP.85.

rudras are the ten prāṇas enlivening the human frame, and the ātma (the human spirit). The twelve ādityas are the twelve solar months, marking the course of time, Indra is the all pervading electricity or force. Prajāpati is yajña (an active voluntary association of objects on the part of man, for the purpose of art, or association with other men for purposes of teaching or learning). It also means ' paśus'(useful animals).[1] All these deities can be regrouped in six classes corresponding to the six primary elements of time, locality, force, human spirit, delibe-rate activities and vital activities.[2] Thus any thing that can be known through these six primary elements is a 'devatā'. The number of 33 is , therefore, representive of these six elements and of innumerable acts, objects and conceptions. The Vedic conception of'devatās' is thus very wide in scope and like the term 'yajña'covers the whole field of human knowledge in respect of the universe and the Univer-sal Soul as well as all that is beyond the reach of ordi-nary human knowledge . The Vedic Mantras treat of subjects falling in the sphere just described.

This account of the 33 gods is met with in the other Brāhmaṇas as well. A glimpse of these accounts can be had from the Vedic Kośa.[3]

The Brāhmaṇas have not given this view in theory only. They have applied it in practice. For this reason alone they have interpreted the names of the so-called Vedic deities like agni, rudra , indra ,varuṇa and maruts not as deities in the modern sense of the term but as diffe-rent objects, ideas and the like. The following examples will make the point clear.

Vedic Word.	Various interpretations given in the Brāhmaṇas.
agni	rudra, arka, paśavaḥ, viṣṇuḥ, śiraḥ, ātmā, pṛthivī, saṃvatsara, vāk, tejaḥ, puruṣaḥ, yoṣā, sarve kāmāḥ, manaḥ, prāṇaḥ, vīryam, brahma and so on.

1. Adapted from the Translation by Gurudatta Vidyarthi

indra	sūrya, ākāśa, vāk, vātaḥ, hṛdayam, manaḥ, śiśna, vṛṣā, ṛksāmāni and so on.
uṣas	rātriḥ, yoṣāḥ, patnī and so on.
grāvāṇaḥ	prāṇa, paśavaḥ, vajraḥ, viṭ, vidvāṃsaḥ and so on.
pūṣā	vṛṣā, karambhaḥ, viṭpatiḥ, and so on.
marutaḥ	~~pranah~~ prāṇāḥ, rasmayaḥ, viṭ, pasavaḥ and so on.
varuṇa	rātriḥ, prāṇāḥ, kloma, agni and so on.

Dayānanda has explained the conception of the three gods also on the authority of the Brāhmaṇas. These works declare the three gods as the three worlds(lokas). Yāska identifies these three worlds with locality (sthānāni), names (nāmāni) and births (janmāṇi).[1] The SB. XIV,4.3.11 defines these three worlds as 'speech', 'mind' and 'breath'. Dayānanda has accepted both these explanations.

The Brāhmaṇas offer another explanation. The three devatās are identified with the ~~rudras~~ vasus, the rudras and the ādityas -- each group being taken as a separate entity.[2] It is also a reasonable explanation. The conception of three gods, therefore, does not conflict with the conception of the thirty ~~thr~~ three gods. The two conceptions are essentially the same -- the one is more brief and has tried to reduce the number of classes; and the other is more elaborate and has tried to give a comprehensive view of the objects fit to be called devatās. The approach of the two seers is, thus, different, but the import of both is the same. Likewise, the idea of one God does not contradict these two views. This monotheistic conception is spiritual and looks at the problem from that point of view. The adorable Supreme Soul is the subject of the hymns or verses seen by seers having monotheistic creed. In the case of the hymns of

1. N. IX,28. 2. SB. IV,3.5.1 etc. See VK. PP. 217.

indra — vāyu, ākāśa, vāk, vātaḥ, hṛdayam, manaḥ, śikha, vṛṣā, pṛśnimān and so on.

uṣas — rātriḥ, yoṣā, patnī and so on.

gnāvāḥ — prāṇa, pṛṣavaḥ, vajrāḥ, vāk, vidyutaḥ and so on.

pūṣā — vṛṣā, karambhaḥ, vipaściḥ, and so on.

marutaḥ — prasravaḥ, prāṇāḥ, rasmayaḥ, vāk, paśavaḥ and so on.

varuṇa — rātriḥ, prāṇāḥ, kṣemā, agni and so on.

Dayānanda has explained the conception of the three gods also on the authority of the Brāhmaṇas. These works declare the three gods as the three worlds(lokas). Yāska identifies these three worlds with locality (sthānāni), names (nāmāni) and births (janmāni).[1] The Śa. XIV.4.3.11 defines these three worlds as 'speech', 'mind' and 'breath'. Dayānanda has accepted both these explanations.

The Brāhmaṇas offer another explanation. The three devatās are identified with the eight Vasus, the rudras and the ādityas -- each group being taken as a separate entity.[2] It is also a reasonable explanation. The conception of three gods, therefore, does not conflict with the conception of the thirty ~~the~~ three gods. The two conceptions are essentially the same -- the one is more brief and has tried to reduce the number of classes; and the other is more elaborate and has tried to give a comprehensive view of the objects fit to be called devatās. The approach of the two seers is, thus, different, but the import of both is the same. Likewise, the idea of one God does not contradict these two views. The monotheistic conception is spiritual and looks at the problem from that point of view. The admissible Supreme Soul is the subject of the hymns or verses seen by seers having monotheistic creed. In the case of the hymns of

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1. N. IX.29   2. Śa. IV.5.8.1 etc. See Vā. Pu. XXV.

others, too, the reference to the Supreme Soul is directly and indirectly met with.

Dayānanda's commentary is based on this conception of the Vedic deities. In Rv. VII, 33.7 he translates the word ' trayaḥ' ocurring as the first word in the verse as ' vidyudbhaumasūryākhyāgnayo bhūmyaptejāṃsi vā' . The interpretation of the whole verse is as follows:-

Rv. VII, 33, 7:-

हे मनुष्या यथा (त्रयः) विद्युद्भौम सूर्याख्याऽग्नयः भूम्यप्तेजांसि वा (भुवनेषु) लोकेषु (रेतः) वीर्यम् (कृण्वन्ति) यथा (त्रयः) (घर्मासः) पापानि (उषसम्) प्रभातवेलाम् (ज्योतिः) प्रकाशादिकम्[1] (सचन्ते) सम्बध्नन्ति तथा (तिस्रः) विद्याराज धर्म सभाख्याः (वसिष्ठाः) (आर्याः) उत्तम गुण कर्म स्वभावाः (अग्राः) अग्रगण्याः (प्रजाः) तान् (सर्वान्) (इत्) एव (अनु) (विदुः) जानन्ति (ज्योतिः) विद्या प्रकाशादिकम् (सचन्ते) सम्बध्नन्ति।

The translation of ' gharmāsaḥ' is not ~~at all~~ a happy one in the context. It should have been translated as ' fires' or 'lights'. ' Retaḥ' should as well have been translated as ' tejaḥ' (light) on the authority of ~~SB. Th~~ ' reto hiraṇyam',[2] and ' sauryaṃ retaḥ'.[3] Hiraṇya has been shown to signify ' light'. Even the context would permit of such a translation.

'Vasiṣṭhāḥ' has been explained as ' atīva dhana meṃ sthira'. The explanation of this word is discussed iin another chapter. This translation is quite correct.

The authority for the translation of 'tisraḥ' should have been given. He has discussed this subject in the Bhūmikā[4] and the Satyārtha Prakāśa.[5] citing

1. Adapted from 'vidyāprakāśādikam'.
2. TB. III, 8.2.4.
3. TB. III, 9.17.5.
4. RBB. PP. 276 - 297.
5. SP. Chapter VI.

necessory authorities. In the Bhūmikā he has quoted and explained Rv. III,38.6 along with Mantras from the other Vedas. The sense of the comments on this verse in the Bhūmika as well as in the Ṛg-Veda-Bhāṣya is the same. The former commentary is very elaborate while the latter is not so. The word 'gandharvān' is explained as ' ye gāṃ suśikṣitāṃ vācaṃ pṛthivīṃ vā dharanti tān' in the commentary and as 'pūrvoktāsu sabhāsu gandharvān pṛthivīrājapālanādivyavahāreṣu kuśalān' in the Bhūmikā. In the former the derivation of the word is also given whereas in the latter a running translation is given. The import in both the places is the same.

The word ' vāyukeśān' is explained as 'vāyuriva keśāḥ prakāśā yeṣāṃ tān' in the commentary and as 'vāyuvaddrutapracāreṇa viditasarvavyavahārān.-....... keśāssūryaraśmayastadvatsatyanyāyaprakāśakān , sarvahitaṃ cikūrṣūn, dharmātmanaḥ' in the Bhūmikā.

The explanation of these words is quite in order and is reasonable. The compound in 'vāyukeśān' is to be explained in the light of P.II,1.55. Sā. explains it as ' vāyuvaccañcalaraśmin'. He takes it as a Karmadhāraya -Tatpuruṣa compound. But it can only be Karmadhāraya-Tatpuruṣa -garbha- Bahuvrīhi compound and as such the explanation given by Sā. is incorrect. Dayānanda alone has hinted the correct interpretation of this word which occurs only once in all the Saṃhitās , the Brāhmaṇas and the Upaniṣads.[1]

The sense of the word 'sarvān' in Rv. VII,33.7 is not clear in the text of the commentary. It is made quite clear by the following Bhāvārthaḥ of the verse:

यथा कार्यकारण कार्यस्था विद्युतः सूर्यादिकं ज्योतिः प्रकाशयन्त्युषसं दिनं च जनयन्ति तथा तिस्रः सभा धर्मार्थकाममोक्षसाधनप्रकाशान्कुर्वन्ति ।

1. Vide Vedic Word Indices by Viśva Bandhu and Viśveśvarānanda.

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The word ' vāyukeśān' is explained as ' vāyuriva keśāḥ prakāśā yeṣāṁ tān' in the commentary and as 'vāyuvadanityapracāreṇa vidyamānavyavahārān.......... keśānyanmanuṣyaiśtadvatsaṁyaktavyaprakāśakān , sarvaiṣiḥ cikīrṣūn, dharmātmanaḥ' in the Bhūmikā.

The explanation of these words is quite in order and is reasonable. The compound in 'vāyukeśān' is to be explained in the light of P.II,1.56. Dd. explains it as ' vāyuvacchīghragāmin'. He takes it as a Karmadhāraya-Tatpuruṣa compound. But it can only be Karmadhāraya-Uttarapada-garbha- Bahuvrīhi compound and as such the explanation given by Dd. is incorrect. Dayānanda alone has hinted the correct interpretation of this word which occurs only once in the Saṁhitās, the Brāhmaṇas and the Upaniṣads.[1]

The sense of the word 'garvān' in Ṛv.VII.33.7 is not clear in the text of the commentary. It is made quite clear by the following Bhāvārthah of the verse:

1. Vide Vedic Word Indices by Vishva [illegible]

It has been asserted that the traits of personification are so clear in the hymns of the Ṛg-Veda that they cannot be easily disposed of. Yāska, too, had to discuss this point in his Nirukta. Dayānanda has also take up the question. ~~Bxtxkxis~~ He holds that the objects treated in Vedic hymns can be both with or without bodies. Hence the seeming personifications have to be examined in this light. He writes:

तथैव पूर्वोक्तासु देवतास्वाग्नि पृथिव्यादित्यचन्द्रमो-
नक्षत्राणि चेति पञ्च वसवो विग्रहवत्यः सन्ति।
एवमेकादश रुद्राः, द्वादशादित्याः मनःषष्ठानि
ज्ञानेन्द्रियाणि, वायुरन्तरिक्षं, द्यौर्मन्त्राश्चेति
शरीररहिताः तथा स्तनयित्नुविधियज्ञौ च सशरीरा
-शरीरे देवते स्त इति। एवं सशरीरनिश्शरीर-
भेदेन देवताद्वयं भवति।[1]

It must be noted in this connection that such objects are deities in the sense that they are useful in day to day life. He writes:-

तत्रैतासां व्यवहारोपयोगित्वमात्रमेव देवतात्वं
गृह्यते। इत्थमेव मातृपित्राचार्यातिथीनां
व्यवहारोपयोगित्वं परमार्थप्रकाशकत्वं चैतावन्मात्रं
च। परमेश्वरस्तु खल्विष्टोपयोगित्वेनैवोपास्यो-
स्ति। नातो वेदेषु ह्यपरा काचित् देवता पूज्योपा-
स्यत्वेन विहितास्तीति निश्चीयताम्।[2]

In his commentary there is no other ~~place~~ case where the phenomena of personification may be present.

Dayānanda has, thus, correctly interpreted the ancient texts on the subject of Vedic deities and has placed before us the position held in this respect by the ancient Ṛṣis and Munis.

1. RBB. PP.91. 2. Ibid.

XIV Images of Gods in the Rg-Veda.

Though Dr. A.A. Macdonell categorically denies the existence of any evidence that may show that the Vedic gods were econographically represented in the earliest Vedic age, scholars like Prof. Venkateswara feel that the Vedic evidence is not conclusive on this point. Prof. Venkateswara cites Rv. VIII, 69.12 which is translated by Ballantyne as ' a beautiful perforated iron image' (sūrmyaṃ suṣirāmiva). In addition he refers to the following Mantras and words with the notes attached to them :-

Rv. I, 21.2 -- Wilson translates ' śumbhata' by 'decorate with ornaments'.

Rv. II, 33.9 -- 'Babhru śukrebhiḥ pipiśe hiraṇyaiḥ'. Wilson -- ' shines with golden ornaments'.

Rv. III, 4.5. -- ' Nṛpeśas'-- Roth " formed, adorned by men." Wilson--'sensible shapes'.

Rv. V, 52.15 -- Dr. Bollensten sees a reference to images of Maruts in ' nu manvānā eṣāṃ devāṃ accha'-- ' to the gods of these images - the Maruts'.

Rv. II, 33.8 -- Speakes of Rudra as " white-complexioned".

He adds the following arguments in support of his view:-

1. 'Sandṛśa' in ' na sandṛśe tiṣṭhati rūpamasya' (Nārāyaṇa Up. XI, 3) means an image.

2. The deities have distinct feature e.g. ' suśipra' and ' hariśipra' can properly apply to Indra alone; ' tryambaka' 'kapardin' ' kṛttivāsas', ' pinākin' (TS. IV, 5) to Rudra only.

3. 'Śipra' on the strength of Rv. V, 45.6 does refer to a prominent feature of Indra's chin.

4. ' Nāsatyau' in the case of 'Aśvinau' refers to the prominent nasality of the 'Aśvins' especially because Yāska explains the term as ' nāsikāprabhavau'.

5. The invisible ' vāyu' is spoken of as ' darśata'.

6. In Rv. IV, 58.3 Agni is described as having two heads "

and seven hands.

Dayānanda emphatically denies all traces of images of gods in the Ṛg-Veda as well as in the other three Vedas.* His conception of Vedic deities is different from the modern conception of those deities. This difference in outlook is responsible for a difference on this point as well. The modern conception of Vedic deities is at the root of many ~~wild~~ [novel] theories. In the present case, too, many of the arguments and interpretations put on Vedic words and verses are quite beyond the spirit of Vedic hymns and are grammatically incorrect. This will be fully borne out by the following examination of these and such other arguments in the light of the interpretation of Vedic hymns given by Dayānanda.

Rv. VIII.69.12.

Dayānanda was not spared by death to ~~[illegible]~~ comment on this verse. It ~~may~~ can be safely stated that the translation of this verse given by Ballantyne is against the ~~mkp~~ spirit and letter of the Vedas. The passage

हृदयमेवेन्द्रः । यकृत्सविता क्लोमा वरुणस्तद्
यद् ऐन्द्रे पुरोडाशे सत्यथैता देवताः सह
यजत्येतान्येवैतत्सार्धं कृत्वालमन्यन्ते ।

from SB. (XII.9.1.15) offers a clue to the interpretation of this Mantra. The word 'varuṇa' in this verse means a 'klomā'. This word is generally translated as 'lungs'. M.M. Williams writes the following note on this word:-

" Klóman, a.m. the right lung. Av.; Vs.; Kāṭh.; ŚBr. etc.; (ānas), m.pl. the lungs, Vs. XXV,8; ŚBr. X,6,4,1;....." 1

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1. SED. PP. 324, Col. 2.

* . RBB., PP. 382.

The ~~xxxxx~~ verse in question, therefore, deals with a des- cription of ' lungs'. " The substance of the lung is of light, porous, spongy texture; it floats in water".[1] This description of lungs is a clue to the correct interpre- tation of the phrase ' sūrmyaṃ suṣirāmiva' which can only be an adjective to ' kākudam'. In this case the construc- tion of the last part of the verse would be ' suṣirāṃ sūr- myamiva kākudam', i.e., ' a kākuda which is like suṣirā sūrmī'.

There is a great difference of opinion on the interpretation of the words ' suṣirāṃ'and ' sūrmyam'. Sā. translates ' suṣirām' as ' raśmijālam'.But this can hardly fit in the present context. The same is the case with the translation given by the commentators of the Mahābhāṣya of Patañjali who explain it in connection with ' iron images' (sūrmyam), though the translation of the word in question is quite correct. The word ' suṣiram' is used in the sense of a hole in the Kāmandakīya Nītisāra and the Mārkaṇḍeya Purāṇa.[2] The use of the words ' suṣira- tva' and 'suṣiratā' in the sense of ' hollowness' lends a further support to its translation given by Uddyota, viz., ' having holes'.

The word ' sūrmyam' is translated as ' sūryaṃ prati' by Sā. ; as ' an iron image' by Uddyota; as ' a pipe for conveying ~~xxxx~~ water' (sūrmī) and as ' being in tubes or pipes or channels ' (sūrmyam) by M.M. Williams;[3] and as ' a metal image' by Wilson. Dayānanda too has explained the word ' sūrmyā' in Rv. VII.1.3 as ' sacchidrayā mūrtyā kalayā vā'. But none of these transla- tions fit in the context. Another explanation has, there-

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1. H. Gray, Anatomy Descriptive and Applied, 1926 PP. 1101.
2. M.M. Williams- SED., PP. 1238, col. 1.
3. ibid., PP-1244 col. 3.

fore, to be searched for. The words ' suṣkā sūrmī suṣirā' in SB. VIII.7.3.3 offers a clue by contrasting a wet and a dry ' sūrmī'. I am, thus, inclined to translate this word as'a sponge'. This provides a very apt simili. It is porous in formation.

The word ' sindhavaḥ' has been explained as ' tadyadetairidam sarvam sitam tasmāt sindhavaḥ' in JUB. I.29.9. Hence this word signifies an object white in colour. In the present case it would signify ' dhamanis' * or ' arteries'. Seven arteries do flow to the lungs from the upper part of the body.[1] Yāska ~~xxx~~ also ~~xx~~ agrees with this translation when he writes ' yasya tava deva sapta sindhavaḥ prāṇāyānukṣaranti kākudam'.[2] Dr. L. Sarup 's translation of the word ' prāṇāya' as ' for their course'[3] is quite incorrect. This word does not possess the capacity to denote this sense. None of the standard lexicographers has given this sense to this word. This word can only mean either ' for breath', i.e., ' for the passage of breath' or ' for life' , i.e., ' for giving life or energy by carrying pure blood'. The latter translation is suited to the above translation.

The Nirukta contains another explanation of the words ' sūrmyam suṣirāmiva'. Though this explanation can also serve the purpose in the present context, it is not a very happy one.

PT. Sen has translated the word 'kloma' as ' Tracheo-bronchial Tree'.[4] As an expert his translacarries weight but it is problematic to accept this translation. There are no seven arteries in this Tree. It consists of one tube[5] which divides into two each of which

1. Vide H.Gray, Anatomy Descriptive and Applied.
2. N. V,27.
3. Translation of the Nirukta, PP. 88.
4. Journal of Ayur-Veda Calcutta, September 1924-- M.M. K.R.G.Sen -- A Brief History and Outlines of Ayur-Veda.
5. Vide its description in Gray's Anatomy.
*. See Suśruta Saṃhitā.

is split into thousands of branches. In this case the number seven will have to be taken as ' upalakṣana'. Moreover, this translation is against the etymological explanation of this word which is given ~~ax~~ as ' kledana' by Dayānanda in Yv. XXV,8. The Vyākhyāsudhā takes it as a synonym of ' udarya- jalāśaya'.[1] The simili in ' sūrmyam susiramiva' too will not be appropriate in the context. I have ,therefore, rejected that explanation as far as the Vedic verses are concerned.

There is thus no reference to any images in this verse.

Rv. I,21.2.

हे (नरः) नेतारो मनुष्याः! यूयं यौ (इन्द्राग्नी) वाय्वग्नी (यज्ञेषु) पठन पाठनेषु शिल्पमयादिषु यज्ञेषु वा (प्रशंसत) स्तुवीत तद्गुणान् प्रकाशयत (शुम्भत) सर्वत्र यानादिकृत्येषु प्रदीपयत (च) (ता) तौ (गायत्रेषु) यानि गायत्रीछन्दस्कानीगानि वेदोक्तानि स्तोत्राणि तेषु (गायत) षड्जादिस्वरैर्गानं कुरुत ।

The SB. IV,1.3.19 identifies indra and vāyu by writing ' yo vai vāyuḥ sa indro ya indraḥ sa vāyuḥ'. The word 'yajña' has already been discussed. It has been explained as ' yajño vai śreṣṭhatamaṃ karma',[2] ' saiṣā trayī vidyā yajñaḥ',[3] and ' vāgu vai yajñaḥ'.[4] Dayānanda has thus given a correct translation. The word ' śumbhata' is the Imperative second person plural form from √ śumbha bhāṣaṇe. According to some it also means ' bhāsana'.[5] Hence Dayānanda has translated it as ' pradīpayata'. Wilson's translation of

1. AK. PP. 224.
2. SB. I,7.1.5; TB. III,2.1.4.
3. SB. I,1.4.3.
4. SB. I,1.4.11.
5. SK. Root 433.

this word has no proper authority behind it.

The idea of singing 'vāyvagnī' to various tunes by means of Vedic verses appears to be strange since these two objects are inanimate. Dayānanda has tried to remove the obscurity in his Bhāvārthaḥ by writing

नैव मनुष्या अभ्यासेन विना वायोरग्ने श्च गुणज्ञानं कृत्वा तयोः सकाशादुपकारं ग्रहीतुं शक्नुवन्ति ।

He thus suggests that the knowledge of the use of vāyu and agni should be gathered by constant experiments on the basis of Vedic Mantras. Though this idea follows from his interpretation which is above reproach it is doubtful that the Vedic seers had come to regard the hymns of their predecessors as full of scientific knowledge as well as sacred at so early a date as the seer of this verse. It is , however, true that scientific principles had been discovered and coached in Vedic hymns long before Medhātithi, the seer of this hymn by seers like Vasiṣtha, Kutsa and others. Until another suitable translation is offered there can be no objection in accepting it as it is.

Rv. II,33.9.

हे पुरुष! (पुरुरूपः) बहुरूप युक्तः (उग्रः) क्रूरस्वभावः (बभ्रुः) धर्त्ता भवान् (स्थिरेभिः) दृढैः (अङ्गैः) अवयवैः (शुक्रेभिः) शुद्धवीर्यैः (हिरण्यैः) किरणैरिव तेजोभिः (ईशानात्) जगदीश्वरात् (रुद्रात्) जदीश्वरात् (अस्य) (भुवनस्य) सर्वाधिकरणस्य लोकस्य (भूरेः) बहु-रूपस्य (न) इव शत्रुदलं (पिपिशे) पिंश्यात सः (उ) (वै) (असुर्यम्) असुरास्य स्वं (योषत्) वियोजयेः ।

'Hiranya' is a synonym of 'tejaḥ'[1] and of

1. cp. ' tejo vai hiranyam'. TB. I,8.9.1.

'jyotih'.[1] Dayānanda is fully justified in taking 'na' in the sense of 'iva' and in interpreting the verse as a case of 'Upamā'. His translation is in keeping with the rules given by ~~Yak~~ Yāska for the interpretation of the particle 'na'. 'Yosat' is a Let form of the √ yu miśrane amiśrane can here used in the last sense, ~~in this verse~~.

There are two roots having the form 'piś'. They are √ piśa avayave and √ piśa nāśane. In the SK. root no. 1437 reads 'piśi avayave...... ayam dīpanāyāmapi. 'Tvaṣṭā rūpāṇi piṃśatu'.' The example quoted by Bhaṭṭoji is a part of Rv. X,184.1. In this verse the sense of the form 'piṃśatu' can never be 'prakāśayatu' as suggested by Bhaṭṭoji and his ~~xxx~~ commentator Vāsudeva Dīkṣita.[2] It can only mean 'fashion limbs and forms'. The sense of 'prakāśan' or 'dīpana' is not Ṛg-Vedic and appears to have been associated with this root ~~xx~~ by misinterpretation. The forms of this root are used in the Ṛg-Veda in seven other verses. In no place the sense of 'dīpana' is applicable. Dayānanda's explanation of these ~~its~~ forms ~~in the Ṛg-Veda~~ is as follows: 'Piṃśati' in I,161.10 is explained as 'pṛthak karoti; ~~'pimsate~~ 'pipiśe' in VI,49.3 as 'pinaṣṭyavayava iva vartate'; in V,57.6 as 'āśrīyate'; and 'pipiśre' in V,60.4 as 'sthūlāvayavāni kurvanti'. He has thus nowhere given the sense of 'prakāśana' to this root in the Ṛg-Veda. Wilson's translation of this root is, therefore, incorrect.

Wilson's position is made impossible by the use of the adjective 'śukrebhih' which literally means 'white' whereas 'golden ornaments' are always yellowish in colour. The sense of 'shining' attached to it by Wilson

1. cp. 'jyotirhiraṇyam'. SB. IV,3.1.21 etc.
2. Vide Bālamanoramā, PP. 855. The Sk. reads many other roots differently than those given in the DhātuPāṭha edited by Dayānanda.

is an implied one and can be obtained either by ' rūḍhi' or by ' prayojana' when the literal sense may cease to operate. None of ~~thes~~ these conditions is fulfilled in the present case.

Rv. III,4.5.

ये (विदथेषु) यज्ञेषु (प्रजाताः) प्रादुर्भूताः (नृपेशसः) नृणां पेशो रूपमिव रूपं येषां ते (मनसा) विज्ञानेन (सप्त) सप्तविधानि (होत्राणि) हवनसम्बन्धीनि कर्माणि (वृणानाः) स्वीकुर्वाणाः (विश्वम्) सर्वं जगत् (इन्वन्तः) व्याप्नुवन्तः (ऋतेन) जलेन (इमम्) (यज्ञम्) (अभि) सर्वतः येन (विश्वम्) (प्रतियन्) प्राप्नुवन्ति (पूर्वीः) पूर्वं सम्पादिताः आहुतयः (विदान्त) विदन्तु स यज्ञः सर्वैरनुष्ठेयः।

Dayānanda's explanation of this verse is not very clear. There appears to be some confusion in the prose-order given by him. He intends to convey the idea contained in M. III,76 as is clear from the following Bhāvārthaḥ given by him:

यदि मनुष्याः सुगन्ध्यादियुक्तानां द्रव्याणां वह्नौ प्रक्षेपेण वायुवृष्टिजलौषध्यन्नानि संशोधयेयुस्तर्हि सर्वमारोग्यमाप्नुयुः।

The word ' āhutayaḥ' is not used in the masculine. The mistake here appears to be a slip of pen.

The word ' nṛpeśasaḥ' occurs here only. Sa. explains it as ' nararūpāḥ'; V.M. as ' praviśadbhirmanuṣyairāśliṣṭāḥ'; and ~~Grif~~ Gr. as ' who show in hero beauty'. Dayānanda too has not been able to give a satisfactory interpretation of this word. He could have improved the translation by translating the word 'rupa' (peśas) as ' colour' and

the word ' manasā' as ' manasā vijñānena brahmaṇā vā sampāditāni' as applied to ' hotrāṇi'.

Rv. V,52.15.

हे मनुष्या ![1] यः (मन्वानः) मननशीलः (यामश्रुतेभिः) यामाः (प्रहराः) श्रुता यैस्तैः (अञ्जिभिः) विद्याशुभगुण-प्रकटकारकैः (सूरिभिः) विद्वद्भिः सह (एषाम्) मनुष्याणां मध्ये (देवान्) दिव्यान् विदुषः पदार्थान् वा (अच्छा) आप्नोति (नक्षणा) वहनेन (दाना) दानानि करोति स (नू) नु दारिद्र्यमज्ञानञ्च (न) नाप्नोति तं यूयं (सचेत) सम्बध्नीत ।

' Manvānaḥ' is formed by adding ' cānaś' suffix to √ manu avabodhane by P. III,2.129. It is thus a form of the Nominative singular and not of Accusative plural as taken by Dr. Bollenson.

Though the Hindi Translation gives ' prahara' as the meaning of ' yāma' in ' yāmaśrutebhiḥ' yet ' karma appears to be a better meaning. ' Yāma' is interpreted as ' karma' in ' asmin yāme vṛṣaṇvasū' ityasmin karmaṇi vṛṣaṇvasū etyetat'[2]. It is observed by the Brāhmaṇa in commenting upon Yv. XI,13. In Yv. XI,13 Dayānanda has translated the word ' yāma ' as ' yāna' (vehicle). This sense ~~is~~ also fits in the present context.

' Añjibhiḥ' is Instrumental plural from ' añjin' formed by adding the suffix ' in' to √ aji to speak (bhāṣārthaḥ) or to √ añjū vyakti-bhrakṣaṇa-kānti-gatiṣu by U. IV,118. This word has been used several times in the Ṛg-Veda. Dayānanda's interpretation at various places is as follows:-

The word ' añjibhiḥ' as ' añjasādhanāni[3]

1. Vide Hindi Translation.
1a. Vide Pada-pātha in the P.T.
2. SB. VI,3.2.3.
3. ' añja' has been translated as ' yajña' in Hindi.

prakaṭayadbhiḥ' in I,36.13; as ' añjanti vyaktīkurvanti padārthaguṇān yābhiḥ kriyābhiḥ' in I,37.2; as 'vyaktikaraṇādidharmaiḥ' in I,64.4 ; as ' vyaktairjñānādiguṇanimittaiḥ' in I,85.3; as ' vyaktai rakṣaṇajñānādibhiḥ' in I,87.1; as ' prakaṭikaraṇairguṇaiḥ' in I,113.14; as ' prakaṭaiḥ' in II,34.13; as ' vidyāsubhaguṇaprakaṭakārakaiḥ' in V,52.15; and as ' kamanīyaiḥ' in V,56.1.

The form ' añjiṣu' is explained as 'kāmayamāneṣu' in II,36.2; and as 'prakaṭeṣu vyavahāreṣu' in V,53.4; the form ' añji' as ' vyaktaṃ rūpam' in I,124.8; as 'vyaktam lakṣaṇam in IV,58.9; and as ' gamanam' in VII,57.3; and the form 'añjimantaḥ' as ' prakṛṣṭā añjayaḥ kāmanā vidyante yeṣām te'.

Dayānanda has thus given three senses to this word in the Ṛg-Veda, viz., ' prakaṭīkaraṇa', ' gamana' and ' kāmanā'. All these senses are covered by the senses of ' vyakti', ' gati' and ' kānti' denoted by the _/añjū. Dayānanda's interpretation of this word is, thus, quite correct.

The translation given by Bollensen is against the rules of grammar. Neither the word ' manvānaḥ' nor the word ' devām' has the capacity to signify images. His translation is thus full of mistakes.

Rv. II.33.8.

हे वैद्य! यस्मै (वृषभाय) श्रेष्ठाय (बभ्रवे) धारकाय (महः) महते (श्वितीचे) यः श्वितिमावरणमञ्चति तस्मै वैद्याय (महीम्) महतीम् (सुष्टुतिम्) शोभनां स्तुतिम् (प्र) (इरयामि) प्रेरयामि, स त्वं माम् (नमस्य) नम्रो भव यस्य (रुद्रस्य) सद्वैद्यस्य (कल्मलीकिनं) देदीप्यमानम् (त्वेषम्) प्रकाशमानम् (नाम) अस्ति तं वयम् (नमोभिः) नमस्कारैः (गृणीमसि) प्रशंसामः ।

The phrase ' sa tvam mām namro bhava ' has no propriety in the context. It should have been 'aham tvām namro bhavāmi'. The word ' kalmalīka' is a synonym of ' jvalataḥ' (shining) in Nigh. I,17.

The word ' śvitīce' is taken to mean ' white-complexioned' by Prof. Venkateswara. Sā. derives it as X'śvitimañcati' . He translates ' śviti' as 'śvaityam', and derivex it from ' śvitā varṇe'. Dayānanda has explained its forms occurring in the Ṛg-Veda in two ways. The first explanation in I,123.9 where ' śvitīcī' has been explained as ' yā śvitim śvetavarṇamañcati sā'. In this explanation he agrees with Sāyaṇa in toto. The other explanation is found in VII,33.1 which runs as ' ye śvitim vṛddhimañcanti prāpnuvanti te'. In Rv. VII,83.8 and X,46.7 too the same explanation will hold good. In this case he derives this word from √ ṭu o śvi gativṛddhayoḥ'. Both the formations are quite correct and hence their senses in the Ṛg-Veda given by Dayānanda are xkzx also correct. The explanation in the present case is according to the latter etymology given above. Even if the word is translated as Sāyaṇa has done, there can be no reference to images in it. The difficulty arises only when Rudra is assumed to be a certain god representing some physical phenomenon personified and then praised. If the Vedic Rudra has any reference to a physical object it can be the coconut only.[1]

Saṃdṛśe.

This word does not fall in the scope of this work. It is, however, true that no other Indian commentator has translated it as an 'image'. The word 'satyam' in Av. II,3.5 (Śaunaka) is replaced by ' saṃdṛk' in Av. I,88.4 (Paippalada Recension). The two wofds can thus be taken as synonyms. ~~The question of~~

1. See S.K. Gupta, Coconut is the origin of Śiva Cult, XIV A.I.O.C.

Suśipra and Hariśipra.

The forms of the word 'suśipra' have been explained as follows by Dayānanda:

Suśipra.

Rv. I,9.3. śobhanam śipram jñānam prāpaṇam vā yasya. tatsambudhau.

I,101.10. suṣṭhusukhaprāpaka. This verse also contains the word 'śipre' in the Dual number and has been explained as ' sarvasukhaprāpike dyāvāpṛthivyau by Dayānanda. Yāska has explained this word as 'śipre hanu-nāsike . hanurhanteḥ. nāsikā nasateḥ.'[1] The root 'han' signifies both 'gati' and 'hiṃsā'. The root 'nas' is listed in the synonyms of ' gati' in Nigh. II,14.[2] Dayānanda on this authority has explained ' nasanta' as 'prāpnuvantu' in I,186.7; and as ' prāpnuvanti' in IV,58.8; and ' nasīmahi' as 'gacchema' in II,16.8. The etymologies given by Yāska of the two words 'hanuḥ' and 'nāsikā' in the passage under consideration become useless in the context if he simply wanted to convey that these two words signify 'chin' and 'nose' respectively. Yāska is not in the habit of giving etymologies without a purpose. He gives etymologies of words used by him in explaining Vedic words with the intention of impressing upon the reader that the words used by him should not be taken only in the sense in which they are generally current but that they are used by him also in their etymological sense. Dayānanda has, thus, interpreted the word 'śipre' in this verse correctly. He has explained this word as 'mukhāvayavāviva' in III,32.1 ; and as ' suśobhite' in V,36.2.

1. N.VI,17.
2. Also see M.M.Williams SED; the Dhātupāṭha reads it as 'ṇasa kauṭilye'.

III,32.3. Śobhane śipre hanunāsike yasya. It has been taken as an adjective of 'rājan'.

III,50.2. Suvadana. It is an adjective of 'svāmī'.

V,22.4. Śobhanahanunāsika adjective to 'dampate'.

V,36.5. Sumukhāravinda. It is an adjective of 'rājan'.

VI,46.5. Suśobhitahanunāsika. It is an adjective of 'rājan'.

VII,24.4 Suśobhitamukhāvayava. It is an adjective of 'vidvān'

Suśiprah.

II,33.5. Sundarānanaḥ (an adjective of vaidya).

III,30.3. Śobhanahanunāsikaḥ (adjective of vidvān).

Suśiprah

II,12.6. Śobhanāni śiprāṇi sevanāni yasmin saḥ. It is derived from ' √ śevṛ sevane.

Suśiprah.

VII,37.1. Śobhanahanunāsikāḥ. It is an adjective of 'medhāvinaḥ.'

In these explanations the limbs of the body have nowhere been associated with non-living beings or with gods like Agni and Indra. They are associated with living persons and indicate the standard of beauty conceived by the Vedic seers.

The above analysis also points out that this adjective is not exclusive to Indra alone. It is also used for Rudra and others.

The word 'śipra' in the compound 'suśipra' is derived by Yāska from / √ sṛpḷṛ gatau. Dayānanda's explanation is not opposed to it except in II,12.6 where he gives an equally reasonable etymology of this word.

The word 'hariśipra' does not occur in any passage explained by Dayānanda. The epithet 'viśiśipram' in Rv. V,45.6 has been explained as ' viśiśipre śobhane hanunāsike yasya tam'. It is used as an adjective ~~in~~ of a living man in whose case it is quite appropriate.

Tryambaka.

It occurs only once in the Ṛg-Veda. Dayānanda explains it as 'triṣvambakam rakṣaṇam yasya parameśvarasya yadvā tryāṇām jīvakāraṇakāryāṇām rakṣakaṃstam parameśvaram. In the Brāhmaṇas it has been used in the plural ~~as~~ and signifies an object of oblation. There it has also been used in the Instumental case.[1] It is thus not an exclusive name of the supposed god 'Rudra'. 'Tryambaka' has been called 'rudra' because it has the capacity of destroying sins and the like in the case of the explanation offered by Dayānanda and (removing) the appendix in the body of a man in the case of its translation as 'coconut.' [2]

Kapardin.

Dayānanda has explained it as 'brahmacāriṇe' in I,114.1; as 'kṛtabrahmacaryam jaṭilam vidvāṃsam' in I,114.5; as 'jaṭājūṭam brahmacāriṇam' in VI,55.2. This word is the origin of the Hindi words ' khopaṭa', 'khāpaḍa' and 'khoparā'. This word, therefore, ~~rightly~~ has been correctly explained by Dayānanda and leaves no room for the supposition of Prof. Venkateswara.

The ~~s~~ words ' kṛttivāsas' and 'pinākin' do not occur in the Ṛg-Veda.

Nāsatyau

There can be no better example of misinterpretation based on wrong notions. Neither a man nor an image can be born or manufactured in the nose of a being. Only the breath comes in and out through it. This should have been the natural interpretation of the words of Yāska. The ~~point~~ view of the Brāhmaṇas has already been given. They offer another explanation by identifying the

1. S.K. Gupta, Additional notes on 'Coconut is the origin of Śiva cult' XIV A.I.O.C. '
2. ibid.(The articles deals with the interpretation of 'tryambaka'.

Ṛṣabhaka.

It occurs only once in the Ṛg-Veda. Dayānanda explains it as 'trīṇyabhakṣam vṛṣabhaṃ yasya parameśvarasya yadvā trīṇi jīvakāraṇakāryāṇi rakṣakam parameśvaram. In the Brāhmaṇas it has been used in the plural and signifies an object of oblation. There it has also been used in the instrumental case.[1] It is thus not an exclusive name of the supposed god 'Indra'. 'Ṛṣabhaka' has been called 'Indra' because it has the capacity of destroying sins and the like in the case of the explanation offered by Dayānanda and (of humanizing) the appendix in the body of a man in the case of its translation as 'coconut.'[2]

Kapardin.

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1. S. P. Gupta, Additional Notes on 'Coconut' in the origin of Śiva cult' XXV A.I.O.C.
2. Ibid. (The article deals with the interpretation of 'Ṛṣabhaka'.

'asvins ' with' dyāvāprthivī' [1] and 'dyāvāprthivī' with ' prānodānau'.[2] ~~Dayānanda's view about them is given in another place.~~

<u>Darsata.</u>

This word is used of 'Vāyu' in Rv. I,2.1 and has been explained as ' jnānadrstyā drastum yogyah' as applied to 'the Supreme Soul' and as ' sparsādigunairdrastum yogyah' as applied to ' wind'.

<u>Rv. IV.58.3.</u>

Dayānanda has interpreted it as dealing with 'fire' as well as with ' the Supreme Soul'. He has explained ' dve sirse' as ' abhyudayanihsreyase sirasi iva' and ' sapta hastāsah' as ' pañcajnānendriyāni vā karmendriyānyantahkaranamātmā ca hastavadvartamānāh'. Both the explanations are quite in order.

Dr. Keith translates Rv. IV,24.10 as ' Who will buy this my Indra for ten cows? When he hath conquered his foe, let him return it to me! ' and sees in it a reference to some anthropomorphic representation of god ' Indra'.[3]

The absurdity of the statement in the translated verse is quite apparent. No one takes back goods sold and used by the customer. This translation gives a view of Vedic economy which even the most innocent man would not possess. In none of the primitive societies such a system is found.[4] The principle of modern Economics is also opposed to such a practice. Vedic economy too depends upon the principle of ' give and take'. This translation, as it is, therefore, incorrect.

The following translation by Dayānanda though somewhat obscure gives the right clue to its sense.

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1. SB. IV,1.5.16. 2. SB. IV,3.1.22.
3. RPV., PP.68. 4. See Encyclopaedia of Social Sciences edited by Hastings.

Rv. ~~4.~~IV, 24.10

हे मनुष्याः! कः (दशभिः) दशभिः अङ्गुलिभिः (धेनुभिः) दोग्ध्रीभिः गोभिरिव वाग्भिः (मे) मम (इमम्) (इन्द्रम्) ऐश्वर्यम् (क्रीणाति) (यदा) यः (वृत्राणि) धनानि (जङ्घनत्) भृशं हन्ति प्राप्नोति (अथ) (एनम्) (मे) मह्यम् (पुनः) (ददत्) ददाति तदैश्वर्यं वर्धेत।

In this translation he ~~xxx~~ appears to see a description of money-lending. The sense ~~is~~ in the Bhāvārthah is given thus:

क ऐश्वर्यं वर्धितुं शक्नुयादिति प्रश्नस्य यः सर्वथा पुरुषार्थी सुशिक्षितया वाचा युक्तश्चेति कृतो य आदावैश्वर्यं प्राप्नुयात् स एवान्येभ्यो दातुमर्हेत्।

According to this gist the prose order and translation of this verse should be as follows:-

हे मनुष्याः कः इमम् (मे) मम (इन्द्रम्) ऐश्वर्यम् क्रीणाति ; यः दशभिः (धेनुभिः) दोग्ध्रीभिः गोभिरिव वाग्भिः युक्तः स्यात्। यदा (च) (वृत्राणि) धनानि (जङ्घनत्) [मत्तः परिक्रीतात् धनात्] भृशं प्राप्नोति (अथ) तदा (एतम्) मामैश्वर्यं (मे) मह्यं (पुनः) (दात्) ददाति। एवं स ऐश्वर्यं वर्धेत।

Dayānanda has interpreted 'krīṇāti' as 'parikrīṇāti'. It is not unreasonable to do so. ~~x~~ The word 'gauḥ' is a synonym of speech in Nigh. I,11. The word ~~'Indra' is derived from √ inda aiśvarye.~~ 'Jaṅghanat' is the frequentative Vedic form from √ han hiṃsāgatyoḥ. ~~xxxx~~ The word 'Indra' can as well be translated as 'vāk'.[1]

The word 'pratimā' has been explained by Dayānanda in the Ṛg-Veda as 'sādṛśya', 'parimāṇa' and 'upamāna'. There is thus no case for images of gods in the Ṛg-Veda.

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1. VK. PP.82.

XV. Dayānanda's Interpretation of the Names of Vedic Gods.

As a corollary to Dayānanda's conception of the term 'devatā' with reference to a Vedic Mantra it was natural for him to interpret the names of Vedic deities in various senses. In these translations the etymology of the word plays an important part. Where the sense given by Dayānanda does not follow directly from the etymology of the word he has taken recourse to Upamā and has pointed out the common quality between the etymological sense and the one given by him. In some cases these explanations can be supported by Brāhmaṇa passages also. In this chapter Dayānanda's translations of some of the names of Vedic deities preceded by a discussion of the etymology of a particular name, where necessary or by the etymology of the names are given.[1]

Agni.

Dayānanda agrees with Yāska in the derivation of this word. He holds that this word is a name of the Supreme Soul also. He cites Rv. I,164.46; Yv. XXXII,1; Rv. III,26.8; III,27.2; M. XII,122-123; and a number of passages from the Śatapatha Brāhmaṇa in support of his contention. He declares that the words 'prajānan' and 'paryapaśyat' in Rv. III,26.8 and 'vipaścitamīle' in Rv. III,27.2 refer to the Supreme Soul alone.[2] But in his commentary he has made no reference to the Supreme Soul in either of these verses. These verses, no doubt, are capable of expressing the sense of the Supreme Soul but they cannot be treated as definite authorities on account of

1. The references given in brackets are not exhaustive. The Brāhmana passages supporting the translations of words given by Dayānanda have been omitted in this chapter.
2. Rv.B. I, PP. 10-12.

this double meaning. His stand on other authorities is quite reasonable.

Likewise in support of his interpretation of this word as 'fire' he cites Rv. III,27.14 and some passages from the Śatapatha Brāhmaṇa. In this connection he gives the following translation of Rv. III, 27.14:-

यदा शिल्पिभिरयमग्निर्यन्त्रकलाभिर्यानेषु प्रदीप्यते तदा देववाहनो देवान् यानस्थान् विदुषः शीघ्रं देशान्तरेऽश्व इव वृष इव च प्रापयति ते हविष्मन्तो मनुष्या वेगादिगुणवन्तमश्वमग्निमीडते कार्यार्थमधीच्छन्तीति वेद्यम्।[1]

This translation differs from the one given in the commentary. The two translations, however, agree in their general import and refer to 'fire'. This sense of 'agni' is so well known that it needs no authority.

Dayānanda has given the following translations of this word:-

" Fire (I,50.3; I,140.1; II,10.1); sun (III, 25.3; V,76.1); lightening and electricity (I,23.24; I, 164.51); science of electicity (V,5.11); a learned man (V,87.7; VI,2.10); a preacher (II,2.12; VII,16.1); a teacher (I,31.18; VI,48.10); a sanyāsī (VII,15.3); an ascetic (muni) (VI,14.5); a guest (VII,42.4); a physician (I,94.16; III,18.4); a skilled technician (śilpin) (I,94.8); a sacrificer (III,10.7); an industrious man and energetic man (III,27.3); a man of noble character (IV,10.8); an adorable person (I,14.11); a leader (VI, 7.1); a wealthy man (VI,15.15); a tradesman (dhanavardhaka) (III,18.5); a purifier (IV,2.6); a house-

1. Rv.B. I,PP. 12-13.

holder (VI,16.36); a student (VII,17.3); a servant (VII, 8.4); a friend (VI,49.1); an adolescent boy (kumāra) (VII,4.2); a wife (VII,39.1); a son (VI,3.2); a pupil (VI,50.9); a king or an administrator [1] (I,78.5); the individual soul (I,58.4;6); the Supreme Soul (I,36.19); a creator (VI,16.22); heat (I,124.11); speech (VII,40.3); anger (I,162.11); continence (V,43.7); par-ticles of fire (VII,1.4); beauty (I,35.1); the fire-weapon ' āgneyāstra' (I,84.18); knowledge of arts and sciences (I, 170.4); the various types of fire used in machinery (I, 108.4); and truth (VI,52.13)."

Asvinau

This word is formed from √ aśūṅ vyāptau saṅghāte ca. [2] Yāska explains it as ' yadvyaśnuvāte sarvam' [3] Dayānanda gives the following translations of this word:-

" One equipped with horse and the like (IV,37.5; V,4.11); [4] water and fire (I,3.1); sun and moon (I,15.11); two adhvaryus (I,22.3); sun and wind (I,47.3); the instructor and the instructed in arts and crafts (III, 58.7); the employer and the employed (III,58.7); two persons proficient in all sciences (III,58.8); the heads of a state-assembly and of an army (III,58.9); the teacher and the preacher (V,74.10); the sacrificer and the priest (V,78.2); air and water (I,44.8); the teacher and the taught (I,111.4); air and lightening (III,58.4); the king and his minister (IV,45.5); husband and wife (V, 76.2); sun and dawn (V,77.2); heaven and sky (VI,62.1); two experts in skilful actions (I,30.18); two physicians (VII,41.1); heaven and earth (I,34.5); two persons in-

1. This word here includes allied words as well as senses like a brave man , a warrior and a minister.
2. See Dayānanda's note on PP. 54 of RV. B. I.
3. N. XII,1.
4. fr. 'asva + in.'

creasing the light of knowledge (I,34.6); fire and air (I,92.17); water and earth (I,116.6); two persons in the habit of performing 'yajña' (I,116.8); two high-minded persons (I,117.2); two well-read persons (I,117.8); two bodily and spiritually strong persons (I,117.13); a preacher of truth and a protector (I,181.9); the commander and the soldier (IV,45.3); the king and his subjects (IV,49.1); the teacher and the examiner (IV,78.5); the Prāṇa and the Apāna (VI,49.5); manufacturer and pilot of airoplanes and such other vehicles (I,182.7); the the head of the state-assemblyand the army and the eccle - siastical head (I,44.14); and the illuminated and the dark regions (V,51.8);"

SOMA.

It is derived from √ ṣu prasavaiśvaryayoḥ, √ ṣūñ abhiṣave, √ ṣū preraṇe, √ ṣūñ prāṇigarbhavimocane and √ ṣūñ prāṇiprasave . Dayānanda has interpreted the word 'soma ' and its forms in the various senses denoted by these roots. His translations of this word are as follows:

" The Supreme Lord (I,91. 9); a learned man(I,91.14); a protector (I,91.15); one who imparts the wealth of knowledge (I,91. 17); the president of the state-assembly (I,47.7); head of the Public Works Department (śālādhyakṣa) (I,91.15); the moon (VII,35.7); herbs and plants (I,18.5); a friend of all (I,91.8); a physician (I,91.16); air (I,93.5); a prosperous man (IV,28.1); the king and his subjects (IV,28.5); director (preraka) (VI,51.14); a person desirous of prosperity (VI,52.3); a a quality or an object leading to prosperity (I,94.14); the juice of soma-plant and the like (I,18.4); prosperity (I.86.4); a doer of excellent deeds (I,91.20[ii]); created objects (I,108.2); justice (I,136.4); one who produces

'sunoti' (VI, 34.4); the sentiments of heroism and the like (I, 47.3); the knowledge of the science of the Vedas (I, 101.9); a drinker of Soma (II, 11.11); food composed of herbs and plants (II, 16.2); the world (III, 47.3); ghee, milk and the like (III, 47.4); water (V, 34.3; V, 37.4); happiness (I, 22.1); an impeller into righteousness (I, 119.9); gentleman (IV, 17.6); a sacrificer (I, 18.1); and vehicles like airoplanes (I, 5.2);."

MARUTAH.

This word is included in the list of 'padas' in Nigh. V, 5. Dayānanda derives it from √mṛ prāṇatyāge on the authority of U. I, 94.[1] In his commentary on this Sūtra he explains this word as 'mriyate mārayati vā sa marut manuṣyajātiḥ pavano vā .' In the commentary on the Ṛg- Veda he has translated it as follows:

" Winds (I, 15, 2); the heads of army and the like (I, 37.12); quick-moving persons (I, 38.3); the vital airs 'prāṇa' (I, 86.1); learned men and examiners (I, 86.1; 2). means of accomplishments (I, 19.5); wind and lightening (I, 38.10); scholars possessed of divine qualities (I, 19.7); friends (III, 47.4); the sun with the winds (III, 51.8); Vedic scholars 'śrotri' (III, 62.2); sustaining power (gravitation) and attraction of winds (I, 85.8); knowledge (I, 101.8); wealth (III, 51.7); relatives (I, 20.5); beauty (II, 30.8); learned priestly teachers (I, 101.1); praiseworthy students (I, 101.2); all beings (I, 101.3); the velocity and the like of winds (I, 101.11); leaders (VII, 59.1); persons possessed of strength (I, 172.2); men (VI, 49.11); persons devoted to yoga (I, 38.11); persons who accomplish objects of art and crafts through

1. Vide his commentary on Rv. I, 15.2.

knowledge and action (I,23.10); persons devoted to righteousness (I,31.1); causes of the abandonment of the body (I,64.6); experts in the science of air (vāyuvidyā), technicians and artisans (V,63.5); persons moving through the yoga of knowledge (I,85.6); men of excellent actions (I,166.6); agreeably disposed persons (V,55.4); well-trained persons (V,57.2); thoughtful persons (V,59.4); hosts of men (I,19.2); and devotees (I,142.9)."

VARUṆA.

The U. III,53 forms it from √ vṛñ varaṇe, √ vṛñ āvaraṇe by adding 'unan' suffix. Dayānanda has given the following interpertations of this word:-

" Best of all (V,67.1); bestower of boons (V,71.2); the Lord of the universe (I,24.11); wind (I,24.11); a learned man (I,122.7); a king (II,27.14); excellent friend (II,29.1); a gentle-man (II,27.6); a calm man (II,27.8); a leader (II,28.3); a destroyer of the wicked (IV,1.18); a commander (IV,41.11); a very learned teacher (IV,55.1); breath (V,62.8); udāna (V,69.1) an efficient worker (V,69.2); waters (I,17.5); air (I,17.5); moon (I,136.7); sun (I,24.7); collection of the luminaries and the ocean (I,40.5); a good preacher (I,43.3); the attributes of moon (I,101.3); a good father (I,113.20); the individual soul (II,38.8); a good manager (IV,42.2); a self-controlled person (VI,62.9); the lord of waters 'jalādhipati' (VII,56.25); a good quality (IV,2.4); a good nature (IV,41.9); desired object (VI,51.3); a hunter 'vyādha' (VI,48.14); functions of water(I,105.6); clouds (II,28.4); a virulent disease (VI,74.4); a president (IV,41.3); a good minister (IV,41.6); a good government offical (IV,41.4); and an

auspicious date (V,49.5); "

MITRA.

Commenting on U. IV,164 Dayānanda explains it as ' minoti mānyam karotīti mitram. suhṛd vā. nityanapuṃsakam. kvacit pulliṅgo vā! śanno mitra ityādiṣu...' He has given the following translations of this word:-

" A friend (I,151.6); breath (I,96.9; V,62.5); one who gives happiness to all (V,71.2); a preacher (IV,55.1); a king and his ministers (V,62.8); sun (I,23.6); one that invigorates (I,36.4); a judge (I,44.13); the Supreme Soul (III,59.1); teacher and taught (VI,51.1); teacher and preacher (V,65.6);[1] fire (III,59.1); and the air (IV,13.2); "

MITRĀVARUṆAU.

Dayānanda's interpretations of this word are :

"Prāṇodānau (I,15.6); the air and the sun (V,63.2); the sun and the breath (I,2.9); the prāṇa and the apāna (I,2.9); a friend of all and a lord of all (I,71.9); a friend of all and one best of all (I,111.4); a teacher and a preacher (VI,11.1); a friend and a king (VII,41.1); husband and wife (VII,42.5); worthy friends (I,122.6); learned men giving happiness (II,27.5); a king and his subjects (II,31.1); two teachers (II,41.4); heads of the state-assembly and the army (IV,39.2); a king and a prime minister (IV,39.5); a mother and a father (V,47.7); accomplishers of sacrifice and art (V,63.5); pleasing persons (VI,67.3); a teacher and his student (V,63.6)."

RUDRA.

It is derived from √ rudir aśruvimocane on the authority of U.II,22. In his commentary on this sūtra he writes ' pāpino rodayatīti rudraḥ. Īśvaraḥ prāṇādidasa

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1. In both these places it is used in the dual number.

rudrā jīvo vā.' He has translated this word as follows :-

" A king who is terror to the wicked (V,3.3); a judge (I,114.2); a preacher of truth(I,114.3); a physician (II,33.1); a government official (II,33.10); a commander (II,33.11); a learned man (II,33.12); the Supreme Lord (I,43.3); one who has completed his education (I,114.11); the Indivi-dual Soul (II,38.9); a young man (V,60.5); a dvotee (VII,40.5); fire (III,2.5); justice (IV,3.1); a cloud (V,42.11); an action or behaviour terrifying to the wicked (V,52.16); prāṇa (I,3.3); wind (I,64.12); a disease (II,33.14); an enemy (VI,28.7); and a brahmacārī observing his vow for the first forty-four years of his life (VI,66.11)."

<u>Viṣṇu.</u>

It is derived from √ viṣḷ vyāptau by U. III,39.[1] It can also be derived from √ viṣa viprayoge on the same authority. Dayānanda's translations of this word are:

" All-pervading Supreme Soul (I,154.3); a magnanimous man (I,155.1); a wise man devoted to knowledge (I,156.2); electricity (V,87.1); a commander (I,61.7); an expert in arts and crafts (I,85.7); the sun (I,156.4); wind (II,22.1); sky (V,51.9); wealth (V,46.3); victory or achievement (V,46.3); vyāna, dhanañjaya, or hiraṇyagarbha[2] (VI,21.9)."

<u>PŪṢĀ.</u>

It is derived from √ puṣa puṣṭau, or from ~~x/xfromxp~~ √puṣa dhāraṇe on the authority of U.I,159. Dayānanda has translated it as follows:-

" The moon (I,14.3);[3] the head of the state-assembly and the army (I,42.10); nourisher of body and soul

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1. See his commentary on Rv. I,22.16.
2. These are the names of the airs, ten in number supposed to sustain the body performing various functions. These are treated at length in works on Haṭhayoga.
3. See his note on this word here.

(I,106.4); x vyāna (V,46.3); samāna (VI,21.9); a learned man (VI,54.8); the sun (VI,55.6); the earth (VI,57.6); the wind (VII,41.1); herbs and plants (VII,44.1); the nourishing qualities (I,142.12); warriors (I,82.6); the Supreme Lord (I,42.7);head of the state-assembly (I,42.8); a commander (I,42.9); one who brings up by imparting knowledge and education (I,90.5); an artist (VI,54.3;6); a fully brought up or nourished person (XIy4t VI,58.3); nourishment (II,41.15); milk and the like (V,51.11); a cloud (VI,50.5); continence and such other vows (VII,35.9); and a physician."

DYAUH.

In his commentary on U. II,68 Dayānanda has explained it as ' dyotante lokā asyām vā yayā dyotate sā dyauḥ. antarikṣam vā.....' He gives the following translations of this word:-

"The sky (I,30.19); the sun (I,31.4); day (I,32.4); the regions of luminaries (I,33.14); light (I,35.9); light of knowledge (I,51.19); light of protecting the state and modesty (I,52.11); the middleregion (III,30.9); electicity (III,34.8); desire (V,29.6); coveteous knowledge (VI,67.6); illuminated regions (XX, III,32.9); rays (IV,16.19); learned men (VI,4.3); God (I,89.10); one fond of truth (V,36.5); a man having a longing (V,58.6)."

TVAṢṬĀ.

It is derived from √ tvakṣū tanūkaraṇe. Dayānanda has translated as follows:-

" The sun (I,32.2); a king (XX%XxX I,32.2); one shining with knowledge and righteousness (I,142.10); emaciating (object etc.) (I,161.4); one who makes good forms (I,162.3); effulgent (I,186.6); the Creator of the universe (I,188.9); an instructor (IV,33.5); the individual soul (VI,47.19); one who removes miseries (VII,34.22);

electricity (I,162.19); wind (I,95.2); and one who grasps quickly (I,117.22)."

BHAGAḤ.

It is derived from / bhaja sevāyām. It has been translated as follows by Dayānanda:-

" Lord of the universe (III,56.6); prosperous (VII,41.3); a bestower of prosperity (VII,41.3); prosperity (I,24.4); influence (II,19.9); the sun (III, 55.17); the wind (V,51.11); one who desires prosperity (VI,28.5); wealth of knowledge (I,91.7); righteousness (I,136.6); and actions leading to prosperity (III,20.5)."

DYĀVĀPṚTHIVĪ.

Dayānanda's translations of this word are:

" Light and earth (I,35.9); dark and bright regions (I,52.14); forebearance and justice (I,101.3); the sky and the earth (I,115.3); lightening and the middle-region (I,160.1); the earth and the upper region (II,2.7); the sun and the earth (III,3.11); light and the middle-region (III,26.8); the earth and the mid-region (V,83.8); and electricity and the earth (VII,35.5)."

ṚBHAVAḤ.

Dayānanda accepts the derivation given by ~~Yaks~~ Yāska in N.XI,15.[1] This word has been translated by Dayānanda as follows:-

' Wise men (I,20.4);[2] rays (I,110.6);[3] dhananjaya (I,161.6); and great (III,5.6)."

UṢAS.

It is derived from / uṣa dāhe by adding the suffix 'asi' by U. IV,234. Commenting on this sūtra

1. See ~~his~~ commentary by Dayānanda on Rv. ~~I,20.4.~~ I,110.1.
2. See commentary On Rv. I,20.4.
3. See commentary on this verse; also see N. XI,16.

Dayānanda writes, 'asih. oṣati dahatīti, uṣaḥ. karṇacchidram. parvatabhedaḥ. striyām sūryodayāt prāk prabhātaprakāśaḥ. ~~ussk~~ uṣā vā.....uṣā rātririty api bhavati'. His translations of this word are as follow:-

" Dawn (I, 34.10); a girl (I, 49.9); one[1] having many qualities (I, 48.11); ~~anexwhox~~ a philanthrophist (I, 48.12); one who is worthy of praise (I, 48.14); one who spreads light (I, 48.15); one who gives happeness (I, 49.1); one who is a cause of efforts (I, 49.3); a learned woman living in happiness[2] (I, 113.7); a wife (I, ~~1~~ 123.13); one who possesses the light of knowledge (I, 124.12); one who discloses all forms (I, 48.16); one who possesses burning quali-ties (I, 48.2); day (I, 34.3); morning (I, 48.4); rays of the morning sun (I, 92.2); objects that burn (I, 134.3); daughters (IV, 51.2); gentlemen (III, 44.2); a morning rite (I, 44.2); morning and evening twilights (III, 14.3); day and night (III, 4.6); the morning lights of the sun and the moon(I, 46.14); bright light (I, 48.7); and the rays of sun (I, 92.4)."

The following translation of Rv. I, 48.4 will illustrate how Dayānanda dispenses with the idea of the god-ship of 'Dawn' in cases where he translates this word as 'dawn';

हे विद्वन् (ये) (सूरयः) स्तोतारो विद्वांसः (ते) तव सकाशादुपदेशं प्राप्य (अत्र) अस्यां विद्यायाम् (उषः) उषसः (यामेषु) प्रहरेषु (दानाय) विद्यादिदानाय (मनः) विज्ञानम् (अह) (प्रयुञ्जते) प्रकृष्टम्[3] अभ्यस्यन्ति ते

1. In the case of this word all interpretations refer to women except in places where they have been expressly given in the masculine.
2. fr. √ vas with the suffix asun.
3. Adapted from ~~(उप)~~ (प्र) प्रकृष्टार्थे'.

सिद्धा भवन्ति यः (कण्वः) मेधावी (एषाम्) (नृणाम्) विद्या-धर्मेषु नायकानां मनुष्याणां मध्ये (नाम) संज्ञादिकम् (गृणाति) प्रशंसति स (कण्वतमः) अतिशयेन मेधावी जायते।

He sums up the central idea of this verse in the following words:-

ये जना एकान्ते पवित्रे निरुपद्रवे देशे स्वासीना यमादि संयमान्तानां नवानमुपासनांगानामभ्यासं कुर्वन्ति ते निर्मलात्मानः सन्तः प्राज्ञा आप्ताः सिद्धा जायन्ते ये चैतेषां संगसेवां विदधति तेऽपि शुद्धान्तःकरणा भूत्वाऽत्र योगजिज्ञासवो भवन्ति।

Dayānanda takes 'aha' as 'vinigrahārthīya' but gives only one sense. The other sense 'those who do not behave in this manner cannot attain such a position' is to be inferred. His translation of 'sūrayaḥ' is based on Nigh. III,16. The word 'uṣaḥ' is used for the Genitive singular form 'uṣasaḥ'. the word 'manaḥ' is interpreted on the basis of Brāhmaṇa passages like 'vāgiti manaḥ';[1] 'atha yanmano yajuṣṭat'[2]; 'mano vai yajuḥ'[3] and so on.

Aditya.

Dayānanda gives the following interpretations of this word:-

" The Supreme Soul (I,24.15); a scholar (I,41.5; II,27.6); the individual soul (I,25.12); prāṇa (I,25,12); sun (II,28.4); one who exhibits good qualities (III,59.5); a teacher or a preacher (IV,1.2); immortal (V,67.1); sun and breath (I,136.3); propagators of knowledge (II,29.1); the 12 months of the year (III,8.8); eternal

1. JUB. IV,22.11.
2. ibid. I,25.9.
3. SB. VII,3.1.40.
* Adopted from ' (pra) prakrstārthe'.

objects like the sun (I,106.2); one who has completed his education and the vow of continence (VI,51.5); a learned man who has observed continence for the first 48 years of his life (I,45.1); students (II,1.13); persons possessing perfect knowledge (II,27.2); and the rays (I,20.5)."

BRHASPATI.

Dayānanda has translated it as follows:-

" President of the state-assembly (I,62.3); protector of Vedic knowledge (I,89.6); protector of knowledge (I,90.9); sun (VI,161.6); adorable protector (II,23.13); great (IV,50.4); protector of the great (IV,50.1); light of the sun (I,14.3);[1] a guest (I,190.11); air (III, 20.5); a protector of earth and the like (III,26.2); a protector of speech and knowledge (III,62.5); a king (III, 62.6); great among the great (IV,50.7); the Supreme Soul (VII,10.4); lord of great (armies) (V,51.12); a great teacher (I,106.5); protector of the learned (I,190.5); a learned man (II,23.4); protector of a large state (rāṣṭra) (IV,50.3); one who has acquired all knowledge (IV,50.11); and a protector of choicest objects like knowledge (V,42.8)."

VĀYU.

Dayānanda has discussed this word at length in his commentary on Rv. I,2.1. He assigns the senses of the 'Supreme Soul' and the 'air' to this word and cites YV. XXXIII,44 without explaing it and giving the following remark in support of his translations:-

अस्योपरि निरुक्तव्याख्यानरीत्येश्वरभौतिकौ पुष्टिकर्त्तारौ द्वावर्थौ वायुशब्देन गृह्येते ।[2]

He the quotes and explains N. X,1-2 in his support. His

1. See his grammatical note on this word here.
2. RVB., PP.35.

translation differs vitally from that of Dr. L. Sarup. The translation of Dr. Sarup goes against the spirit of Yāska in so far as the translator renders 'vāyu' as 'wind' following the classical usage of this word whereas the author intends to use this word in senses other than this as well by giving the derivations of this word. Dayānanda has understood the correct position in this respect. He, therefore, explains this word in other senses also. Dayānanda's translation of the first sentence in the passage in question is the only correct one.

There is also a difference in the reading of the texts of the passage. Dr. Sarup has adopted 'vetervā' as the reading of the alternative derivation suggested by Yāska and splits the texts as 'vāyurvāteḥ, vetervā syād-gatikarmaṇaḥ, eteriti Sthaulāṣṭhīviḥ.' Dayānada reads the second derivation as 'vettervā' and joins 'gatikarmaṇaḥ' with 'eteriti'. Yāska while suggesting two/or more alternate derivations of a word follows the practice of giving the sense of all the alternative roots suggested or of omitting the senses altogether. In the position taken up by Dr. Sarup the punctuation needs an alteration. Though Dayānanda's translation of the passage would not suffer at all if the punctuation and reading of Dr. Sarup is accepted since roots signifying'motion' also signify 'knowing' Dayānanda's construction is more reasonable since Yāska is quoting an authority who must have given the sense of the root also along with the root. In this case the reading 'vetteḥ' is also possible.

Dayānanda gives the following translations of this word:-

" Gross and subtle wind (I,134.3); a strong person (III,49.4); a king (IV,48.5); the science of 'winds' (V,51.12); prāṇa and the like (VI,4.7); the Supreme Lord (I,2.2); a learned man (I,134.1); speedy (V,

41.6); a commander (I,135.3); a dear person (I,135.4); a destroyer of the wicked (I,135.4ii); one who possess knowledge (IV,46.2); a government official (I,134.6); and an object worthy of possesstion (I,142.12); "

DEVYAH.

They have been treated only in one verse-Rv. I,22.11. Dayānanda has translated this word here as 'kriyākuşalānām viduṣām sadṛśyah striyah'.

~~INDRANIVARUNANI~~

Indrāṇī, Varuṇānī, and Agnāyī.

He has translated these words as follows:-

Indrāṇī " A woman like the essence (śakti) of the sun (I, 22.12); a woman possessed of abundant prosperity (II,32.8); and the wife of a very prosperous man (V,46.8)."

Varuṇānī. " A women who has the qualities of peacefulness, sweetness and the like as possessed by water (I,22.12), and the wife of a good person (śreṣṭha) (II,32.8; V,46.8)."

Agnāyī. " A woman shining like the flames of fire (I,22.12); and the wife of a man who behaves like fire (V,46.8)."

INDRA.

It is derived in various ways according to the sense denoted by it. Dayānanda has quoted and explained N. X,8 containing the etymologies of this word given by Yāska. He accepts these derivations.[1] He also derives it from √idi paramaiśvarye by adding the suffix 'ran'.[2] He has translated this word as follows:-

1. See his commentary on Rv. I,3.4. He has also quoted verses from the Rg-Veda in support of his translations.
2. SP. PP.6. In the U. II,28 he explains it as ' indati paramaiśvaryavān bhavatīti, indrah samarthontarātmāditya yogo vā.'

"The Supreme Soul (I,3.5); the sun[1] (I,3.4); (I,15.1); air[2] (I,3.6); a learned man[3] (I,5.6); a president of a state-assembly (I,51.12); a king (I,11.2); the highest head of the state-assembly and army (I,11.7); a man striving for acquiring prosperity (I,28.1); a prosperous man (I,28.2); the individual soul (I,28.3); a judge (I,29.1); a commander (I,29.4); a warrior (I,32.4); a scholar of technical sciences (I,51.13); light of the sun (I,2.6); breath[4] (I,2.6); fire (I,30.1); electricity or lightening (I,33.11); bestower of excellent prosperity (I,54.10); thunder (I,61.10); a sustainer (I,9.9); a conquerer of enemies (I,11.1); a highly pleasing husband (I,56.4); cause of prosperity (I,52.1); acquisition of prosperity (I,13.12); an action leading to great prosperity (I,28.8); prosperity (I,30.13); an electric weapon (I,53.4); one who removes miseries (I,84.19); a dispeller of ignorance (I,132.4); one who gives pleasure and happiness to all (I,165.7); one who gives knowledge and prosperity (III,30.15) a killer of the wicked (III,37.2); one who desirous knowledge and wealth (III,40.2); one proficient in the use of medicines (III,40.4); one who possesses knowledge and wealth (III,52.4); one who is favourably disposed to the good and is adversely disposed to the wicked (III,53.5); one who removes defects and evils (IV,30.8); one who is devoted to the protection of his subjects (VI,45.25); one who has auspicious qualities (VI,46.5); protector (I,81.3); one who affords due protection to the brave (I,102.5); one who gives excellent articles (I,103.3); a destroyer of unrighteousness (I,121.14);

1. See his note in the commentary on Rv. I,3.4.
2. See his note here.
3. See his note here.
4. See his note here.

lord of knowledge (I,130.5); an emperor (I,167.1); a striving person (I,169.6); one who seeks the powers of yoga (I,176.6); effulgent (II,11.3); one who has been praised 'praśaṃsāyukta' (II,11.6); one who enjoys knowledge and prosperity (II,22.4); lord of sacrifice (II,36.1); remover of poverty (III,35.7); an influential person (III,36.10); one who wishes to live for a full span of human life (III, 40.5); most adorable one (XXXX XXXX III,43.6); one who enjoys prosperity (III,52.2); one who shines with knowledge and modesty (IV,17.18[ii]); the subjects(of a state) (V,35,5); a strong man (V,35.4); one who increases the wealth of knowledge (VI,17.X 14[iii]); a king who provides food (VI,20.4); one who imparts knowledge (VI,22.4); one who is proficient in knowledge and actions (VI,23.8); lord of wealth (VI,36.4); one who upholds righteousness (VI,41.2); one who exhorts for increasing wealth (VII,27.5); one who possesses the powers of yoga (VII,37.4); a finance minister ~~xxksahx~~ (dhanādhyakṣa) (I,107.3); a prosperous friend (XXXx I,173.9); great light (III,36.8); a man like lightening (III,39.6); a prosperous father (IV,18.11); a teacher (IV, 23.3); one who ploughs the earth,i.e., a peasant (IV,57.7); a king who ~~worships~~ worships God (VI,29.6); head of the Public Works Department (I,101.7); the science of electricity (VI,38.4); one who possesses keen intelligence (VI, 48.14); one who possesses all the auspicious signs (II,21.2); increase in prosperity (V,37.5); and weapons like those of electricity 'vidyudādyastreṇa' (VII,48.2)."

ADITI.

Dayānanda has translated this word as follows:-

" The earth (I,24.15); perfect pleasure (I,24.15); the mid-region (IV,3.8); mother and the like (V,82,6); mother (I,43.2); the sun (I,72.9 Hindi); indestructible (I,89.10); created objects (I,94.16); scholars

(I,98.3); a uniform policy (VII,51.2); bright knowledge (I,106.7); a learned woman (IV,55.7); father of a learned man (I,107.2); light of the sun (I,107.2); the Supreme Soul (IV,54.6); mother of a learned man (I,191.6); one who exhibits knowledge and excellences (II,1.11); a queen (II, 27.7); one who gives perfect happiness and pleasure (feminine) (V,42.2); nature (V,44.11); a person shining with all knowledge (I,89.3); a son (I,106.1); heaven[1] (I,136.3); sky (V, 42.1); the eternal cause (V,62.8); the science of time (VII, 10.4); desire (VII,18.8); and one who is not a mother (VI, 50.1)."

Differing widely and vitally from the stand taken by the medieval and modern Vedic commentators Dayānanda has successfully shown that the spirit of the Vedic hymns and of the tradition of Vedic interpretation has been fully grasped by him.

1. He does not believe in any heaven as is depicted in Hindu (Paurāṇic), Muslim and Christian religious books. By this word he simply means the uppermost region.

XVI. Mythological Legends
in the Ṛg-Veda.

The Bṛhaddevatā records several legends in connection with the hymns of the Ṛg-Veda. Yāska too has quoted several such legends. But a removal of those legends from his work would not do any harm to his interpretations of Vedic verses which have no connection with those legends. The medieval and modern scholars, on the other hand, have interpreted Vedic versese with which those legends are connected in the light of those legends.

The case with the commentary of Dayānanda is quite different. He has neither quoted any such legend nor has explained Vedic verses in their light. In the Bhūmikā[1] he writes that legends given in the Brāhmaṇas are allegorical whose metaphor can be xxxxx removed with the help of the Brāhmaṇas themselves. Dayānanda is justified in this position. All seeming legendary accounts in Vedic hymns are utterances of mystic poets like Kabir. They do not contain any serious legends.

Some legends cited in connection with the hymns of the Ṛg-Veda are examined below with reference to Dayānanda's interpretation of the relevant verses.

The legend of Śunaḥ-Śepaḥ.

This legend centres round the names 'Śunaḥ-Śepaḥ', the victim and hero of the story and the seer of Ṛv. I, 24 - 30, his two brothers named 'Śunaḥpuccha' and 'Śunolāṅgula' their father Ajīgarta, king Hariścandra, his son Rohita and Viśvāmitra.

The present text of the Ṛg-Veda does not contain any verse seen by any of the persons of the story

1. RBB. PP. 355 - 374. Also see PV. PP. 43-46.

except Śunaḥśepaḥ and Viśvāmitra. The latter has seen about 500 verses, ~~where as the former is the seer of Rv. I,24-30.~~

References to this story are seen in Rv. I,24.12; 13 and V,2.7. All commentators in this category agree in translating Rv. I,24.12 as ' may that king Varuṇa protect us who was invoked by fettered Śunaḥśepaḥ.' Likewise all agree in translating Rv. I,24.13 so as to convey that Varuṇa is invoked to release Śunaḥśepaḥ who is bound to three pillars. In Rv. V,2.7 Śunaḥśepaḥ is described as bound for a thousand and released by Agni from the stake.[1]

An analysis of these translations shows that the story of Rv. I,24 is different from the story of Rv. V,2. In I,24, too, the accounts in the two verses under reference are contradictory to each other. Whereas in verse 13 the event is being described as happening it is described as an event of past in verse 12. In both the verses the description is in the third person and the seer in each case appears to be different from Śunaḥśepaḥ as well as from the seer of the other verse. But the Aitareya Brāhmaṇa, the main source of the legend is definite in ascribing these verses to Śunaḥśepaḥ.

Vararuci while commenting upon Rv. I,24.1 has given a legend and has explained the verse on the basis of that legend. According to that legend Ajīgarta, a great seer having high power of penances being oppressed by famine along with his family praised 'Prajāpati'.[2] Dr. Raja in his introduction to this work has suggested that a large part of the legend is missing in this account.[3] If he had taken into account the legend given in the Rāmāyaṇa[4] and

1. See Griffith's translation of these verses.
2. VNS. IV,27 , PP. 79.
3. ibid. Introduction.
4. Bala Kanda, Ch. 61-62. Mr. H.G.Narhari has shown that there are three different versions of this legend. (Kane comm. Vol. 1941).

Vararuci's commentary on Rv. I,24.3 where he refers to the legend of Śunaḥśepaḥ Dr. Raja would have declared the Ajīgata legend different from the Śunaḥśepa legend of the Aitareya Brāhmaṇa. There is thus no one Śunaḥśepaḥ legend that may reconcile the statements of the Vedic verses.

The words 'Śunaḥpucchaḥ', 'Śunolāṅgūlaḥ', 'Hariścandraḥ', 'Ajīgartaḥ' and 'Ajīgartiḥ' or their forms have not been used in the Ṛg-Veda. The words 'rohit' and 'rohita' have been used in the singular as well as in the plural and have been explained by all commentators as adjectives. The word 'Viśvāmitra' does not occur in the hymns seen by Śunaḥśepaḥ nor does the name of the latter occur in any of the verses seen by the former. The text of the Ṛg-Veda thus does not furnish any evidence to the existence of this story in its hymns.

Dayānanda has explained the word 'śunaḥśepaḥ' etymologically as 'śuno vijñānavata iva śepo vidyāsparśo yasya saḥ' in Rv. I,24.12; as 'vidvān' in I,24.13; and as 'sukhasya prāpakamindriyārāmam' in V,2.7. In the first two cases Dayānanda has explained the word 'śunaḥ' on the authority of N. III,18 where Yāska has derived 'śvā' from √ śava gatau and in the last case on the authority of Nigh. III,6. In this case the visarjanīya will be explained as irregular.

The interpretation of 'śepaḥ' is based upon the etymology of the word from √ śap to touch given by Yāska in N. III,21. ~~It is as well~~

Dr. H.L.Hariyappa[1] has translated this word as 'pillar of happiness'. He expounds the compound as 'śunasya śepaḥ' ~~included~~ including it in the Pāraskarādi class (P.VI,1.157) on the analogy of 'vanaspati' included in it by Bhaṭṭoji in his comments on this rule ~~by~~ in order to account for the intervening visarjanīya. He also rejects the derivation of Yāska of the word 'śepaḥ' and takes recourse to the formation given by U. IV,201.

1. 'On the Name Śunaḥśepa', Poona Orientalist XIII, pp. 34-46.

This supposition of Dr. Hariyappa is both unnecessary and full of difficulties of spellings, accent and the analysis of the word in the padapāṭha. His suggestions for changing the spellings, the accent and the padapāṭha amount to coining a new word. For the first two hurdles it cannot be included in the Pāraskarādi class. It has also to be proved that the word is really a name before it can be included in that class.

The derivation of the word 'śepaḥ' given in the Uṇādi Sūtras does not help the situation. The difference between the etymologies of Yāska and of the Uṇādi Sūtras is only in the roots from which it has been derived. The sense given in both cases is the same. The sense of 'pillar' can be obtained only if the derivative sense is stretched.

The difficulty can be easily solved as soon as it is recognised that the Vedic language has preserved two words 'śunam' and 'śunas' along with 'śvan'. The former is listed in Nigh. III,6. The second form is used in Av. VI,80.1;3 and in Av. IV,5.2.[1]

The padapāṭha of 'śuneṣitam' is 'śunā/iṣitam'.[2] Considering the analysis of the words 'rajeṣitam' as 'rajaḥ/ iṣitam' and of 'aśveṣitam' as 'aśva/iṣitam' at the same place it is quite reasonable to suppose that the analysis of 'śuneṣitam' can not be different from these analyses in nature and hence here too the stem has been coalesced with 'iṣitam' and that the stem can be 'śunaḥ' or 'śunas'.

Yāska by explaining 'śunāsīra' as 'śuno vāyuḥ

1. Sāyaṇa is wrong in taking it as the accusative plural form from 'śvan'. It is an adjective to 'indrasakhā' and is in the nominative. Likewise the word 'śvā' in Av. IV,5.6 does not mean a 'dog' but means a 'philanthropic person', the sense being determined by the words preceding and following it.
2. Rv. VIII, 46.28.

śu etyantarikṣe'[1] admits the existence of the word 'śunas' for 'śuna' ending in 'a' is neuter and can not give the form 'śunaḥ' in the Nominative singular. The remarks of Śaunaka quoted by Sāyaṇa on Rv. IV,57.5 -- 'dyudevaḥ śunadevatā' do not alter this position in any way. In his explanation of the word 'Śunaḥśepaḥ' in Rv. V,2.7 Dayānanda, too, appears to accept this position.

There are, thus, two words in the Ṛg-Veda -- one is 'śunam' meaning 'happiness' and the other is 'śunas' meaning both 'happiness' and 'motion'. There is no need to reject the derivation of 'śepaḥ' given by Yāska. The formation of this word as given in U. IV,201 will also signify the same meaning though in a round about way.[2] Thus Dayānanda alone has the credit of hinting at the right explanation of the word 'śunaḥśepaḥ'.

The following are the translations of the three verses containing references to the legend under discussion as given by Dayānanda:-

Rv. I.24.12.

विद्वांसो यत् (नक्तम्) रात्रौ (दिवा) दिवसे अहर्निशम्
[इत्यर्थः][4] ज्ञानम् (आहुः) कथयन्ति, यच्च (मह्यम्)
विद्या धनाभिवृद्धये (हृदः) मनसा महात्मनो मध्ये (केतः)
प्रज्ञाविशेषो बोधः (आविचष्टे) सर्वतः विविधं[3] प्रकाशयति
(तत्) वेदबोध सहित विज्ञानम् तमहं मन्ये वदामि करोमि
वा (यम्) परमेश्वरं सूर्यं वा (शुनःशेपः) विद्वान्[5]
(अह्वत्) आह्वयति येन (वरुणः) वरः (राजा) प्रकाशमानः
(अस्मान्) पुरुषार्थिनो धार्मिकान् पापाद् दुःखात् च
(मुमोक्तु) मोचयति वा सम्यग् विदित

1. N. IX,40.
2. See Dayānanda's commentary on this sūtra where he has explained the name of the seer Śunaḥśepaḥ.
3. Adapted from 'vi vividhārthe'.
4. Added to make the sense clear.
5. See Anvayaḥ.

उपर्युक्तः सन्नीश्वरः सूर्योऽपि तथा दारिद्र्यं
नाशयति योऽस्माभिः (गृभीतः) गृहीत उपास्य
उपकृतश्च ।

The word 'ketah' has been included in the synonyms of 'prajña' in Nigh. III,9

Rv. I.24.13.

हे मनुष्याः! यूयम् (शुनःशेपः) विद्वान् (त्रिषु) कर्मोपासना-
ज्ञानेषु यम् (आदित्यम्) विनाशरहितं परमेश्वरं प्रकाशमयं
व्यवहार हेतुं प्राणं वा (अह्वत्) आह्वयति, सोऽस्माभिः (हि)
निश्चयेन[1] (गृभीतः) स्वीकृतः सन् त्रीणि कर्मोपासना ज्ञानानि
प्रकाशयति, यश्च विद्वद्भिः (द्रुपदेषु) द्रूणां वृक्षादीनां पदानि
फलादि प्राप्ति निमित्तानि येषु तेषु (बद्धः) नियमेन नियो-
जितः वायुलोको गृह्यते तथा सोऽस्माभिरपि ग्राह्यो या-
दृश- ~~पदार्थाः~~ गुण पदार्थान्[2] (अदब्धः) हिंसितुमनर्हः
(विद्वान्) ज्ञानवान् (वरुणः) श्रेष्ठतमः उत्तम व्यवहार हेतु-
र्वा (राजा) प्रकाशमानः परमेश्वरः (अवसृज्यात्) पृथक्
कृत्वा[3] पुनः पुनर्निष्पादयेत्, निष्पादयेद्वा सोऽस्माभि-
स्तादृश गुण एवोपयोक्तव्यः । हे भगवन् भवानस्माकम्
(पाशान्) अधर्माचरण जन्यबन्धान् (विमुमोक्तु) विशिष्टतया[4]
मुञ्चतु मोचयतु वा । एवमस्माभिः संसारस्थः सूर्यादि-
पदार्थ समूहः सम्यगुपयोजितः सन् (पाशान्) सर्वान्
दारिद्र्य बन्धान् पुनः पुनर्विमोचयति तथैतत्सर्वं
कुरुत ।

1. Adapted from 'niścayārthe'. 2. P.T. is '...padārthādbdho..' It is evidently a misprint. The reading has been corrected on the basis of Bhāvārthah and Hindi translation.
3. Adapted from 'pṛthakkaraṇe'.
4. Adapted from 'viśiṣṭārthe'.

'Ahvat' is Imperfect III Person Singular from √hve. It has been translated into the Present by P. III,4.6. In 'gṛbhītaḥ' the 'bha' has been substituted for the 'ha' of 'gṛhītaḥ' by the Vārtika 'hṛgrahorbhaśchandasi'. The word 'enam' explained as 'pūrvapratipāditaṃ vidvāṃsam' has not been adjusted in the Anvayaḥ though its sense has been included in it. The alternative explanation suggested by Dayānanda in interpreting 'ādityam' as 'vyavahārahetuṃ prāṇaṃ vā' has not been worked out satisfactorily. It has thus created some confusion in the translation which can be removed easily. The sense expressed in the words 'evamasmābhiḥ saṃsārasthaḥ sūryādipadārthasamūhaḥ...' is yielded through 'abhidhāmulako vivakṣitānyaparavācyo lakṣyakramavyaṅgyaḥ śabdaśaktyudbhavaḥ pade vastudhvaniḥ'.

Dayānanda tries to yield this sense through 'luptopamā' and 'śleṣa'. But he has not applied the 'upamā' either in the Padārthaḥ or in the Anvayaḥ. The 'śleṣa' is there on 'āditya' but the ingredients of upamā are not found strictly according to the rules of rhetorics. It is advisable to take it as a case of 'dhvaniḥ' in the manner already suggested.

The first two verses of RV.I,24 are written in the form of questions and answers. Griffith and others see in them a prayer by Śunaḥśepa for the sight of his parents. But such an inference can be hardly justified since in the story the victim after his release refuses to live with his parents and goes to live with Viśvāmitra. Again, his father was present at the place of the sacrifice and the victim could easily see him there before his eyes. No wonder if his mother was also there.

Dayānanda too agrees in so far as his interpretation of these verses refers to the sight of parents. He sees in these verses a reference to rebirth after the end of the state of salvation. His translations of these verses

are given below:-

Rv. I.24.1.

वयम् (कस्य) कीदृशगुणस्य (कतमस्य)[3] ~~बहूनाम्~~ (अमृतानाम्) बहूनाम् उत्पत्तिविनाशरहितानाम्[1] [अनादीनामित्यर्थः][2] प्राप्तमोक्षाणां जीवानां जगत्कारणानां नित्यानां मध्ये व्यापकस्यामृतस्यानादेरेकस्य पदार्थस्य (देवस्य) प्रकाशमानस्य दातुः (चारु) सुन्दरम् (नाम)[4] (नूनम्)[5] (मनामहे) विजानीयाम (कः) च सुखस्वरूपो देवः (नः) प्राप्तमोक्षानप्यस्मान्[6] (मह्यै) महत्याम् (अदितये) कारणरूपेण नाशरहितायां पृथिव्याम् (पुनः) पश्चात् [मुक्तेः सुखभोगानन्तरमित्यर्थः][7] ~~पृथिव्यां (पुनः)~~ (दात्) ददाति येन अहम् (पितरम्) जनकम् (च) (मातरम्) गर्भस्य धात्रीम् (च) (दृशेयम्) दृश्यासम् [दर्शनस्य][8] इच्छां कुर्याम् ।

This translation becomes very simple if it is divested of all explanation. He has done so in the Satyartha Prakāśa where he translates it as ' whose name should we know as sacred ? What deva is always effulgent and exists in

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1. Vide Padārthah. 2. See Anvayah. 3. 'Katamasya' is explained as 'bahūnām madhye vyāpakasyāmṛtasyānāderekasya'. The Anvayah ~~needs a~~ separation of ' 'bahūnām' from the rest of the words. 4. Explained as 'prasiddhārthe' in Padārthah. 5. Explained as ' niscayārthe'. 6. Vide Anvayah. 7. Adopted from the Hindi translation in SP. ch. IX, pp. 156. 8. This word appears to have slipped away either in making a fair copy or in printing.

the midst of eternal objects? Who makes us born in this world and shows us parents after having caused us to enjoy the pleasures of salvation'.[1] This translation is quite natural and reasonable. His authority for accepting a return after salvation is Sāṅkhya Sūtra I,159. He argues that limited means can not lead to unlimited results. This verse refers to transmigration of the soul whether it be before or after the state of salvation. It can be easily taken to refer to both these cases.

Rv. I,24.2.

It contains a reply to the questions raised in the previous verse. Dayānanda translates it as ' it is the Supreme Soul, the embodiment of all knowledge who grants us rebirth.'

Rv. I,24.3.

Vararuci explains it with reference to the Śunaḥśepa legend. Dayānanda has given the following translation after his style:-

हे (सवितः) पृथिव्याद्युत्पादक (देव) सर्वानन्दप्रदेश्वर जगदीश्वर[2]! वयम् (वार्याणाम्) स्वीकर्तुमर्हाणां पृथिव्यादि पदार्थानाम् (ईशानम्) विविधस्य जगत ईक्षणशीलम् (भागम्) भजनीयम् (त्वा) त्वाम् (सदा) (अभि) आभिमुख्येन[3] (ईमहे) याचामहे ।

Rv. V.2.7.

हे (अग्ने) विद्वन् त्वम् (सहस्रात्) असंख्यात् (यूपात्) मिश्रितादमिश्रिताद् बन्धनात् (निदितम्) निन्दितम्

1. See ~~Padārthaḥ.~~ SP. IX, PP. 156 2. See Anvayaḥ. Any one of these two can serve the purpose.
3. Adapted from 'abhimukhye'.
4.

(श्रुतःशेपम्) सुतस्य प्रापकमिन्द्रियार्थम् (चित्) अपि (अमुञ्चः) मुच्याः (हि) यतः (सः) (अशमिष्ट) शाम्यति (एव) । हे (होतः) होम कर्त्तः (चिकित्वः) बुद्धिमन्! (इह) युक्ते धर्म्ये व्यवहारे (निषद्य) निषण्णो भूत्वा (अस्मान्) (पाशान्) बन्धनानि (नू) पुनः (वि)(मुमुग्धि) विमोचय ।

'Yūpa' is derived from √ yu miśraṇe amiśraṇe ca by adding the suffix 'pa' by U. III,2.7. 'Nidita' is formed by adding 'kta' to √ ṇedṛ kutsāsannikarṣayoḥ. His padapāṭha needs emendation. The present padapāṭha refuses to admit of this derivation. According to it the only derivation ~~xxx~~ that can be is ' ni + √ do avakhaṇḍane + kta'. This derivation is not capable of yielding the sense given to it by Dayānanda except by round about way in which he seldom indulges.

The legend of Indfa and Dadhīcah.

A reference to this legend is seen in Rv. I,84.13 and I,84.14.[1] Dayānanda's explanation of both these verses is as follows:-

Rv. I.84.13.

हे (इन्द्र)[2] सेनापते! यथा (अप्रतिष्कुतः) असंचालितः (इन्द्रः) सूर्यलोकः (अस्थभिः) अस्थिरैः अचलैः किरण चलनैः (नवनवतीः) नवदिशावयवाः नवति संख्याकाः (दधीचः) ये दधीन्[3] जलानि धारनादीन् अञ्चन्ति तान् (वृत्राणि) कणी भूतानि (जघान) हन्ति तथा शत्रून् हिन्धि ।

1. See the commentary of Venkata Mādhava on these verses. Also see their translations by Griffith and others.

2. Indra is the deity of this verse. 3 Adopted from the Anvayah. The padapatha ~~that padapatha~~ reads 'Vṛtrasambandhibhūtāni'.

In the Bhāvārthaḥ he sums up the central idea of the verse in the following words:-

मनुष्यैः स एव सेनापतिः कार्यो यः सूर्यवच्छत्रू-
-णां हन्ता स्वसेनारक्षकोस्तीति वेद्यम् ॥

The deity of this verse is Indra. The Śatapatha Brāhmaṇa interprets it as 'yajamānaḥ' in 'indro vai yajamānaḥ';[1] as 'kṣatriyaḥ' in 'eṣa indro bhavati yacca kṣatriyo yadu ca yajamānaḥ'[2]; and as 'balapatiḥ' in 'indro balaṃ balapatiḥ';[3] and as the lord of armies in GB. II,2.9. Dayānanda has correctly translated it as ' a commander'.

'Apratiṣkutaḥ' is a 'Nañ Tatpuruṣa' compound. 'Pratiṣkutaḥ' is formed by adding 'kta' to √ skuñ āpravaṇe preceded by 'prati'. 'Asthabhiḥ' is the same as 'asthibhiḥ' by P. VII,1.76. U. III,154 derives it by adding the suffix 'kthin' to √ asu kṣepaṇe. Dayānanda in his commentary on it explains it as ' asyati prakṣipati yena tat asthi'. It, therefore, denotes an object that moves. The word 'dadhīcaḥ' is derived as 'dadhīn añcati'. The word 'dadhi' is formed as 'dadhati puṣṇanti iti dadhayaḥ.' The suffix 'kin' is added to the √ dhā dhāraṇe by P.III,2.171.[4] He has explained the word 'dadhīcaḥ' in Rv. I,119.9 as ' vidyādharmadhārakānañcati vijñāpayati tasya sakāśāt'; and the word 'dadhīce' in Rv. I,117.22 as ' dadhīn vidyādharmadhārānañcati pūjayati tasmai'. His explanation of the word is thus the same throughout.

He has not named the nine quarters and 99 airs, etc.

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1. SB. II,1.2.11;
2. SB. V,3.5.27.
3. SB. XI,4.3.12. For other similar passages see VK.
4. Vide his note on 'dadhyaṅśiraḥ' in Rv. I,5.5.

From the Hindi translation it appears that the words 'navanavatīḥ' and 'dadhīcaḥ' are adjectives to 'vṛtrāṇi'. If so arranged the verse would yield a good sense.

Dayānanda has classified the figure in this verse as ' vācakaluptopamā'. But the relevant words neither contain 'kvip' nor are compounds -- the two conditions necessary for this figure. The 'upameya' 'he indra' too is not stated. The Upamā, however, is suggested and can be classified as 'abhidhāmūlako vivakṣitānyaparavācyo lakṣya-kramavyaṅgyaḥ śabdaśaktyudbhavaḥ pade-laṅkāradhvaniḥ'.

Rv. I,84.14.

यथा (इन्द्रः) [सूर्यः][1] (अश्वस्य) आशुगामिनः (यत्) (शर्यणावति) शर्यणोऽन्तरिक्ष- देशास्तस्यादूरभवे (पर्वतेषु) शैलेषु मेघावयवेषु वा (अपश्रितम्) आसेवितम् (शिरः) [उत्तमाङ्गवत्][2] (वृत्रम्)[3] अस्ति (तत्) (जघान) हन्ति तद्वत् शत्रुसेनाया उत्तमाङ्गं छेत्तुमिच्छन् सुखानि (विदत्) लभेत।

'Śaryaṇā' has been explained xx as a lake by commentatorx like Sāyaṇa. Dayānanda appears to follow them.[4] The 'matup' has been added to it xx in the sense of 'adūrabhava' by P. IV,2.86.

The text of the commentary as reconstructed above does not give a readable translation. It can be translated[5] as ' yathā sūryaḥ antarikṣe vartamāneṣu megheṣu āsevitam āśugāminaḥ uttamāṅgavad avayavam hanti tadvat he senā-

1. Adopted from the Hindi translation.
2. Adopted from the Hindi translation.
3. Adopted from the previous verse to complete the sense.
4. Also see M.M.Williams SED. PP. 1056 - 1057.
5. This my translation though I have used the words of Dayānanda as far as possible in order that his translation may become quite clear.

pate tvamapi rāṣṭre vartamānāyāḥ śatrusenāyā uttamāṅgasadṛśān bhāgān chettum icchan sukhāni labhasva.'

Dayānanda has, therefore, suggested the clue to a correct interpretation of this verse.

The legend of Trita and his fall into a well.

A reference to this legend is seen in Rv. I,105.17 by the commentators. The verses given by Veṅkaṭa Mādhava at the end of his commentary on verse 19 of Rv. I,105 indicate that the legend is based upon the outward sense of verses 17 and 18 of the hymn. Owing to the doubtful authorship of the hymn the legend came to be associated with Kutsa also.

The accounts of the story gathered from the translations of these two verses are contradictory to each other. They ~~are~~ also ~~in~~ contradict the story no.2 given by Mādhava and repeated by Bharata Svāmin in their comments on Sv. 417 as well as the story of the birth of the three Trita Āptyas given in SB. I,2.3. Yāska has no doubt cited this story but he has not applied it in his explanation of Rv. I,105.18.[1] This legend is thus post-Ṛg-Vedic.

Dayānanda's interpretation of verses 17 and 18 is given below:-

Rv. I,105.17.

यः (उरु) बहु (तत्) विद्याध्यापनम्[2] (शुश्राव) श्रुतवान् स विज्ञानम् (कृण्वन्) कुर्वन् (त्रितः) यस्त्रीन् विषयान् विद्या शिक्षा ब्रह्मचर्याणि तनोति सः (कूपे) कूपाकारे हृदये (अवहितः) अवस्थितः (बृहस्पतिः) बृहत्या वाचः पालकः (अंहूरणात्)

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1. See NB, PP. 249 - 251; and VIN, PP. 163 - 174. Dr. L. Sarup has not been able to catch the spirit of Yāska.
2. The Anvayaḥ reads 'śravaṇam'.

अंहूरं पापं निघतेऽस्मिन् व्यवहारे ततः पृथग्भूत्वा (ऊतये) रक्षणाद्याय (देवान्) दिव्यगुणान्वितान् विदुषो दिव्यान् गुणान् वा (हवते) गृह्णाति। रोदसी द्यावापृथिव्याविव राजप्रजे जनसमूहौ (अस्य) (मे) मम पदार्थविद: सकाशात् (वित्तम्) वि-जानीतम्।

Dayānanda has derived 'trita' in several ways in his commentary. It is formed from 'tri' (three) by adding the suffix 'tasila' by P. V,3.14 in Rv. I,52.5; I,105,9; I,187.1; II,31.6; V,54.2; and V,86.1; from √ tanu vistāre preceded by the word 'tri' by adding the suffix 'da' in I,105.17; II,34.14; V,41.4; and V,41.10; from √ tṝ plavanasantaraṇayoḥ with the Uṇādi suffix 'kitac' in I,163.2;3 and V,9.5;. In II,11.20;19 it appears to have been formed by adding 'itac' to 'tri'; In II,34.10 he explains it as 'hiṃsakam' and derives it probably from √tṝ with 'kitac'. Grammatically all these derivations are quite sound. Yāska in N,IV,6 derives it from √tṝ.

The explanation of the word 'tri' in 'trita' is given differently in different verses. He has explained 'trita' as 'upari rekhāto madhyarekhātastiryagrekhātaśca' in I,52.5; as 'bhūtabhaviṣyadvartamānebhyaḥ' in I,105.9; as 'yastrīn viṣayān vidyāśikṣābrahmacaryāṇi tanoti saḥ' in in I,105.17; as 'manovākkarmabhyaḥ' in I,187.1; as 'trividhānām śārīrikavācikamānasānām sukhānām prāptiryasya tasmai' in II,11.19; as 'tribhiruttamamadhyamanikṛṣṭopāyai-

1. The refrain is adopted from Rv. I,105.1 since in the commentary at this place he simply writes 'anyat pūrvavat'.

ryuktasya' in II,11.20; as 'brahmacaryādhyayanavicārebhyaḥ' in II,31.6; as 'yastrīṇi[1] śarīrātmasambandhisukhāni tanoti saḥ' in II,34.14; ~~xx~~ as 'triṣu kṣityudakāntarikṣeṣu vardhamānaḥ' in V,41.4; as 'prasiddhāgnividyutsūryeṣu'[2] in V,44.23; and as 'tribhyodhyāpanopadeśanarakṣaṇebhyaḥ' in V,86.1.

No hard and fast explanation can be offered for the word 'three' in 'trita'. It has to be determined by the context in which it is being explained as well as by the personality of the person explaining the word.~~xxx~~ Nothing can thus be said against the manifold explanations of this word offered by Dayānanda.

This word is associated with 'āptya' which has been explained by Dayānanda as 'āpteṣu bhavaḥ' in I,105.9 and V,41.9 and as 'sarvavidyādisadguṇavyāptaḥ' in I,30.14. The word 'āpta' is derived from √ āplṛ vyāptau. This word thus is complementry to the word 'trita'.

'Kūpa' means anything deep or dense. It is often used in this sense in connection with 'jagat', 'hṛt' and 'andhakāra'. Dayānanda's interpretation of the word is the correct one in the context.

'Aṃhūraṇāt' is considered to convey the ~~xxx~~ sense of 'aṃhasvān' ~~conveyed by~~ assigned to 'aṃhura' in N. VI,27. The interpretation of Dayānanda is also the same. But he ~~xxxxx~~ explains it as 'ye-ṃhayanti te-havo gantārasteṣāṃ raṇaḥ saṅgrāmo yasyāṃ sā' in VI,47.20.*

M.M.Williams translates the words 'aṃhura' and 'aṃhūraṇa' by 'strained, distressed' and 'distressing; distress' respectively.[3] This can hardly be accepted. The Vedic literature has no where used these words in these senses. In GB. II,6.15 the word 'aṃhubhedī' has been iden-

1. P.T. 'yastṛṇi'. 2. P.T. omits 'agni' which must be supplied to complete the number.
3. See SED. PP.1.
* This interpretation is supported by AV. VI,99.1

tified with 'nasyā(nose)'. This word occurs in Av. XX,136.1 (= Yv. XXIII,28). In the Yajur-Veda Dayānanda has explained it as 'aṃhumaparādhaṃ bhinatti, tasyāḥ'. In this explanation he practically agrees with the Brāhmaṇa where the word is explained as 'nasyā' because it removes or discharges foreign matter which is nothing but 'a defect'. Dayānanda has given an ādhyātmika explanation. He has, therefore, explained it as 'pāpanāśikā'.[1] The translations of Uvaṭa, Mahīdhara and modern scholars explaining it with reference to female genital organ are against the spirit of the Brāhmaṇas.

'Aṃhūraṇāt' has been explained by Sāyaṇa as 'kutilagamanāt parājayanimittāt' in Av. VI,99.1. This slightly approaches the sense given to this word by Dayānanda in Rv. VI,47.20. The words 'aṃhura' and 'aṃhūraṇā' in Av. V,1.6 and Av. IX,2.3 respectively have been used in good senses. The senses given to them by Williams and others are not applicable in these places.

Both these words are formed from 'aṃhu' in the sense of 'possessing'.[2] Dayānanda has explained 'aṃhu' as 'prāptasya prāptavyasya vā rājyasya' in Rv. I,63.7; as 'vijñānavat'[3] in Rv. I,107.1; as 'pāpamācarituḥ' in Rv. II,26.4; as 'duṣṭācārāt' in Rv. V,65.4; as 'aparādhāt'; as 'sukhaprāpakasya gṛhāśramasyānuṣṭhānasya' in Yv. VIII,4; and as 'aparādhinaḥ' in Yv. XXIII,8. The senses of 'pāpa' and 'aparādha' need no comments. In other cases he derives it from the √ahi(of the X Conjugation).[4] This root has been assigned the sense of 'bhāṣārtha' (speaking) in the Dhātupāṭha.[5] Some read it

1. CED. PP. 7 col. 2. 2. ibid; also see VPK. Vol.I.
3. Pt. Viśvabandhu takes it as an adverb and doubts its propriety. His position is not correct. It means 'vijñānam iva'. Pt. Bandhu appears to have been misled by the Hindi translation of this verse. (See CED.PP.7 Col.1 last line.);
4. Vide his commentary on Rv. VI,47.20.
5. Some read 'bhāṣārthāḥ' as 'bhāsārthāḥ'. cp. 'Maitreyānurodhenāyaṃ pāṭho Daṇḍakasya. bhāsārthāḥ ityek iti Maitreyaḥ.' (IKD. PP.606); also see CED. on √ aṃh, PP.5.

in the sense of motion 'gatau' also.[1] Dayānanda accepts this sense of this foot although he has included it neither in his Dhātupāṭha nor in his Ākhyātika. It is also possible that the form 'aṃhayanti' in his commentary on Rv. VI,47.20 is derived from the √ ahi gatau of the I Conjugation having the 'ṇic' by 'bāhulaka'.[2] But Dayānanda has not used such forms in his writings. It is, therefore, advisable to accept the first alternative suggested above. His explanations of these words are thus based on the sense of the root in which it was used in India. It is useless to change the sense on the suggestion of a few words of Greek or any other language.

'Ūtaye' is the infinitive form of √ ava used in the sense of 'protection', 'motion' and so on. 'Havate' is explained on the 'ādāna' sense of the √ hu. The Brāhmaṇas identify 'rodasī' with 'dyāvāpṛthivī' in passages like 'dyāvāpṛthivī vai rodasī' (AB. II,41).[3]

The sense of 'rājapraje' is obtained by 'abhidhāmūlako vivakṣitānyaparavācyo lakṣyakramavyaṅgyaḥ śabdaśaktyudbhavaḥ pade-laṃkāradhvaniḥ'.

Rv. I,105.18.

यः (अरुणः) यो गच्छति सर्वा विद्याः स आरोचको वा
(वृकः) यथा चन्द्रमाः शान्तगुणस्तथा (मासकृत्)
मानकर्ता अथवा मासानां चार्द्धमासादीनां च
कर्त्ता (यथा) उत्तम मार्गेण (यन्तम्) गच्छन्तं प्राप्नु-
वन्तम् (ददर्श) पश्यति सः (निचाय्य) समाध्याय
(पृष्ट्यामयी) पृष्ठौ पृष्ठ आमयः क्लेशरूपो रोगो
विद्यते यस्य सः (तष्टेव) यथा तक्षकः शिल्पी

1. Svāmī Kāśyapa reads it in 'gatua' only. See IKD.PP.608.
2. See Ākhyatika PP. 195 lines 27-29.
3. Also see SB. VI,4.4.2; VI,7.3.2 etc.; JUB. I,32.4; VK.PP. 460.
~~4. Adapted from '(ut)utkrste'.~~

शिल्प विद्या व्यवहारान् विज्ञापयति तथा (उत) उत्कृष्टतया[3] (जिहीते) विज्ञापयति (हि) खलु। (रोदसी) द्यावा पृथिव्या- -विव राज प्रजे जन समूहौ (अस्य) (मे) मम पदार्थों वेदः सकाशात् (वित्तम्) विजानीतम्।

'Aruṇaḥ' is derived from √ṛ gatiprāpaṇayoḥ or from √ṛ gatau by adding the suffix 'unan'[2] by U. III,60. The literal sense of this word is 'one who goes, reaches, obtains or knows'. The object of attainment is to be supplied from the context in which the verse is explained. The sense of 'ārocaka' given to it by Dayānanda follows from the root sense 'prāpaṇa'. Both the words 'aruṇa' and 'ārocaka' are used as synonyms of 'the sun' in the classical Sanskrit.

'Vṛka' occurs several times in the Ṛg-Veda. Dayānanda has explained it as 'a theif' in RV. I,42.2; I,105.7; I,117.18; I,120.7; I,183.4; II,23.7; II,28.10; II,29.6; VI,51.6; 14; and VII,38.7 on the authority of Nigh. III,24; as 'vajra' (a weapon) in I,117.21; and II,34.9 on the authority of Nigh. II,20; as 'wolf' in I,116.14; I,117.16; IV,41.4; VI,13.5 following the use of the word in the clasical literature; as 'cloud' in II,30.4 deriving it from the √vṛñ āvaraṇe ; as 'lightening' in I,105.11 following the derivations given by Yāska in N.V,20 in explaing RV. I,105.18; and as 'moon' in the present verse on the authority of Yāska. It is derived from √vṛ by adding the suffix 'kak' by U. III,41; It can also be derived from √o vraścū chedane.

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1. The explanation of the refrain is adopted from I,105.1.
2. The P.T. reads 'unac'.
3. Adapted from '(उत) उत्कृष्टे'.

Dayānanda is justified in construing a simili in the words 'yathā candramāḥ śāntaguṇastathā'. With the first sense of 'aruṇa'-- ' ya rochati sarvā vidyāḥ saḥ' the word 'vṛka ' can only be interpreted as 'vṛkavat' by Lakṣaṇā. 'Śāntaguṇaḥ' is the 'samānadharma' or the common attribute and is supplied by 'Vyañjanā'.

Both the positions about the interpretation of 'mā-sakṛt' are admissible. Though the word 'māsa' is accented on the first syllable it loses the accent in the compound. Analogous forms are 'mantrakṛt' and 'ṛṣikṛt'. The word 'mā' is also unaccented. The two forms 'mā-sakṛt' and 'māsa-kṛt' , thus, assume an identical shape.

The significance of the simili in 'pṛṣṭyāmayī' is that ' a learned man should labour hard for the welfare of others like a carpenter who works very hard to exhibit his skill'. The word 'Yathā' should be placed before 'pṛṣṭyāmayī' to make the sense clear. If 'iti' is added before 'asya' the sense would become quite clear.

Dayānanda quotes the explanation of this verse given by Yāska in order to show how he understands and agrees with the latter. He sums up the central idea of this verse in the following Bhāvārthaḥ:-

अत्रोपमावाचकलु० । यो विद्वान् चन्द्रवच्छान्तस्वभावं सूर्यवत् विद्याप्रकाशकत्वं स्वीकृत्य विश्वे[1]ऽस्मिन् सर्वा विद्याः प्रसारयति स एवाप्तोऽस्ति ।

The word 'aruṇa' is a compounded word and is to be expounded as 'aruṇa iva aruṇaḥ'. Dayānanda has, therefore, classified this verse under 'vācakaluptopamā'. This simili can also be regarded as suggested by the pun on the word 'aruṇa'. This device is better.

1. P.T. 'विश्वस्मिन्'. See H.T. of Bhāvārthaḥ.

The legend of Agastya and Indra.

It has been cited by Yāska in N.I,5-6 while explaining Rv. I,170.1 as an example of the use of 'nūnam' as 'vicikitsārthīyaḥ'. But he makes no reference to this legend in the interpretation of the verse itself.

The hymn I,170 consists of five verses. Griffith's translation of these verses not only contradicts the legend given by Yāska but also exhibits several inconsistencies in the account of the legend collected from this hymn. The legend has, therefore, to be rejected as far as its external sense is concerned. Dayānanda's interpretation of this hymn is as follows:-

Rv. I,170.1.

हे मनुष्याः! यत् (अन्यस्य) (सञ्चरेण्यम्) सम्यक् चरितुं ज्ञातुं योग्यम् (चित्तम्) अन्तःकरणस्य स्मरणात्मिकां वृत्तिम् (उत) अपि (अधीतम्) समन्तात् धृतं न (अभिविनश्यति) अदृष्टं भवति (न) अद्य भूतो (नूनम्) निश्चितम् (अस्ति) (नो) (श्वः) आगामिदिने च। तत् (अद्भुतम्) आश्चर्यभूतमिव वर्तमानम् (कः) (वेद) जानाति।

According to the Hindi Translation 'viṣaya' is needed ~~after~~ to complete the sense of the interpretation of 'adhītam'. But his results in repetition. The word 'vṛtti' used in the explanation of 'cittam' is sufficient to complete the sense. The translation should, however, be rearranged as follows :-

हे मनुष्याः! यद् अन्यस्य (जीवस्य) सम्यक् ज्ञातुं योग्यम् अपि (च) समन्तात् धृतं स्मरणात्मकं वृत्तं [(वस्तु) विषयः इत्यर्थः] अदृष्टं न भवति; अद्य भूता (अपि अस्य जन्म) निश्चितं नास्ति; आगामि-

दिने च (नाशनम्) नो (निश्चितं भवति); तद् आश्चर्य-
भूतमिव वर्तमानं कः जानाति ।

Explanatory words have been added in the above rearrangement in order to bring out the sense intended by the commentator who wishes to interpret a statement about the eternity of the individual soul in this verse. He makes his idea clear in the Bhāvārthaḥ where he says that the individual soul is neither born nor is destroyed after being born; it is eternal, without a beginning, conscious and possessed of wonderful qualities and actions; and that his knower too is wonderful. This idea has a striking resemblance to K.Up. II,7;18. These ~~xxx~~ verses ~~xxxxx~~ appear to have given him a clue for the interpretation of the present Mantra.

The last two feet of this stanza contain a 'kāku'. It leads to a negative interpretation of the sentence, i.e., the sentence conveys 'no one knows'.

The word 'anyasya' needs an explanation. It refers to the individual soul.

Rv. I.170.2.

हे (इन्द्र) सभेश विद्वन्! ये वयम् (मरुतः) मनुष्याः (तव)
(भ्रातरः) बन्धवः सन्तान् (नः) अस्मान् (किम्)
(जिघांससि) हन्तुमिच्छसि? (तेभिः) तैः सह (साधुया)
साधुना कर्मणा (कल्पस्व) समर्थो भव। (समरणे)
संग्रामे (नः) अस्मान् (मा) (वधीः) हन्याः।

Indra is 'sabheśa'. Dayānanda has often identified him with 'seneśa'. He has as a matter of fact given two names to the same persons on account of different functions denoted by those words. GB.II,2.7 declares an army as the wife of Indra [= seneśa = sabheśa].

'Marutaḥ' is explained as 'viśaḥ' in the Brāhmaṇas.[1] It is also included in the synonyms of 'ṛtvik'.[2]

1. See VE. PP. 397. 2. Nigh. III,18. Also see AB. V,16. ~~which~~

This verse preaches harmony between a ruler and his subjects. It is necessary to apply 'kāku' in ' kiṃ naḥ jighāṃsasi' to yield the sense 'na khalu jighāṃsasi' which is the sense intended by the ~~sanveyedx k~~ commentator. Dayānanda, on the basis of this particular instance, has inferred a statement of general harmony in all spheres of life. Accordingly the figure involved would be 'aprastuta-praśaṃsā'. Dayānanda has not indicated the figure.

Rv. I,170.3.

हे (अगस्त्य) अगस्तौ विज्ञाने साध्वो (भ्रातः) बन्धो विद्वन्! (सखा) मित्रम् (सन्) त्वम् (नः) अस्मान् (किम्) (अति) (मन्यसे)? यथा (ते) तव (मनः) अन्तः-करणम् (अस्मभ्यम्) (हि) किल (न) (दित्ससि) दातुमिच्छसि तथा (इत्) एत त्वां वयं (विद्म) जानीयाम।

Agastya is called a son of 'mitrāvaruṇa'. The KB. XVIII,13 in observing 'gosaṃstavo vai mitrāvaruṇau' identify 'mitrāvaruṇa' with the 'praise of Vedic speech'; their son can thus be'a scholar of Vedic lore' only. The word 'agastya' is expounded is 'na gacchati jānāti iti agaḥ'. It is formed by adding the suffix 'ḍa' to the √ gamḷ preceded by 'nañ' by the Vārtika 'ḍaprakaraṇenyeṣvapi dṛśyate' iti' on P. III,2.~~$~~ 48. 'Agam asyati apākaroti iti agastiḥ jñānam'. It is formed by adding the suffix 'ti' to √ asu kṣepaṇe by U. IV,180.[1] Pt. Viśva Bandhu thinks that the suffix added on the authority of this aphorism is 'tin'.[2] But the text of the aphorism is quite clear in this respect. Reputed grammarians too have accepted 'ti' as the suffix ordained by this sūtra.[3]

1. Vide his commentary on this aphorism in the Uṇādi Koṣa.
2. VPK. I,PP.17 ftn. k.
3. See the Bāla-manoramā Ṭīkā on it. Also the view of Mukuṭa quoted in AK. PP. 37 by the commentator Bhānuji Dīkṣita.

Bhānuji Dīkṣita disagrees with the application of U. IV,180 in the formation of this word on account of the uncertain nature of 'bahula'. He proposes the addition of 'ktic' by P. III.3.174.[1] But this rule is not applicable in the present case since P. III,3.174 sanctions the suffix 'ktic' in 'āśiṣi' only. This sense is not intended by the word under formation.

'Agastau vijñāne sādhuḥ iti agastyaḥ'. The word will be formed by adding the suffix 'yat' in the sense of 'tatra sādhu' to the word 'agasti' by P. IV,4.98. Pt. Viśva Bandhu forms it by adding the suffix 'yap' in 'svārtha'[2] but that can not be possible since the Vedic passages do not appear to convey the sense thus obtained.

Dayānanda has explained this word (agastya) as 'agastiṣu jñātavyeṣu vyavahāreṣu sādhūni karmāṇi' in I,117.11; as 'ye dharmādanyatra na gacchanti te-gastyastesu sādhuḥ' in I,179.6; as 'agamaparādhamasyanti prakṣipanti teṣu sādhuḥ' in I,180.8; as 'aparādharahite mārge' in I,184.5; and as 'aṣṭadoṣaḥ' in VII,33.10. In I,117.11 he derives it by adding 'ti' to the √ aga presumably by U. IV,180. The root 'aga' is used in 'kuṭilāyāṃ gatau'. Though this derivation fits in the explanation in I,179.6 it is not a very happy one in I,117.11. In all other cases he adopts the derivation as has been discussed above.

An application of 'kāku' to 'atimanyase' and 'na ditsasi' would clarify the sense of the verse.

Dayānanda sees an Upamā here.[3] But he has not indicated it in his interpretation of the verse at any stage. The word 'yathā' in the original text has been used as an adverb and is incapable of implying a simili. The words about the simili in the commentary are, therefore, unnecessary.

1. See his commentary on this word in AK. PP. 37.
2. VPK. I, PP. 17 ftn. 1.
3. See the Bhāvārthaḥ of this verse.

Rv. I,170.4.

हे सखे! यथा विद्वांसो यत्र (पुरः) प्रथमम् (वेदिम्) वेत्ति
यया तां प्रज्ञाम् (अग्निम्) पावकमिव विज्ञानं च
(समिन्धताम्) दीप्यन्तु (आत्) अलम् (कृण्वन्तु)
कुर्वन्तु (तत्र) तेषाम् (अमृतस्य) अविनाशिनो जीव-
-स्य (ते) तव (चेतनम्) चेतति येन तत्
(यज्ञम्) यजति संगच्छति येन तं तथाऽऽवाम-
ध्यापकोपदेशकौ (तनवावहै) विस्तृणावहै।

'Vedim' is derived from /vida jñāne by adding 'in' by U. IV,119 and is explained as 'vetti yayā sā vediḥ'. It is associated with 'knowing' in the passages 'taṃ vedyāmanvavindan yadvedyāmanvavindaṃstad vedervéditvam'[1] and 'yannvevātra viṣṇumanvavindaṃstasmād vedirnāma'.[2]

The sentence should have been constructed as follows to make the sense clear:-

हे सखे! यथा विद्वांसो यत्र प्रथमं प्रज्ञाम् अग्निमिव
विज्ञानं च दीप्यन्तु तत्र (प्रज्ञायामित्यर्थः) (च) अवि-
-नाशिनो जीवस्य तव ज्ञानं संगमनं (च) अलंकुर्वन्तु
तथाऽऽवामध्यापकोपदेशकौ (अपि) विस्तृणावहै।

The dual verb 'tanavāvahai' implies that a subject in dual number is to be supplied to complete the sense. Dayānanda has done so. In the gist he concludes that teachers and preachers should disseminate knowledge and impart education to others in order to increase their happiness just as a priest and a sacrificer contribute to the happiness of others by burning perfumed or fragrant substances in fire and purifying air and water thereby.

1. AB. III,9. 2. SB. I,2.5.10. Also see VK. PP.528.

Rv. I,170.5.

हे (वसूनाम्) कृत चतुर्विंशति वर्षब्रह्मचर्याणां पृथिव्यादिवत्-क्षमादि धर्म युक्तानाम् (वसुपते) वसूनां धनानां पालक (त्वम्) (ईशिषे) ऐश्वर्यं करोषि। हे (मित्राणाम्) सुहृदाम् (मित्रपते) मित्राणां पालक (त्वम्) (धेष्ठः) अतिशयेन धाता असि। हे (इन्द्र) परमैश्वर्य प्रद (त्वं) (मरुद्भिः) वायुवद्वर्त्तमानै विद्वद्भिः सह (संवदस्व) (अध) अनन्तरम् (त्वम्) (ऋतुथा) ऋत्वनुकूलानि (हवींषि) अत्तुं योग्यान्यन्नानि (प्राशान) भुङ्क्ष्व।

'Haviḥ' is derived as 'hūyate adyate yat tad'kavixkik by adding the suffix 'isīh' to /hu dānādanayoḥ xxx by U. U.II,108. 'Vasavaḥ' is explained as 'vasavo yad vivasate sarvam' in N. XII,41. According to U. I,10 it is formed by adding 'u' to / vas. Hence it means 'one who kkx lives, covers, lovesmt etc.' Mt Dayānanda has drawn up on Ch. Up. III,16 for his explanation of 'vasūnām'[1] here and in similar places.

The legend of Viśvāmitra and the Rivers.

Yāska has related this legend in connection with Rv. III,33. The legend does not deserve any credence since Sudāsa and Viśvāmitra did not live at the same time. The former comes very late in the geneological lists of kings given in the Purāṇas while the later is very ancient. The names 'vipāṭ' and 'Śutudrī' had not been given to the rivers associated with those names till the reign of the son of Sudāsa.[2] Yāska, however, mmkmm refers to the legend of the origin of the names 'Vipāṭ' and 'Śutudrī' while explaining those words.[3] His reference has to be treated as

1. See SP. PP.26.
2. See the legend related in Mahābhārata Adi Parvan Ch. 179.
3. N. IX,26. For a discussion of the historical aspect of this legend see VIN. PP.111-143; ASV. PP.455-462

allegorical.

Dayānanda has rejected the idea of any legend in this hymn. He has also differed from the Sarvānukramaṇī in assigning the entire hymn to 'Viśvāmita' instead of dividing the verses into two parts one being ascribed to 'Nadyaḥ'. It appears that by the time of the author of the Sarvānukramaṇī the theory that the name of the seer also denoted the central idea of the verse or hymn concerned had played its part resulting in the misunderstanding of the Vedic texts.

Dayānanda has also differed in assigning the deity of the hymn. He gives 'nadyaḥ' as the deity of the entire hymn. The verses in this hymn can be classified under the following three heads according to their subject-matter ~~of the verse~~ as given by Dayānada:-

a. 'Nadīdṛṣṭāntena strīvarṇanamāha' 1;2;3;4;5;
b. 'Sūryadṛṣṭāntena manuṣyakartavyamāha' 6
c. 'Punarmanuṣyaḥ kiṃ kuryādityāha' 7;8;9;10;11;12;13

Though the verses in this hymn fall under these heads the classification is not quite correct. Shifting between the groups is very necessary. In any case it is not possible to agree with Dayānanda to accept 'nadyaḥ' as the deity of all the verses especially of verses falling under classII.

Dayānanda 's interpretation of this hymn is as follows:-

Rv. III,33,1.

हे मनुष्याः! ये अध्यापिकोपदेशिके (माता) मान्यप्रदे इव कन्यानां शिक्षाम् (उशती) कामयमाने (पर्वतानाम्) मेघानाम् (उपस्थात्) समीपात् (अश्वे इव) अश्व वडवाविव (विषिते) विद्या-शुभगुण कर्म व्याप्ते (अश्वे इव) अश्व वडवाविव (हासमाने) [परस्परं प्रीति युक्ते][1] (रिहाणे)

1. Adopted from the H.T.

आश्वदित्यौ (शुभ्रे) श्वेते+ शुभगुणयुक्ते (गावेव) यथा धेनुवृषभौ (पयसा) जलेन (विपाट्) या विविधं पटति गच्छति विपाटयति वा सा (शुतुद्री) शुशीघ्रं तुदति व्यथयति सा (प्रजवेते) गच्छतः इव वर्तमाने भवेतां ते कन्या स्त्रीणामध्ययनोपदेश-व्यवहारे नियोजयत ।

This translation is not coherent. To yield the sense given by him in the Bhāvārthaḥ the prose order should be reconstructed as ' he manuṣyāḥ yathā parvatānāmupasthād payasā nadyau aśve iva hāsamāne gāveva śubhre rihāṇe vipāṭ śutudrī iva vartamāne ye adhyāpikopadeśike bhavetām te kanyāstrīṇām-adhyayanopadeśavyavahāre niyojayata'.[1]

'Viṣite' (engaged) is formed by adding 'kta' to √so antakarmaṇi preceded by 'vi'. Yāska has explained it as 'vimukte' or 'viṣaṇṇe'.[3] Dayānanda has not explained it as an adjective to 'aśva'. In the simili 'aśve iva' the explanation of Yāska can be applied with advantage.

'Rihāṇe' is the same as 'lihāne'.

By giving the derivations of ' vipāṭ' and 'śutudrī' he intends to express that 'vipāṭ' is 'one who acts in various ways' and 'śutudrī' is 'one who swiftly torments ignorance, evils and the like'. They thus refer to two women having such qualities.

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1. Adopted from the H.T.
2. The P.T. is 'kanyā strīṇām'.
3. N.IX,39.

'Parvata' has been translated as 'cloud' in the Padārthaḥ. The word 'dhārāḥ' (torrential/rain) should be supplied to complete the sense. In the Bhāvārthaḥ he takes "parvata" in the sense of 'mountain' and supplies 'nadyaḥ' to complete the sense.

Though Dayānanda has not quoted the explanation of the verse given by Yāska he has practically followed the latter in all the details and has tried to bring out the import of Yāska's translation. There is one remarkable difference between the explanations of the two commentators. While Dayānanda interprets a suggested simili in the verse Yāska is totally silent in this respect. This difference is found in almost all the verses commented upon by both and interpreted by Dayānanda to contain a simili.

Rv. III.33.2.

हे मनुष्याः ये (इन्द्रेषिते) इन्द्रेण सूर्येण वर्षाद्वारा प्रेरिते (पिन्वमाने) सेचयन्त्यौ (ऊर्मिभिः) तरङ्गैः (समुद्रम्) समुद्रवन्त्यापो यस्मिंस्तं मेघं सागरं वा (रथ्येव) रथेषु साधू अश्वा इव नद्याविव (प्रसवम्) प्रकृष्टमैश्वर्यम् (भिक्षमाणे) (संराणे) सम्यक् समन्ताद्राणं दानं ययोस्ते (शुभ्रे) शोभायमाने अध्यापिकोपदेशिके (अच्छ) सम्यक् (यावः) गच्छथः। (अन्या) भिन्ना (अन्याम्) (अपि) (एति) इव हे अध्यापिकोपदेशिके (वाम्) युवयोः अध्येतुं श्रोतुं वा प्राप्नुयुस्ता युवाभ्यां विद्या व्यवहारे नियोजनीया अध्यापनीयाश्च।

The words 'nadyāviva' should be placed before 'rathyeva'. The sentence 'yathā yuvatayo yūnaḥ patīn prāpya prasavamicchanti' in the Bhāvārthaḥ indicates that 'prasavam' should be translated as 'off-springs'.[1] 'Prakṛṣṭam aiśvaryam' in the Padārthaḥ gives this sense indirectly.[2]

1. See H.T. of the Bhāvārthaḥ.
2. In modern times too a son is regarded as the highest and the most valuable treasure.

The words 'anyā anyāmapyeti' refer to female-psychology. Two ladies become close friend and talk unreservedly in their first meeting. The simili has been used to impress the necessity of close-relation between the teacheress and her students.

Rv. III.33.3.

यथा (मातृतमाम्) अतिशयेन मातरो मातृवत्पालका नद्यः सिन्धुं प्राप्नुवन्ति तथैव वयम् (विपाशम्) विगता पाशबन्धनं यस्यान्ताम् (उर्वीम्) महतीम् (सुभगाम्) सौभाग्ययुक्ताम् अध्यापिकामुपदेशिकाम् (अगन्म) प्राप्नुयाम। यथा (संरिहाणे) सम्यगास्वादकर्त्र्यौ (समानम्) (योनिम्) स्थानम् (अनुसञ्चरन्ति) सम्यग्गच्छन्त्यौ जानन्त्यौ [च] (मातरा) मातृवद्वर्तमाने (वत्समिव) यथा गौर्वत्सम् माध्यापन शिक्षार्थं प्राप्नुयातां ते[2] अहम् (अच्छ) उत्तमरीत्या (अयासम्) प्राप्नुयाम्। The word 'mātaraḥ' is given in the list of synonyms of a 'river' in Nigh. I,13. The Accusative singular has been used for the Nominative singular irregularly (vyatyaya).

Rv. III,33.4.

या (एना) एनेन (पयसा) उदकेन (पिन्वमानाः) सिञ्चमानाः (देवकृतम्) विद्वद्भिः निष्पादितं स्थानम् (योनिम्) उदकम् (अनु) (सञ्चरन्तीः) प्राप्नुवन्त्यः (नद्यः) सरितः (वर्तवे) वर्तितुं स्वीकर्तुं (न) भवन्ति न निवर्तन्ते ता (वयम्) प्राप्नुयाम। यः (सर्गतक्तः) यः सर्ग उत्पत्तौ तक्तो हसितः (प्रसवः) सन्तानः (किंयुः) आत्मनः किमिच्छुः (विप्रः) मेधावी (जोहवीति) भृशं शब्दयति सोऽस्मात् प्राप्नुयात्।

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1. P.T. 'prāpnuyātaste'.

The translation of the first two pādas of the stanza is not quite clear in its import. A few changes will make the sense clear. Dayānanda intends to interpret the word 'nadyaḥ' in two senses --'rivers' and 'women'. To yield the sense indicated in the Bhāvārthaḥ the sentence should be reconstructed as ' enā payasā (udakena) pinvamānāḥ yonim (samudram) anucarantīḥ nadyaḥ (saritaḥ) iva devakṛtam (vidvānnirūpitam) yonim (gṛham) anucarantīḥ nadyaḥ (striyaḥ) vayam prāpnuyāma. kimyuḥ sargataktaḥ prasavaḥ vipro johavīti....'.

Rv. III,33.5.

हे मनुष्याः! यूयं यथा (ऋतावरीः) ऋतं पुष्कलमुदकं विद्यते यासु[1] ताः [नद्यः] (सिन्धुम्) समुद्रम् (उप) उपगच्छन्ति स्थिरा[1] [च] भवन्ति तथैव (एवैः) प्रापकैर्गुणैः (मुहूर्तम्) (मे) मम (सोम्याय) सोम इव शान्तिगुणयुक्ताय (वचसे) वचनाय (रमध्वम्) क्रीडध्वम् तथैव (कुशिकस्य) विद्यानिष्कर्षप्राप्तस्य (सूनुः) अपत्यमिव वर्तमानः (अवस्युः) आत्मनोऽव इच्छुः अहं यः (बृहती) महती (मनीषा) प्रज्ञा ताम् (अच्छ) सम्यक् (प्राह्वे) प्रशंसामि ।

'Ṛta' is a synonym of 'water' in Nigh. I,12.

The sense of 'evaiḥ' is not clear. It can be taken as an adjective to 'vacase' and explained as 'sukhaprāpakairguṇairyuktāya'. Dayānanda derives it from √ iṇ gatau by adding 'van' on the authority of U. I,152. He has, thus, explained it as 'knowledge' in I,90.5; I,68.2; I,100.2; I,100.18; I,117.14; II,34.11; and VII,6.6; as 'movement' (gamana) in I,128.3; as 'gamanaśīlāḥ' in I,166.4; in the senses of 'obtained' and 'helping or making one obtain or arrive at ' in I,62.8; I,100.2;11; I,158.3; I,181.6; III,33.5; III,54.9; III,58.4; IV,2.12; IV,33.1; IV,56.1; V,41.5; V,44.10; and VI,51.2; and as 'kāmayamānāḥ' in V,41.5. This last can be had through 'gati = prāpti = kāmaprāpti'. In V,41.13 he explains 'evāḥ' as the particle 'eva'[1] for he thinks that the particle 'eva' has the same derivation as the word 'evaḥ'.[2] In VI,48.12 he has explained 'evayāvarī'

1. See H.T. 2. See his commentary on U. I,152.

as ' duḥkhanivārikā'. His argument to arrive at this sense from the derivation given above is not clear.

Dayānanda derives 'kuśika' as 'kuṣṇāti niṣkarṣam vidyāniṣkarṣam prāpnoti iti' from the √ kuṣa niṣkarṣe by adding the suffix 'kikan' by U.II,40. The 'ṣ' is changed to 'ś'. He has explained this word in this sense ~~III,33,5; III,53,9,10,11; III,42,9; III,30,20; III,29,15; III,26,1,3 and I,10,11~~ III,33.5; III,53.10; III,29.15; III,42.9; and III,53.9. But in III,53.11; III,26.1; III,26.3; III,30.20 and I,10.11 he derives it from √ kuśi dasi kuśi ....bhāṣārthāḥ. Yāska explains it as 'krośateḥśabdakarmaṇaḥ. kraṃśatervā syāt prakāśayatikarmaṇaḥ. sādhu vikrośayitā-rthānāmiti vā.' [1] Ultimately the sense of the etymologies given by Yāska is the same as ~~those of the~~ of the etymologies given by Dayānanda. The Uṇādi derivation is, however, nearer the form of the word than the derivation given by Yāska.

Rv. III,33.6.

हे राजन्! (इन्द्रः) परमैश्वर्यवान् [2] त्वं यथा (सविता) सूर्यः (देवः) दिव्यगुणस्वभावः (नदीनाम्) (परिधिम्) सर्वतो धीयन्ते नद्यो यस्मिंस्तम् (वृत्रम्) आवरकं मेघम् (अपाहन्) हन्ति तदवयवान् (अभेदत्) विभिनत्ति जलं भूमिं च (अनयत्) नयति तथा (वज्रबाहुः) शस्त्रभुजः सन्नस्मान् संरक्ष्य ससेवकाञ्छत्रून् हन्यात् यः (सुपाणिः) शोभनहस्तः (देवः) दिव्यगुणस्वभावः त्वम् (उर्वीः) बहु सुखप्रदाः प्रजाः रक्षेः (तस्य) (प्रसवे) ऐश्वर्ये (वयम्) आनन्दम् (यामः) प्राप्नुयामः ।

The translation is quite simple and natural.

Rv. III,33.7.

हे मनुष्याः! यः सूर्यः (अहिम्) [मेघम्][3] (विवृश्चत्) छिनत्ति यत् (इन्द्रस्य) सूर्यस्य (वीर्यम्) बलम् (कर्म) अस्ति (तत्) (शश्वत्) शाश्वत् एव (प्रवाच्यम्) प्रवक्तुं योग्यम् । यथा (वज्रेण) किरणेन हता मेघस्य (आपः) (अयनम्) भूमिस्थानम्

1. N. II,25. 2. ~~Adopted from H.T.~~ The Padārthaḥ adds 'rājā' after it. It has been omitted because it has become superfluous on account of the Vocative. 3. Adopted from H.T.

(आयतः) प्राप्नुयुः मेघम् (विजघान) हन्ति तथैव (इच्छमानाः) अभिलषन्तः (परिषदः) परिषीदन्ति यासु ताः सभाः कुर्युः।

The words 'megham (vijaghāna) hanti' after 'prāpnuyuḥ' have no propriety in this translation.

'Vajra' is derived as 'vajati gacchatīti' by adding the suffix 'ran' to ./ vaja gatau by U. II,28.

Rv. III,33.8.

हे (जरितः) प्रशंसक त्वम् (एतत्) (वचः) (मा) [न][1] (अपि) (मृष्ठाः) सहेः (ते) तव (यत्) यानि (उत्तरा) उत्तराणि (युगानि) वर्षाणि (घोषान्) वाक्प्रयोगान् प्राप्नुयुस्तानि (उक्थेषु) प्रशंसनीयेषु व्यवहारेषु (नः) अस्मान् प्राप्नुवन्तु। हे (कारो) यः करोति तत्सम्बुद्धौ[2] तैः (नः) अस्मान् (प्रति) (आ) (जुषस्व) सेवस्व (पुरुषत्रा) पुरुषान् (नः) अस्मान् (मा) (निकः) निकुर्याः अतः (ते) तुभ्यम् (नमः) अस्तु। The sense of the first sentence of this translation is not clear. 'Mā kuryāḥ' has been translated in Hindi as 'apakāra mata karo'.

The word 'uktha' is formed as 'ucyate parito bhāṣyate yat tadukthaṃ' by adding 'thak' to ./ vaca paribhāṣaṇe by U. II,7. ~~In~~ Passages like 'vāgukthaṃ' 'apacchidiva vā etad yajñakāṇḍaṃ yadukthāni' and 'yajñiyaṃ vai karmokthyaṃ vacaḥ'[3] support the derivation given on the basis of U.II,7 as well as the translation of the word given by Dayānanda.

In the Bhāvārthaḥ he concludes that due notice should be taken of past history and the conclusions should be put into practice; ~~while removing~~ the defects should be removed and plans for further progress should be formulated.

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1. Adapted from 'mā niṣedhe'.
2. cp. H.T. 'kartā puruṣa' (a doer).
3. See VK. PP. 92-93 for references and other similar passages.

Rv. III, 33.9.

(ओ)[1] विद्वांसो यूयम् (कारवे) शिल्पिने (स्वसार इव) भगिनीवद्व-
र्तमाना अङ्गुलयः (स्रोत्याभिः) स्रोतःसु भवाभिर्गतिभिः
(सिन्धवः) नद्य इव (अधो अक्षाः) अधोऽर्वाचीना अक्षाः
इन्द्रियाणि येषान्ते (सुपाराः) शोभनः पारः पालनादिकर्म येषां ते
(सु) (भवत) यः (अनसा) शकटेन (रथेन) (यात) (वः) युष्मान्
(ययौ) प्राप्नोति तस्य (सु) (शृणोत) तत्र (नि) (नमध्वम्)।

The prose order of this verse is very complicated and appears to be unnatural.

'Svasāraḥ' is a synonym of 'fingers' in (aṅguli) in Nigh. II,5. In III,29.13; IV,6.8 and IV,22.7 its Nominative plural form has been explained on this authority. In I,164.3 he has interpreted it as 'bhaginyaḥ iva vartamānāḥ kalāḥ'. In this interpretation too he has relied upon Nigh. II,5 and has interpreted the word 'aṅguliḥ' as 'kalā'. Dayānanda is justified in doing so since 'aṅguli' in Nigh. II,5 is used in its etymological sense. In all other places in the Ṛg-Veda he has translated 'svasṛ' by 'sister'.

The accent shows that it is the Vocative form and not the Nominative form as taken by Dayānanda. But it does not alter the position of Dayānanda in any way. The accent can be treated as irregular. The verse falls under the category of 'pratykṣakṛta' verses. Dayānanda is, thus, justified in interpreting it (svasāraḥ) in the third person in the Nominative.

'Pāraḥ' is derived from √ pṝ pālanapūraṇayoḥ. 'Akṣa' is well known as a synonym of 'senses'. Dayānanda cites Nigh. V,3 as his authority on this point. Yāska derives it as 'akṣā aśnuvata enāniti vā. abhyaśnuvata ebhiriti Va'.[2]

The gist given by Dayānanda in the Bhāvārthaḥ can be inferred only by 'Ārthī Vyañjanā'.

1. Adapted from 'o sambodhane'.
2. N. IX, 7.

Rv. III,33.10.

हे (कारो) शिल्पविद्यासु कुशल! (ते) तव (वचांसि) विद्याप्रज्ञापकानि वचनानि (अनसा) [शकटेन][1] (रथेन) (दूरात्) आगत्य वयम् (आ) समन्तात् (शृणवाम) यथा त्वमस्मान् (ययाथ) प्राप्नुयाः तथा वयं त्वां प्राप्नुयाम। यस्त्वम् (पीप्यानेव) विद्यावृद्धाविव (नि) (नंसैः) नमेः (ते) तुभ्यं वयमपि नमाम (योषा) मर्यायेव यथा पुरुषाय (कन्या) (शश्वचै) परिष्वङ्गाय इव (ते) तुभ्यं वयमभिलषेम।

'Kāro' ~~ka~~ is derived from √ kṛ to do. Dayānanda has adopted this derivation of this word throughout his commentary. He takes his stand on N. VI,6. He has translated its forms as 'energetic' in I,165.15 and I,166.15; as 'one who gives happiness (sukha) to all' in I,167.11; as 'an accomplishment of works of art' in I,31.9; and as 'a technician' or 'a worker' in all other places.

'Namsaiḥ' is the Aorist second person singular form without the augment of √ ṇam prahvatve śabde ca. 'Pīpyānā' is formed from √ o pyāyī vṛddhau. 'Śaśvacai' is used only in this verse. It is explained as an infinitive form of a root signifying 'embracing'. It is difficult to give the formation of this word in this sense. It may have something to do with 'śvaca gatau'. Sāyaṇa also interprets it ~~in~~ as Dayānanda has done. Sāyaṇa derives it from √ ṣvañja pariṣvaṅge by adding 'kvip' in 'bhāva' on the analogy of the words 'sampad' and the like. He explains all other irregularities by P.VI,3.109.[2] It is not possible to accept this formation. It makes the form more complicated than it is. It can be safely explained as infinitive form having the suffix 'kai' from the √ śvaca gatau preceded by 'sam' ~~xxx~~ (samyak) on the analogy of the infinitive form 'prayai' sanctioned ~~in~~ by P. III,4.10. M.M.Williams also derives it from this root and translates it as 'receive with open arms'.[3] He has not explained how he forms it. ~~In the derivation~~

~~xxx~~ 1. Adopted from Rv. III,33.9. 2. See his commentary on Rv. III,33.10. 3. SED. PP.1104 col.3 under 'svac'.

Rv. III,33.11.

हे (अङ्ग) मित्र! (यत्) यम् (त्वा) त्वाम् (भरताः) सर्वेषां धर्त्तारः पोषकाः (सन्तरेयुः) सं(ग्रामः) मनुष्यसमूह इव (इषितः) प्रेरितः (इन्द्रजूतः) इन्द्रो विद्युदिव प्रतापयुक्तः (प्रसवः) प्रकृष्टैश्वर्यः (सर्गतक्तः) जलस्य संकोचकः (गव्यन्) गौरिवाचरन् भवान् (अह) विनिग्रहे (अर्षात्) प्राप्नुयात्। हे विद्वांसः! यथाऽहम् (यज्ञियानाम्) यज्ञस्य साधकानाम् (वः) युष्माकम् (सुमतिम्) शोभनां प्रज्ञाम् (आ) समन्तात् (वृणे) स्वीकुर्वे तथा यूयं मम प्रज्ञां स्वीकुरुत।

Here 'Bharatāḥ' signifies 'learned men'. Dayānanda accepts the derivation of this word as given in U. III,110. It is ~~thus~~ derived from √ bhṛñ bharaṇe or √ ḍu bhṛñ dhāraṇapoṣaṇayoḥ. Dayānanda has explained its forms as 'dhāraka' in I,96.3; II,36.2; as 'dhārakapoṣaka' in III,33.12; VII,8.4; and VII,33.6 (of the body); as 'dhartā poṣakaḥ' in III,33.11; ~~and~~ VI,16.4; as 'senāyā dhartū rakṣakasya' in III,53.24; as 'dhāraṇāya poṣaṇāya' in V,54.14; and as 'dhāraṇapoṣaṇakṛdbhyo manuṣyebhyaḥ' in V,11.1. In I,64.13; I,104.3; I,109.7; II,14.1;6;7; II,24.13; II,26.3; V,32.9; VI,~~ii~~ 16.41; VII,24.2 he interprets the words 'bharata', 'bharat~~am~~-am', and 'bharate' as verbs from √ bhṛñ bharaṇe. His position in all these cases is the only correct one.

'Gavyan' is the Present Active Participle form of √ gavya, the nominal root of 'go' -- 'gaurivācarati iti gavyati'. He has explained its forms in I,131.3; III,31.9; VI,45.26; and VI,46.10 according to this formation. ~~of the word.~~ In IV,1.15 he has explained it as 'goḥ pracuro gavyam, ~~tadā~~ tadācaratīva', i.e., he takes it as a form of the nominal root from 'gavya' which, too, ~~will also~~ is 'gavya'. In I,33.1; IV,17.16; and VII,32.23 he explains the forms of 'gavyat' in the sense of 'desirous of' on the authority of P.III,1.8. In this case he has translated 'go' as 'senses' in I,33.1; and as 'speech' ~~in~~ or 'land' in VII,32.23.

'Sargatakta' occurs only four times in the portion of the Ṛg-Veda commented upon by Dayānanda. In I,65.3.

he has explained 'sarga' on the authority of Nigh. I,12 and 'takta' from √ tañca saṅkocane. In the other two places -- III,33.4 and VI,32.5 he has explained 'sarga' from √sṛja visarge and 'takta' as a Vedic form from √taka hasane. Both the derivations are sound. In the present case he has adopted the first derivation.

In the gist he writes that people should become wise like learned persons who become so on account of their penetration into knowledge. In this way all will be free from misery and will enjoy happiness and prosperity.

<u>RV. III,33.12.</u>

हे मनुष्याः यथा (गव्यवः) आत्मनो गां ~~सुशि~~ सुशिक्षितां वाचमिच्छवः (भरताः) धारकपोषकाः नौकादिना (नदीनाम्) प्रवाहान् (अतारिषुः) तान्तु यथा (सुराधाः) शोभनं राधो यस्य सः (विप्रः) मेधावी (सुमतिम्) श्रेष्ठां बुद्धिम् (सनभक्त) सम्यग् भजते यथा (वक्षणाः) वहमाना नद्यः वहन्ति तथा (इषयन्तीः) इषमन्नं कुर्वन्त्यः [स्त्रियः][2] (प्रपिन्वध्वम्) सेवध्वम् सर्वान् (आ) पृणध्वम्) पालयध्वम् शुभगुणान् (शीभम्) क्षिप्रम् (यात) प्राप्नुत ।

'Atāriṣuḥ' is the Leṭ third person plural form of √ tṝ plavana-saṃtaraṇayoḥ. It has been correctly explained in the Imperative.

'Gavyavaḥ' is the nominative plural form of 'gavyuḥ' formed from 'go' by P. III,1.8 and III,2.170.

'Nadīnām' has been explained as 'saritām iva vartamānānāṃ viduṣīṇām'. According to the Anvayaḥ and the Bhāvārthaḥ it should be explained as 'nadīnām -- saritām'. The Hindi Translation of this word follows the Padārthaḥ. It ~~also~~ translates 'pravāhān' as 'jñānapravāhoṃ ko'. It has resulted in a repetition of sense. Again, the words 'naukādinā' cease to serve any purpose in this translation.

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1. According to some it is used in 'sahane' also. See DRK., PP.62; and HSG. Appendix II.
2. Adopted from the H.T.

'Śibham' has been translated on the authori-~~x~~ty of Nigh. II,15.

The Hindi Translation shows that the word 'rādhaḥ' has been used in the sense of 'dhana' (wealth).

The simili in 'vakṣaṇāḥ' is unnecessary. It should be taken as a substantive of 'iṣayantīḥ' and explained as 'women bearing the burden of their household'.

Rv. III,33,13.

हे स्त्रियो भवन्त्यः (शम्याः) शम्यां कर्मणि भवाः (आपः) जलानीव दुःखम् (हन्तु) दूरीकुर्वन्तु यः (वः) युष्मान् (ऊर्मिः) तरङ्ग इव उत्साहेन (योक्त्राणि) योजनानि यूयम् (मुञ्चत) त्यजत। हे स्त्रीपुरुषौ! युवाम् (अदुष्कृतौ) अदुष्टाचारिणौ दुष्टम् [कर्म][2] (मा) (आ) (आताम्) प्राप्नुताम् (व्येनसा) विनष्टपापाचरणेन (अघ्न्यौ) हन्तुमनर्हे सत्यौ पतिः पत्नी च द्वौ (शूनम्) सुखम् (उत) (आ) (आताम्) प्राप्नुताम्।

'Ūrmiḥ' is explained as 'taraṅga ivotsāhaḥ'. In Hindi too 'taraṅga' is used in the sense of 'utsāha'

'Śamī' is given as a synonym of 'karma' in Nigh.II,1. Throughout his commentary he has given this sense to the forms of this word. Yāska has not explained its derivation. It appears to have been derived from √śamu now used in 'upaśama' only. Dayānanda appears to agree with it when he ~~xxx~~ explains '~~xxxx~~' 'śamyā' in I,83.4 as 'śānti-yuktakriyayā.'

'Śamyāḥ āpaḥ hantu' should be constructed as 'āpaḥ iva śamyāḥ vighnāḥ hantu' or as 'śamyāḥ bhavantyaḥ āpaḥ iva dukham hantu'. 'Hantu' is used as a verb of the first Conjugation.[1]

'Yoktrāṇi' has been explained as 'yojanāni' The sense is not clear. It is translated as 'joḍanoṃ ko' in Hindi. This word in Hindi means 'fabricating false stories and statements in order to instigate, give pain to or cen-

1. See Ākhyātika PP.195 line 27; SK.PP. 885 line 13. It can also be justified by P. III,1.85.
2. Adopted from the H.T.

sure some one'. M.M.Williams writes that the word 'yojana' has been used in the sense of 'instigation and stimulation' in the Sāhitya Darpaṇa.[1] It is derived from √ yuj to censure (X A)[3] or from any other 'yuj' root given in the Dhātupāṭha. Dayānanda appears to have used the word 'yojana' in the sense of 'instigation' or 'censure.' These senses fit in the context very well.

'Aghnyau' is derived from √ han to kill.

'Śūnam' has been explained by Dayānanda as 'sukham' in II,28.11; II,29.7; and III,33,13; and as 'vardhana' in I,105.3; and II,27.17. In the latter case it is derived from √ ṭu o śvi gativṛdhyoḥ by adding 'kta' by P. VII,2.14. Sāyaṇa also gives the same derivation but translates it as 'poverty' in II,27.17; II,28.11; II,29.7 though in III,33.13 and VIII,45.36 he assigns the sense of 'vṛddhi'. Veṅkaṭa Mādhava has explained it from the 'vṛddhi' sense of the root, throughout his commentary on the Ṛg-Veda. In the first three cases Dayānanda relies upon Nigh. III,6. In this case the padapāṭha will have to be emended as 'śunam'. The word 'śūne' in VII,1.11 has been explained as 'śū sadyaḥ-karaṇam vidyate yasmiṃstasmin sainye'. It is derived from śu ('swiftness' given in Nigh. II,15) by adding the suffix 'na' in the sense of 'possessing'. But the explanation of the word does not fit in the context. The sense of 'growing army' will be more appropriate.

In the gist he writes that men and women should cut off the bonds of misery, and leaving evil-life they should advance knowledge and always obtain happiness.

<u>The legend of Urvaśī, Mitrāvaruṇa and Vasiṣṭha.</u>

A reference to the birth of Vasiṣṭha is inferred from Rv. VII,33.11. Though Yāska has introduced this verse while explaining it in N. V,13-14 with this legend he has not interpreted the verse in the light of the legend in its external sense.[2] Dayānanda 's interpretation of this

1. SED PP. 858 col.1. 2. Also see VIN.PP.188-196; YN. PP.38.
3. See HSG. Appendix II, PP.106.

verse is as follows:-

Rv. VII.33.11.

हे (ब्रह्मन्) सकलवेदवित् (वसिष्ठ) पूर्णविद्वन् ! यो (मैत्रावरुणः)
मित्रावरुणयोः प्राणोदानयोर्यं वेत्ता तद् (उर्वश्याः) विशेषविद्यायाः
(उत) अपि [च][8] (मनसः) अन्तःकरण पुरुषार्थात् (अधिजातः)
प्रादुर्भूतः (असि) तं (त्वा) त्वां (विश्वे) सर्वे (देवाः) विद्वांसः
(ब्रह्मणा) बृहता धनेन (दैव्येन) देवैर्विद्वद्भिः कृतेन [व्यवहारेण][7]
(पुष्करे) अन्तरिक्षे (स्कन्नम्) प्राप्तम् (द्रप्सम्) कमनीयम्
[पदार्थम्][8] (अदधन्त) दधुः ।

His interpretation of 'vasiṣṭha' is supported by " yadvai nu śreṣṭhastena vasiṣṭho-tho yadvastṛtamo vasati teno eva vasiṣṭhaḥ;[1] " " yena vai śreṣṭhastena vasiṣṭhaḥ"[2] and " sa ho vāguvāca. yadvā aham vasiṣṭhāsmi tvam tadvasiṣṭhositi"[3] This word is the superlative form of 'vasuḥ'. The word 'vasuḥ' is explained as 'dhana' (wealth)[4] and as 'vāsayitā' (one who lives).[5] Any one who has wealth in the form of cash, kine, kind, or knowledge is a vasu. Any one who lives either in the world or in a house or in knowledge, or celibacy and so on is also a vasu. The word 'vasiṣṭha' is thus, translated by Dayānanda as 'one who lives and lets live excellently' in II,9.1; VII,1.8; VII,7.7; VII,22.3; VII,23.1;6; VII,33.5;13; VII,39.7; VII,42.6; VII,59.3; as 'most highly learned' in VII,12.3; VII,26.5; VII,33.1;2;7;8;9;10;11;14; as 'extremely rich man' in VII,9.6; VII,18.4;21; VII,33.4;6;12; as 'one who is excessively devoted to righteous actions and the like' in I,112.9; as 'one who

1. SB, VIII,1.1.6. 2. GB. II,3.9; 3. SB. XIV,9.2.14.
4. Nigh. II,10. 5. AB. I,28. 6. P.T. has no visargas.
7. Adopted from the H.T. 8. Adopted from the H.T.

lives ~~im~~ excellently in celibacy' in VII,33.3; and as 'one possessed of excellent good qualities and actions' in VII,37.4.

'Mitrāvaruṇau' have been interpreted as 'prāṇodānau' in the Brāhmaṇas.[1] One who knows about them is therefore, a 'maitrāvaruṇa'.

~~IV,2~~ Dayānanda has referred to Nigh. IV,2 where 'urvaśī' is included in the list of 'padas'. He offers two etymologies for this word. In V,41.9 he derives it from the words 'uru' and 'vaśa' compounded together and explains the word occuring twice in this verse as 'uravo bahavo vaśe bhavanti yayā sā vāṇī' and as 'bahuvaśakartrī prajñā'. In IV,2.18 and VII,33.11 he derives it from /aśūṅ vyāptau saṁghāte ca preceded by 'uru', explained as 'many' on the authority of Nigh. III,1, as the first word (upapada). The desired form will be obtained by P.III,2.1 and IV,1.15.[2] He translates it as 'bahuvyāpikāḥ' in IV,2.18 and as 'viśeṣavidyāyāḥ' in VII,33.11. In the last case the explanation is ~~purely~~ subjective and is determined on the basis of the interpretation of other words in the sentence. In both these derivations Dayānanda has followed the etymologies of this word given by Yāska in N.V,13.

'Manasaḥ' here stands for its actions. It signifies 'resolution of purpose', or 'determination'.

~~The~~ Dayānanda has translated 'puṣkarāt' as 'antarikṣāt' in VI,16.13 also. This translation is quite proper in that verse. By the words 'puṣkare skannam padārtham' Dayānanda perhapes refers to lightening or electicity treated in VI,16.13. It would have been better if 'puṣkara' was explained as 'puṣṇātīti puṣkaram' and formed by adding 'karan' to / puṣa poṣaṇe by U. IV,4. It would have signified 'engaged in actions that gives strength etc.' The ~~Anvayah~~ Anvayaḥ could be reconstructed as 'puṣkare poṣake karmaṇi skannam prāptaṃ tvāṃ drapsaṃ kamanīyaṃ padārthaṃ dadyuḥ'.[3] ~~Yāska~~

1. See VK. PP.409. 2. See Dayānanda on Yv. V,2.
3. Yāska seems to agree with this construction. See N.V,14.

'Skunnam' is derived from /skandir gatiśoṣaṇayoḥ ~~/ skudi āpravaṇe~~ by adding the suffix 'kta'.

'Drapsa' is a naughty problem in Vedic exegesis in the modern times. Dr. Shama Sastri has translated it as 'a cycle of ecclipses' and has advocated that the Vedic religion and culture is based upon such cycles referred to in Vedic hymns.[1] Dayānanda's translation differs vitally from the modern translations of this word. He translates it as 'moha' in Rv. I,64.2; V,63.4; VI,41.3 and VII,33.11; as 'harṣa' in Rv. I,14.4; I,94.11; Yv. XIII,5(i); and XIV,5; as 'utsāha' in Yv. XIII,5(ii); as 'harṣakārī rasaḥ' in Yv. I,26; as 'pārthivaṃ bhūgolam' in Rv. IV,13.2; and as 'yajñapadārthasamūha' in Yv. VII,26.

Dayānanda derives it as 'dṛpyati mohayati harṣayatīti vā' by adding the suffix 'sa' by 'bahula' to / dṛpa harṣaṇamohanayoḥ by U. III,62.[2] Pt. Brahmadatta Jijñāsu suggests that the / dṛpa given by Dayānanda in this connection should be / dṛpa sandīpane of the Tenth Conjugation.[3] This suggestion holds good in the case of Yv. XIII,5 (ii) only. But here too the root pointed out by Dayānanda is capable of denoting the required sense.

Dayānanda depends for his translation of 'drapsa' in Rv. IV,13.2 on SB. VI,1.2.6-8 where all the vasus, rudras and ādityas have been called 'drapsas'.

For his translation of the word in Y. VII,26 he depends on GB. II,4.7; II,2.12 and SB. IV,2.5.2 as well as on the etymology given in N. V,13.[4] His explanation in Yv. I,26 is supported by SB. I,2.4.19. The Brāhmaṇas add two more interpretations of this word -- 'āditya (sun)' in SB. VII,4.1.20; and 'speech' in GB. II,6.16. Dayānanda's

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1. See Drapsa by Dr. S. Sastri.
2. See his commentary on Rv. I,14.4 and Yv. I,26.
3. YBB. I, PP. 118 ft. 1.
4. ~~He derives it~~ from /psā bhakṣaṇe.

interpretation of this word is thus correct and traditional.

In the gist of the stanza he writes that those who incessantly acquire desirable knowledge with a pure heart like the 'prāṇa' and the 'udāna' become happy like learned men.

The interpretation of Dayānanda of other relevant verses in this connection is given below:-

Rv. VII,33.12.

हे मनुष्याः! यः (उभयस्य) जन्मद्वयस्य (प्रविद्वान्) प्रकृष्टो विद्वान् (प्रकेतः) प्रकृष्टप्रज्ञः (सहस्रदानः) असंख्यप्रदः (उत) (वा) (सदानः) दानेन सह वर्तमानः (यमेन) वायुना विद्युता वा सह (ततम्) व्याप्तम् (परिधिम्) (वयिष्यन्) व्ययं कारिष्यन् (वसिष्ठः) अतिशयेन वसुमान् (अप्सरसः) अन्तरिक्षचराद्वायोः (परि) सर्वतः (जज्ञे) जायते स सर्वैः सेवनीयोऽस्ति ।

Dayānanda has failed to express himself in this translation. His sense ~~of the verse~~ is fully grasped with the help of his ~~Hindi~~ Hindi Translation and 'Bhāvārthaḥ ~~of this verse~~.

By the two births he means the birth from father and mother and the birth from the teacher after initiation as is described in Av. XI,5.3. After this birth on the third day of initiation the boy is known as 'dvijanmā' or 'dvija' (twice-born).-

The word 'yama' is formed from √yama uparame (to check, to offer, to lift up, to go, to show)[1]. Yāska has explained it as 'yamo yacchatīti sataḥ'.[2] 'He

1. Kale HSG. Appendix II,PP. 104.

2. N. X,19.

who knows and controls is Yama'. 'He who goes or shows himself is also Yama'.[1] Dayānanda has also interpreted it in these senses. In the present verse he interprets this word as 'one who knows how to control and put in to use air and lightening.' Such a man can acquire immense (tatam) wealth (paridhi) which he can spend at his will.

In other places he has translated it as ' a controller' (niyantā and allied words) in I,66.4; I,73.10; I,83.5; I,163.3; I,164.15;46; II,5.1; V,61.2; as 'air' in I,35.6; I,38.5;[2] as 'excellent disciplined conduct' (suniyama) in III,27.3; as ' a judge or a magistrate'[3] in V,57.4. All these senses are allied to the sense 'niyantā'. The SB. XIV,1.3.4 supports this interpretation of the word 'yama' given by Yāska and Dayānanda by observing 'eṣa hīdaṃ sarvaṃ yamayati'.

In I,116.2 he has translated 'yamasya' as 'uparatasya mṛtyoriva śatrusamūhasya'. Here he appears to take recourse to the sense of 'death' associated with it in the classical literature. This sense, too, follows directly from the sense of 'niyamana'.

'Paridhi' means 'a collection of wealth' (dhanakoṣa) since wealth is stored in it from all sides (paritaḥ samantāt dhīyante dhanānyasmin).

' Pari jajñe' has been translated in Hindi as 'prasiddha (famous) hotā hai'.

In his commentary on U. IV,237 he explains the formation of 'apsarāḥ' as follows:-

> ' apsarati viruddhaṃ gacchatityapsarāḥ. Upasargāntyalopaḥ. atha vā apsu jaleṣu prāṇeṣu vā sarantītyapsarasaḥ. kiraṇā vā.'

In this verse as well as in verse VII,33.9 he follows the second derivation and explains it as ' the wind that

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1. cp. SB. XIV,2.2.11. 2. cp. SB. XIV,2.2.11.
3. cp. SB. VII,1.1.4.

who knows and controls is Yama'. 'He who goes or shows himself is also Yama'.[1] Dayānanda has also interpreted it in these senses. In the present verse he interprets this word as 'one who knows how to control and put in to use air and lightening.' Such a man can acquire immense (bahu) wealth (paridhi) which he can spend at his will.

In other places he has translated it as ' a controller' (niyantā and allied words) in I.66.4, I.73.10; I.83.5; I.163.3; I.164.15;46;[2] II.5.1; V.61.?; as 'air' in I.35.6; I.38.5; as 'excellent disciplined ... (suniyanta) in III.27.3; as 'a judge or a magistrate' in V.97.4. All these senses are allied to the sense 'niyantā'. The ŚB. XIV.1.3.4 supports this interpretation of the word 'Yama' given by Yāska and Dayānanda by observing 'eṣa hīdaṃ sarvaṃ yamayati'.

In I.116.2 he has translated 'yama' as 'uparatasya mṛtyorvā antarikṣadhanya'. Here he appears to take recourse to the sense of 'death' associated with it in the classical literature. This sense, too, follows directly from the sense of 'niyantā'.

'Paridhi' means 'a collection of wealth' (dhanakośa) since wealth is stored in it from all sides (paritaḥ samantāt dhīyante dhanāni smin).

' Pari jajñe' has been translated in Hindi as 'prasiddha (famous) hotā hai'.

In his commentary on U. IV.207 he explains the formation of 'apnaḥ', as follows:-

' apnoti vyāpnoti karmaṇā? ... āpnaḥ, ... ityādi, athavā apnaḥ ... prāpnoti vā ... karmāṇi, ... vā.'

In this verse as well as in verse VII.33.9 he follows the second derivation and explains it as ' the wind and

1. cp. ŚB. XIV.2.2.11; ... cp. ...
2. cp. ŚB. VIII.1.1.4.

that moves in the sky' in the present verse and as 'learned men who move in the sky (by means of aerial vehicles)' in verse 9. 'Āpaḥ' is a synonym of 'antarikṣa' in Nigh. I,3.

Rv. VII.33.13.

यदि (जातौ) [प्रसिद्धौ][1] (इषिता) इषितावध्यापकोपदेशकौ (नमोभिः) [अन्नादिभिः][1] (सत्रे) दीर्घे अध्यापनाध्ययना-
-ख्ये यज्ञे (ह) (खलु) (कुम्भे) कलशे (रेतः) (समानम्) उदकमिव विज्ञानम्[2] (सिषिचतुः) सिञ्चेताम् (ततः) (ह) यः (मानः) यो मन्यते सः (उदियाय) उदेति (ततः) तस्मात् (मध्यात्) (जातम्) प्रादुर्भूतम् (वसिष्ठम्) उत्तमं विद्वांसम् (ऋषिम्) वेदार्थवेत्तारम् (आहुः) ।

In the Bhāvārthaḥ Dayānanda makes the sense of the translation clear by writing that people become learned by the teachings and instructions of teachers and preachers just as a child is born from a man and his wife. The simili here is suggested by pun on words like 'iṣitā' 'retaḥ' and 'kumbha'.

The word 'iṣitā' can be explained as 'iṣati gacchati jānāti anena iti iṣam jñānam. tadasyāstiti iṣitaḥ. tau.' It is formed by adding 'itac' to 'iṣa' by P. V,2,36.

'Namaḥ' is a synonym of 'anna' in Nigh. II,7. This part of the translation refers to Av. XI,5.14 where it has been laid down that it is the sacred duty of a teacher to support his students during the period of education.

'Retaḥ' means 'speech',[3] 'yajña'[4] and 'water.'[5]

1. Adopted from H.T. ~~2. Explained as 'samanam' in Anvayah.~~
3. SB. I,5.2.7 etc. see VK. PP. 457. 4. SB. VII,3.2.9; also see VK. PP. 456-458.
5. Nigh. I,12.
2. The Padārthaḥ reads: '(रेतः) उदकमिव विज्ञानम् .... (समानम्) तुल्यम्'. The Anvayaḥ is 'रेत इव ~~समानम्~~ विज्ञानम्'.

The word 'kumbha' has not been translated properly. It can be derived as ' kaṃ śabdaṃ jñānaṃ umbhati' or as 'kuṃ kutsitaṃ ajñānādikaṃ umbhati' by adding 'aṇ' ~~in~~ by ~~P. III, 2. 1~~ P. III, 2.1 or by adding 'ac' by P. III, 1. 134 to √ umbha pūraṇe preceded by 'ka' or by 'ku'; * or as 'kumbhayati ācchādayatīti' by adding 'ac' to √ kubhi ācchādane by P. III, 1.134. It should, therefore, be translated as 'ignorant heart'.

Dayānanda has explained 'māna' and its forms as 'grateful' (yo manyate saḥ) in I, 184.5; and VII, 33.13; as 'a quantitative measure' (parimāṇa) in I, 39.1; and II, 15.3; as 'respect, honour' (satkāra, pūjā, praśaṃsā) in I, 100.14; I, 117.11; I, 165.14; 15; I, 166.15; I, 167.11; I, 169.8; I, 177.5; I, 184.4; V, 85.5; and ~~XXXX~~ VII, 18.20; as 'a learned man' in I, 182.8; and I, 189.8; as 'a thoughtful man' in I, 171.5; and as 'worth-knowing' in I, 168.10. It is derived from any of the roots √ man māne śabde ca; √ man māne; and √ māna pūjāyām. Dayānanda's interpretations of this word follow ~~from~~ from the seses of these roots.

Agastya is considered to be a son of Māna on the authority of I, 117.11; I, 189.8; and VII, 33.13. Dayānanda's interpretation of the first two verses is as follows:-

Rv. I, 117.11.

हे (रदन्ता) सुष्ठु लिखन्तौ! (सूनोः) स्वापत्यस्येव (मानेन) सत्कारेण (विप्राय) मेधाविने (वाजम्) सत्यं बोधम् (गृणाना) उपदिशन्तौ (भुरणा) सुखं धरन्तौ (नासत्या) [सत्यपरायणौ][1] (वावृधाना) वर्द्धमानौ (ब्रह्मणा) वेदेन (अगस्त्ये) अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधुनि कर्माणि[2] (विश्पलाम्) विशां पालिकां विद्याम् (अश्विना)[3] व्याप्नुवन्तौ मित्रत्वेन प्रजया सह (समरिणीतम्) संगच्छेथाम् ।

1. Adapted from H.T. 2. P.T. -- 'sādhūni karmāṇi'. It makes no sense. See H.T. (uttama karma ke nimitta). 3. P.T. 'nāsvinā'.
* See AK. II, 4.35; II. 8. 37; and III, 3. ~~H~~ 134.

'Radantā' is derived from / rada vilekhane. Dayānanda has translated the forms of / rada invariably in the sense of 'vilekhana' except in I,61.12 where he explains it as 'samsedha' in the Padārthaḥ and as 'hanana kījiye' in Hindi. This sense also follows from 'vilekhana'. It can also be derived from / radha himsāsamrādhyoḥ.

'Bhuraṇā' is derived from / bhuraṇa. Yāska has assigned the sense of 'motion' to 'bhuraṇyati' in Nigh. II,14 and of 'swiftness' to 'bhuraṇyuḥ' in Nigh, II,15. But he has not quoted any verse from the Ṛg-Veda to illustrate the use of these words. The Śatapatha Brāhmaṇa has rendered 'bhuraṇyuḥ' occurring in Yv. XV,51; XVIII,53; and XIII,43 as 'bhartṛ' (supporter) in VIII,6.3.20; IX,4.4.5; and VII,5.2.19 respectively. Dayānanda follows this sense and has derived the word 'bhuraṇa' and the forms of 'bhuraṇyati' etc. from / bhuraṇa dhāraṇapoṣaṇayoḥ of the Kaṇḍvādi Conjugation. He has explained them in both the senses of this root. V.M. in I,68.1; I,121.5; and Sā. in I,50.6; I,121.5 maintain this position.

'Brahma' has been assigned the senses of 'speech, a Ṛk, a Yajuḥ, the Veda,' and the 'Vedas' in the Brāhmaṇas.[1] Dayānanda has chosen the last sense in the present case. The other senses which Dayānanda has assigned to it are[2] 'the Brāhmaṇa caste' in I,3.5; I,157.2; 'the prayers (stotras) contained in the Vedas' in I,3.6; 'food' in I,47.2; 'wealth' in II,18.7; 'Vedic utterances' in VII, 29.2; 'Vedic knowledge' in I,10.4; 'the teaching of Vedas' in I,88.4; 'the Supreme Lord' in I,105.15; 'practical scientific knowledge' in II,41.18 (in Hindi); 'universe' in III, 52.12; V,46.3; 'consciousness known as saccidānanda' in V,42.2; 'wealth of knowledge' in VI,53.8; 'the moving world'

1. See VK. PP. 365 - 370 for references.
2. The references given against each sense are not exhaustive but are merely indicatory.

'Radanti' is derived from √ rada vilekhane. Dayananda has translated the forms of √ rada invariably in the sense of 'vilekhana' except in I,61.12 where he explains it as 'maṇḍita' in the Padārthaḥ and as 'Ratnana Kījiye' in Hindi. This sense also follows from 'vilekhana'. It can also be derived from √ radha hiṃsāsaṃrādhyoḥ.

'Bhuraṇa' is derived from √ bhuraṇa. Yāska has assigned the sense of 'motion' to 'bhuraṇyati' in Nigh. II,14 and of 'swiftness' to 'bhuraṇyuḥ' in Sk.Nigh. II,15. But he has not quoted any verse from the Ṛg-Veda to illustrate the use of these words. The Śatapatha Brāhmaṇa has rendered 'bhuraṇyuḥ' occurring in Yv. XV,51; XVIII,53; and XXII,43 as 'bhartṛ' (supporter) in VIII,6.3.20; IX,4.4.5; and VII,9.2.19 respectively. Dayānanda follows this sense and has derived the word 'bhuraṇa' and the forms of 'bhuraṇyati' etc. from √ bhuraṇa dhāraṇapoṣaṇayoḥ of the Kaṇḍvādi Conjugation. He has explained them in both the senses of this root. V.M. in I,68.1; I,121.5; and Sā. in I,50.5; I,121.5 maintain this position.

'Brahma' has been assigned the senses of 'speech', a Ṛk, a Yajuṣ, the Veda, and the 'Vedas' in the Brāhmaṇas.[1] Dayānanda has chosen the last sense in the present case. The other senses which Dayānanda has assigned to it are[2] 'the Brāhmaṇa caste' in I,3.5 5; I,157.2; 'the prayers (stotras) contained in the Vedas' in I,3.5; 'food' in I,47.2; 'wealth' in II,13.7; 'Vedic utterances' in VII, 39.2; 'Vedic knowledge' in I,10.4; 'the teaching of Vedas' in I,55.4; 'the Supreme Lord' in I,105.15; 'practical scientific knowledge' in II,41.18 (in Hindi); 'universe' in III, 52.12; V,46.3; 'consciousness known as sacidānanda' in V,40.5; 'wealth of knowledge' in VI,35.3; 'the Divine'.

1. See V. Ei. 365 - 370 for references.
2. The references given against each sense are not exhaustive but are merely indicative.

(jagat) in I, 40.5; 'created beings' (prajā) in II, 24.2; ' wealth of state' in II, 24.13; 'caste-system' in II, 25.4; ' knowledge of Vedas and God' in VI, 45.4; ' all prosperities' VII, 41.1; 'great strength' in II, 24.3; ' the assembly of Brāhmaṇas' in I, 108.7; 'a Vedic scholar' in IV, 4.6; ' the accent and the relation between the word and its sense of the Vedas' in VI, 45.7; and 'the study of the Vedas' in I, 152.6. Veṅkaṭa Mādhava invariably translates it by 'stotra' where as both Skanda and Sāyaṇa translate it by 'food' and 'prayers'; Sā. adds 'actions' as another sense in I, 165.4 and 14; Har. translates it as 'a Vedic verse' in VI, 75.19; as 'Veda' or 'the cause of the world' in VII, 35.7; and as ' words of praise' in VII, 35.14. Dayānanda has relied upon the Brāhmaṇas and the Nighaṇṭu for his interpretation. Where these do not help him he takes recourse to its derivation.

V.M. and others regard 'viśpalā' as a proper name. Dayānanda considers it a common noun and explains its forms as' viśaḥ prajāḥ pātyanena sainyena tallāti yayā tām' in I, 112.10; as 'knowledge that protects people' in I, 117.11; as ' people' in I, 118.8; and as 'the policy that brings happiness to people' in I, 116.15; The word 'viśpalāvasū' is explained as 'viśām pālayitārau ca tau vāsakau' in I, 182. He has thus explained it on the analogy of the words 'viśpati' or 'viśpatnī'.

Rv. I, 189.8.

हे मनुष्याः यः (मानस्य) विज्ञानवतो जनस्य (सूनुः) तम् (अस्मिन्) (सहसाने) सहमाने (अग्नौ) पावक इव विदुषि (निवचनानि) परीक्षया निश्चितानि धर्म्यवचांसि यथा वयम् (अवोचाम) उपदिशेम (ऋषिभिः) वेदार्थविद्भिः सह (सहस्रम्) असंख्यम् (सनेम) संभजेम (इषम्) इष्टं सुखम् (वृजनम्) शारीरात्मबलम् (जीरदानुम्) जीवात्मानम् च[1] (विद्याम) तथा यूयमाचरथ।

1 The interpretation of this refrain is adopted from Rv. I, 184.6.

The phrase 'iṣam vṛjanam jīradānum' ~~occurs~~ occurs in a number of verses. In I,165.15 'iṣam' and 'vṛjanam' have been explained as 'food' and 'strength' respectively by the commentators. 'Jīradānum' is translated as 'kṣipradānam' by V.M.; as 'jīvayatīti, tam' by Mah.; as as 'jayaśīladānam' by Sā.; and as 'jīvitadātṛkama ca' by Uvaṭa. In Yv. XXXIV,48 (= Rv. I,165.15) Dayānanda has followed the commentators in the explanation of 'iṣam' and 'vṛjanam' and Mah. in the explanation of 'jīradānum'. But in the verse under examination he has departed in the explanation of 'iṣam' and has explained it on the basis of its derivation. It is formed from √ iṣu icchāyām. The senses of 'food' and 'knowledge' also fit in the context.

The Legend of SaptaVadhriḥ and Vadhrimatī.

Prof. H.D. Velankar has interpreted an account of this legend in Rv. V,78. He thinks that SaptaVadhriḥ the husband of Vadhrimatī is no other than Atri. The hymn is an invitation to the Aśvins to a Soma-sacrifice performed by Saptavadhriḥ in recognition of the help received from them by him and his wife in times of need.

The seer of this hymn is Sapta Vadhriḥ Ātreya and the deity is 'aśvinau'. The hymn contains 9 verses. Dayānanda's analysis of the subjects treated in these verses is as follows:-

a. 'Manuṣyaiḥ kiṃ kartavyam' verses 1,2,3.
b. 'Strīpuruṣaiḥ kiṃ kartavyam' 4,5.
c. 'Vidvāṃsaḥ kiṃ kuryuḥ' 6.
d. 'Kīdṛśo garbho janma ca' 7,8,9.

His interpretation of these verses is as follows:-

Rv. V.78.1.

हे (नासत्या) सत्यव्यवहार युक्तौ (अश्विनौ) वायूदके इवोपदेष्ट्रुपदेश्यकौ[1] युवाम् (इह) अस्मिन् संसारे (हंसौ इव) हंसवत् (आगच्छतम्)

(सुतान्) निष्पन्नान् पदार्थान् (उपाऽऽपततम्) [प्राप्नौ पततः][2] (मा)[3] (वि) (वेनतम्) विरुद्धं[4] मा कामयेथाम् ।

Dayānanda has translated 'Nāsatyā' as 'those who are free from falsehood' in I,3,3; as 'truthful heads of assembly and the army' in I,46,5; as 'those who hate false-hood ' in I,184,3; as 'those who have no false- actions" in III,58,7; as 'heads of the state-assembly and justice' in IV,37,8; as 'two leaders to the path of righteousness' in V,73,6; as 'teacher and preacher' in V,74,2; as 'learned men' in V,57,7; as 'technicians' in I,34,7; as 'fire and water' in II,34,10; as ' heads of the state and the religious assemblies' in I,116,10; as 'protectors of truth' in I,116,11; as 'those who kindle the light of knowledge by destroying ~~the~~ false knowledge' in I,116,13; as 'those who have true knowledge' in I,116,22; as 'those who accept truth by discarding untruth' in I,116,23; as 'those of true knowledge and actions in I,183,3; as 'lovers of truth' in I,183,5; and as 'sun and moon' in I,173,4.[5]

In all those places he derives this word as 'avidyamānasatyau'. His derivation is quite correct and is supported by Yāska.[6]

Rv. V,78,2.

हे (अश्विना) यजमान ऋत्विजौ! युवाम् (हंसाविव) (सुतान्) निष्पन्नानैश्वर्यादीन् (उपापततम्) (यवसम्) सोमलताम् (अनु) (हरिणाविव)

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1. ~~P.T. ' O dasyau'.~~
2. Adapted from the H.T.
3. Adapted from 'mā niṣedhe'.
4. See Anvayah.
5. The references are merely indicatory and not exhaustive.
6. See N. VI,13.

यथा हरिणो धावतः (गौराविव) यथा गौरौ मृगौ धावतः (आपततम्)।

This translation needs a few modifications. It should be reconstructed as follows:-

हे (अश्विना) यजमानर्त्विजौ युवां (हंसाविव) (यवसमनु) सोमलतामनु (गौरौ हरिणौ इव) गौरौ मृगौ इव (सुतान्) निष्पन्नानैश्वर्यादीन् (आपततम्)।(34)

Dayānanda's authority for the interpretation of 'aśvinau' is SB. I,1.2.17.[1]

In the Rg-Veda the word 'yavasa' ends in 'a'. Dayānanda has associated it with an article of food which varies according to the animal for whom it is meant. Thus it has been translated as 'anna' or 'dhānya' in I,94.11; II,16.8; and III,45.3; as 'busa' (chaff) in IV,41.5; IV,42.10; V,53.16; and VI,2.9; as 'ghāsa' (grass) in I,38.5; I,91.13; V,9.4; VII,3.2; and VII,18.10. It is only in the present verse that it has been translated as 'soma creeper'. It is not known whether this creeper is specially dear to the deer. If so the translation will be quite correct. But if not it can be translated as 'grass'. In Classical Sanskrit Literature and lexicons it has been used in the sense of 'grass' and 'fodder'.[2]

Rv. V,78.3.

हे (वाजिनीवसू) यौ विज्ञान क्रियां वासयतस्तौ (अश्विना) अध्यापकोपदेशकौ युवाम् (इष्टये) इष्ट सुख प्राप्तये (यज्ञम्) विज्ञान संगतिमयम् (आजुषेथाम्) सेवेथाम्[3] (हंसाविव)

1. For more references see VK. PP. 52-53.
2. See M. VII,75 with the commentary of Kulluka; AK. II,4.167; M.M.Williams SED. ; V.S. Apte Students SED. PP. 456; etc. etc.
3. See H.T.

(सुतान्) पुत्रवद् वर्तमानान् शिक्षणीयान् शिष्यान् (उप पततम्) [प्राप्तौ भवतः]²।

The word 'vājinīvasū' is composed of two words -- 'vājinī' and 'vasu'. The words 'vājin' and 'vājinī' are derived from 'vāja'-- the former is the masculine an d the latter is the feminine form. The word 'vāja' is derived from √ vaja gatau and has been used in several senses including those of 'food' (Nigh. II,7); 'strength' (Nigh. II,12); 'a battle' (Nigh. II,17); The word 'vājī' is a synonym of 'aśva' in Nigh. I,14; the words 'vājinī' and 'vājinīvatī' are synonyms of 'uṣas' in Nigh. I,8. The word 'vājinaḥ' is included in the list of 'padas' in Nigh. V,6. The words 'vājinī' and 'vājin', thus, admit of several senses following from the sense of the root 'vaja gatau'. Dayānanda has translated 'vājinī' as 'dawn' in I,2 2.5; III,52.5; as 'a speedy and powerful action' in II,37.5; I,48.16; V,36.6; as 'in the nature of acquiring' in III,6.1; as 'an action having profuse food and the like' in V,76.6; I,92.13; as 'food and wealth' in II,41.18; V,74.7; as ' supplies full of food and the like' in V,75.3; as 'scientific experiments' (vijñāna-kriyā)in I,3.10; I,92.15; I,120.10; I.122.8; V,78.3; VI,61.3;4; as ' practical knowledge' in III,61.1; IV,55.9; and VI,61.6.[3] Dayānanda's explanations of the word are corroborated by the etymology 'vājī vejanavān' of the word 'vājī' given by Yāska in N. II,28.

Rv. V,78.4.

हे (अश्विना) सूर्याचन्द्रमसाविवाध्यापकोपदेशकौ! (यत्) यः (अत्रिः) अविद्यमान त्रिविध दुःखः (नाध्) युनाम् (अवरोहन्) अवरोहं कुर्वन् (योषा)

~~1. See H.T.~~
2. See H.T.
3. For the derivation of the word see Dayānanda's commentary on Rv. I,92.15. For other senses of 'vāja' and allied words see M.M. Williams SED.

(नाधमानेव) याचमानेन (ऋबीसम्) सतम् (अजोहवीत्) भृशमाह्वयति तेन सह (श्येनस्य) (नूतनेन) (प्रान्तमेन) अतिशयेन सुखकरेण (चित्) मानेन[1] आगच्छतम् ।

'Avarohan' means 'approaching you'. 'Mānena' signifies 'manner'; or it may be emended as 'mānasena' (with a mind).

'Ṛbīsa' has been explained by Dayānanda as here, in I,116.8 and I,117.3 on the authority of N. VI,35.

Dayānanda has given the following seven derivations of the word 'atri':-

a. avidyamāna / tri (three types of miseries) = a/tri= atri. in I,45.3; I,51.3; I,112.7;16; I,117.3; I,118.7; I,119.6; V,2.6; V,7.8; V,22.4; V,39.5; V,40.7; V,72.1; V,73.6; and V,78.4.

b. √ ata sātatyagamane / trip = at/tri = atri in I,183.5; V,4.9; V,7.10; V,22.1; V,40.6;8;9; V,51.8; V,67.5; V,74.1; VI,50.10.

c. na /tri (three) = a/tri = atri in I,180.4. Here it is translated as 'one who is free from present, past and future miseries.'

d. √ ada bhakṣaṇe /trip. = ad/tri = atri in I,116.8; I,139.9; and II,8.5. It is translated as 'enjoyer'.

e. na /triḥ (three times) = a /triḥ = atriḥ. in V,73.7. It is translated as 'not three times'.

f. √ ava rakṣaṇa..../trip = av/tri = at-ri in V,15.5. It is translated as 'a protector'.

g. √ ada bhakṣaṇe /trini = ad/trin = atrin in I,21.5; I,36.14;20; I,86.10; I,94.9; VI,16.28; and VI,51.14.

In these derivations (a),(c) and (e) relate to compounds;- (d) and (g) are directly sanctioned by U. IV, 68; (b) and (f) can be formed by U. IV,68 by 'bāhulaka'. The sense of-

1. The H.T. translates it as 'mana se'. The Skt. Text should, therefore, be 'mānasena'.

'sun' in VI,50.10 follows from derivation (b).

The word three in the compounds under (a) category is explained as 'three types of miseries -- adhibhautika, adhidaivika and adhyātmika' in I,51.3; I,112.7; I,118.7; I,119.6; V,2.6; V,7.8; V,22.4 (i); V,39.5 (i); V,40.7; V,72.1; V,73.6; and V,78.4; as 'desire, angar and greed' in V,22.4 (i); as ' the evil tendencies (doṣa) on account of the three primary attributes, sattva, rajas and tamas' in V,39.5 (ii); and as 'the defects of soul, speech and body' in I,112.16; and I,117.3. The word formed in (b) has been translated as ' broad on account of education' in V,22.1; V,40.8; 9; as 'pervading in knowledge' i.e., (a learned man) in V,67.5; and V,74.1; as 'a constant mover' in I,183.5; V,4.9; and V,40.6; as 'pervading' in V,72.1; as 'always energetic' in V,7.10. The word formed in (g) is explained as '~~xxxx~~ enemy' ~~xxxxxxx~~ because he enjoys the rights or wealth of others through injustice (I,36.14); and because he destroys the happiness of others (I,86.10). Dayānanda's interpretations are supported by Brāhmaṇa passages like 'atriṇo vai rakṣāṃsi';[1] 'pāpmano-triṇaḥ';[2] ' rakṣāṃsi vai pāpmātriṇaḥ';[3] ' vāgevātrirvācā hyannamadyatettirha vai nāmaitadyadatririti' [4]

<u>Rv. V,78.5.</u>

हे (अश्विना) विद्याव्यापिनावध्यापकपरीक्षकौ ! (मे) मम (हवम्) (श्रुतम्) (सप्तवध्रिम्) हत सप्तेन्द्रियम् (च) (मुञ्चतम्) । हे (वनस्पते) (सूष्यन्त्याः) प्रसववत्याः स्त्रियाः (इव) इव (योनिः) कारणं (त्वम्) (निजिहीष्व) [दूरतोऽस्य][5] ।

The gist of this translation says that people should desire to sit by the side of learned teachers and preachers and thus remove their ignorance like a women delivering a child. In the light of this gist the translation should be modified as follows:-

1. SVB. III,1.   2. ibid.   3. AB. II,2.   3. SB. XIV,5.2.2.
4. Adopted from the Bhāvārthaḥ.

हे विद्याव्यापिनावध्यापकपरीक्षकौ! मम हवं श्रुतम् । (सप्तवध्रिं) हतसप्तेन्द्रियं मां च (मुञ्चतम्) पापात् मुञ्चतम् । हे (वनस्पते) विद्वांसौ प्रसवन्त्याः स्त्रियाः इव (योनेः) अविद्याकारणं वा दूरतोऽस्यतः ।

Here 'vanaspate' is to be taken as an adjective to 'aśvinau'. The singular for the dual can be accounted for by P. III,1.85. 'Vanaspatiḥ' has been identified with 'agni' in KB. X,6. 'Agni' stands for a learned man'. Dayānanda has not explained this word in this verse. But in the first part of the translation a teacher and preacher have been addressed. The addresse denoted by 'vanaspate' can be these two only. Dayānananda has translated 'vanaspati' as 'a teacher or preacher' in I,142.11; and as 'a learned man who protects useful articles or objects' in I,91.6; III,8.1.

Dayānanda has translated 'vanaspati' and its forms in places other than those already cited as ' trees' in I,28.6; I,39.5; I,90.8; I,157.5; II,3.10; III,34.10; V,41.8; V,42.16; V,84.3; VI,47.27; VI,48.17; VII,34.23; as ' yo vanānām vṛkṣauṣadhyādisamūhānāmadhikavṛṣṭihetutvena pālayitāsti so-puṣpaphalavān' on the authority of M.I,47 in I,13.11;[1] as 'a cloud' in I,90.8; as 'God' the protector of useful articles and forests' in I,91.6; as 'a philanthrophist who protects forests' in I,91.6; I,188.10; III,4.10; III,8.6; 11; III,53.20; V,5.10; V,7.4; VI,47.26; as 'a man who utilizes the rays (of sun etc.)' in II,37.3; as 'made of wood' in I,28.8; as 'a protector of wealth' in III,8.3; and as 'sun' in VI,15.2. He derives it from 'vana' and 'pati'. 'Vana' is derived from √ vana śabde, √ vana sambhaktau, √ vanu yācane , √ vana hiṃsārthaḥ. It, thus, has several senses. Dayānanda generally applies the sense of 'sambhakti' in explaining both 'vanaspati' and 'vana'. His interpretations of the word 'vana' are as follows:-

1. The original text has been given so that a correct idea of this translation may be had. Dayānanda refers to trees that bear fruit without flowers. He holds that such trees are helpful in increasing country's rainfall.

" World in I,24.7; I,29.6; articles worth-using in I,54.1; I,67.1; I,70.2; I,171;3; VI,6.3; rays in I,29.6; I,54.5; I,58.5; I,66.1; I,70.2; I,103.5; I,127.4; I,128.3; II,14.9; III,23.1; III,29.6; III,55.4; IV,7.6; V,41.10;11; V,58.6; V,60.2; V,85;2; VI,3.3; VI,48.5; VI,60.10; VII,4.2; VII,7.2; forests in I,64.7; I,65.4; I,66.1; I,88.3; I,103.5; I,127.3; I,143.5; I,148.4; II,1.1; II,4.6; II,38.7; III,1.13; III,6.7; III,34.3; IV,7.1; V,1.5; V,9.4; V,57.3; V,85.2; VI,2.9; VI,6.5; VI,31.2; VI,33,3; VI,39.5; VII,1.19."

'Kāraṇam' means 'the ~~xx~~ cause of ignorance'; the substantive qualified by 'saptavadhriḥ' is 'mām'. The seven senses are the five senses of knowledge, mind and intellect'.[1]

Rv. V,78,6.

हे (अश्विना) अध्यापकोपदेशकौ (युवम्) युवाम् (मायाभिः) प्रज्ञाभिः (भीताय) प्राप्तभयाय (नाधमानाय) उपतप्यमानाय (सप्तवध्रये) पञ्च ज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्त हता यस्य तस्मै (ऋषये) वेदार्थविदे (च) (समचयः) [संगच्छेथाम्][2]; (वृक्षम्) यो वृश्च्यते तम् (व्यचथः) [वियोजयतम्][2]।

A 'saptavadhriḥ' is one 'whose seven senses are destroyed, i.e., are not functioning properly' on account of being let loose (√ hana gatau)'. If 'ṛṣaye' is considered as an adjective to 'mahyam' it ceases to have any propriety in the translation. The defect can be removed by translating 'ṛṣaye' as 'a seeker after knowledge'. This sense is given to this word by SB. VI,1.1.1 by writing 'te yatpurāsmāt sarvasmādidamicchantaḥ śrameṇa tapsāriṣaṃstasmādṛṣayaḥ'.

A 'vṛkṣa' is that which is worthy of being cut. Hence it signifies 'ignorance'. The Hindi Translation of 'vyacathaḥ' is incorrect.

1. Vide his commentary on the next verse.
2. Adopted from H.T.

Rv. V,78.7.

हे मनुष्याः (यथा) येन प्रकारेण (वातः) वायुः (पुष्करिणीम्) अल्पान् तडागान् (सर्वतः) (समिङ्गयति) सम्यक् चालयति तथा (एव) (ते) तव (गर्भः)[5] यो गृह्यते स गर्भः[1] (एजतु) कम्पताम् (दशमास्यः) दशसु मासेषु भवः (निरैतु) निर्गच्छतु इति विजानीतः ।

This verses and the following two verses deal with the delivery of a child from the womb of his mother. A child takes ten months for its full development. The number ten, however, does not signify the completion of ten months. According to the Indian authorities on medical science the regular or due time of delivery is the ninth and the tenth month. The SB. IV,5.2.4 while commenting on Yv. VIII,28 also maintains the same position. But according to the modern authorities the due time of delivery x is the end of the tenth month or 280 days.[2] The more the intensity of labour-pains the easier is the delivery. This translation may be compared with the translation of Yv. VIII,28 where the same idea has been conveyed.[3]

(verses 5 - 9)
This hymn/ is also known as the 'garbhasrāviṇī Upaniṣad'.[4]

Rv. V,78.8.

हे (दशमास्य) दशसु मासेषु जात ! (यथा) येन प्रकारेण (वातः) वायुः (यथा) (वनम्) जङ्गलम् (यथा) (समुद्रः) उदधिः (एजति) कम्पते चलति वा तथा (एव) (त्वम्) (जरायुणा) देहावरणेन सह (अव इहि) आगच्छ ।

1. See H.T. 2. See Mādhava Nidāna Vol. II, PP. 841 -- Madhukośa Vyākhyā on LXIV,2.
3. The reference to the SB. given at the end of the commentary on Yv. VIII,28 should be IV,5.2.3-5.
4. See Rg-Veda (text only) edited by Satvalekar PP. 329.
5. For the derivation of 'garbha' see his commentary on Yv. VIII,28.

The embroyo must come out at the time of delivery. It is necessary for the safety of the mother.

Rv. V,78.9.

हे मनुष्याः य: (जीवः) यः प्राणान् धारति [सः] (अपि) उपरि (यातदि) (दश) (मासान्) (शशयानः) कृतशयनः (अक्षतः) क्षतवर्जितः (कुमारः) (निरैतु) निर्गच्छतु सः (जीवः) (जीवन्त्याः) (अधि) जीवति ।

For the safety and full development of the child after birth the mother contributes the lion's share. Many women die at the time of delivery. Due care must, therefore, be taken to save the life of the mother. A child born after operation is not regarded as normal.

Rv. I,112.7; I,116.8; and I,117.3 have also been connected with this legend.[1] Dayānanda's interpretation of these verses is as follows:-

Rv. I,112.7.

हे (अश्विना) [विद्यादिदातारावध्यापकोपदेशकौ][2] युवाम् (याभिः) (ऊतिभिः) [क्षाभिः][3] (अत्रये) अविद्यमानानि त्रीण्याध्यात्मिकाधि-भौतिकाधिदैविकानि दुःखानि यस्मिन् व्यवहारे तस्मै (शुचन्तिम्) पवित्रकारकम् (धनसाम्) यो धनानि सनोति विभजाति तम् (सुषंसदम्) शोभना संसद् यस्य तम् (तप्तम्) ऐश्वर्य-युक्तम् (घर्मम्) प्रशस्ता घर्मा यज्ञा विद्यन्ते यस्य तम् (ओम्यावन्तम्) ये अवन्ति ते ओमानस्तान् ये यान्ति प्राप्नुवन्ति त ओम्याः एते प्रशस्ता विद्यन्ते यस्य तम्[4] जनम् (पृश्निगुम्) अन्तरिक्षे गन्तारम् (पुरुकुत्सम्) बहवः कुत्सा वज्राः शस्त्रविशेषा यस्मिंस्तम् च (आनतम्) पालयतम् (ताभिः) (उ) (सु) आगतम् ।

1. See Griffith's translation of V,78.4 ft. on 'the cavern'.
2. Adopted from ~~V,78,2.~~ I,112.2. 3. Adopted from ~~V,78.1.~~ I,112.1
~~3.~~ 4. P.T. 'yasya ghatam'. ~~R.T.~~

The gist of this verse given by Dayānanda is ' vidvadbhirdharmātmarakṣaṇena daṇḍanena ca satyavidyāḥ[1] prakāśanīyāḥ'.

'Dhanasām' is formed by adding 'vit' to √ ṣaṇu dāne preceded by 'dhana'. It should have been derived from √ ṣaṇa sambhaktau as is done in I,112.10.

'Taptam' has been derived from √ tapa aiśvarye by adding 'kta' to it.

'Gharma' has been explained by Dayānanda as 'pratāpa (sun, lustre, heat, influence, prowess etc.)' in I,112.1; I,119.6; I,64.26;28; V,19.4; V,30.15; V,43.7;[2] as 'sun' in III,26.7; as 'day' in I,180.4; III,53.14;[3] as 'yajña' in I,112.7; IV,55.6; V,43.7;[4] V,54.1; V,73.6; V,76.1;[5] as 'well-cooked (pradīptam) or fried article of food having a good smell' in I,119.2; and as 'sin' in VII,33,7. U.I,149 derives it from √ ghṛ kṣaraṇadīptyoḥ.[6] All the above senses of this word follow from the senses of this root.

The compound 'gharmastubhe' in V,54.1 is explained as 'yo dharmam yajñam stobhati stauti tasmai'; 'gharmasvarasaḥ' in IV,55.6 as 'gharme yajñe svakīye rasō yasya saḥ'. The sense of this compound is not clear. The word 'svarasa' may have something to do with the medical term 'svarasaḥ'[7]

The worded 'gharmam' in the present verse is taken as a denominative form of 'gharma' and has been explained as ' gharmam vidyate-syeti gharmaḥ' and is formed by adding 'ac' to 'gharma' by P.V,2.127.

Dayānanda derives 'omyāvantam' from 'oman' which is formed from √ ava rakṣaṇa-gati- kānti-prīti-tṛptyavagama............ by adding 'manin' by P. III,2.75. He has

1. P.T. 'vidyā'. 2. H.T. is 'tapa'. 3. See Nigh. I,9.
4. Transalted as 'dharma'. 5. Explained as 'the duties of house-hold'. For authority see Nigh. III,17.
6. Dayānanda's commentary on U.I,149; also see the Bāla Manoramā commentary on U. 146.
7. See Śārṅgadhara Saṃhitā, II,1.1-2. It is difficult to give a decisive opinion at present.

explained its forms as 'rakṣantam vidyāpraveśakam kriyā-gamakam vyavahāram' in I,34.6; as 'rakṣaṇādiṣaṭkarmapālakam' in I,118.7; and as 'rakṣādikartāram' in VI,50.7. The words 'omāsaḥ' and 'omabhiḥ' are also derived from the root 'ava'. Dayānanda has given the following note on 'omāsaḥ' in I,3.7:-

"(Omāsaḥ) rakṣakā jñānino vidyākāmā upadeśaprītayo vijñānatṛptayo yāthātathyāvagamāḥ śubhaguṇapraveśāḥ sarvavidyāśrāviṇaḥ parameśvaraprāptau vyavahāre ca puruṣārthinaḥ śubhavidyāguṇayācinaḥ kriyāvantaḥ sarvopakāramicchukā vijñāne praśastā āptāḥ sarvaśubhaguṇaliṅgino duṣṭaguṇahiṃsakāḥ śubhaguṇadātāraḥ saubhāgyavanto jñānavṛddhāḥ ava rakṣaṇagatikāntiprītitṛptyavagamapraveśaśravaṇasvāmyartha yācanakriyecchādīptyavāptyāliṅganahiṃsādānabhāgavṛddhiṣu. avisivisiśuṣibhyaḥ kit. ityanenauṇādikena sūtreṇāvadhātoromaśabdaḥ sidhyati. omāsaḥ iti padanāmsu paṭhitam. Nighaṇ. IV,3". He has, therefore, explained 'omabhiḥ' in V,43.13 as 'rakṣaṇādikārakaiḥ saha'. His explanation of 'omyāvantam' in the present verse is based on the above interpretations of 'oma' and 'oman'. Likewise he has explained 'omyāvatīm' in I,112.20 as 'avanti te omāsteṣu bhavā praśastā vidyā tadvatīm'.

The word 'pṛśni' is translated as 'sun' in I,160.3; and I,168.9; as 'one that touches' in I,84.11; and as 'sky' in I,23.10; I,38.4; I,85.2; I,89.7; I,164.43; II,2.4; II,34.2;10; IV,3.10; IV,5.7;10; V,47.3; V,52.16; V,57.2;3; V,58.5; V,59.6; V,60.5; VI,6.4; VI,48.22; VI,66.1.3; VII,18.10; VII,35.13; VII,56.4. The first and the last senses are based upon Nigh. I,4 explained in N. II,13. The second follows from its derivative sense. U. IV,52 derives it from √ spṛśa saṃsparśane or from √ spṛśa grahaṇasaṃśleṣaṇayoḥ. Dayānanda does not hesitate to further amplify the above translations. Thus in I,168.9 it is explained as 'like the sun'; in V,60.5 as 'an intellect like the sky'; in VI,66.3 and VII,35.13 as 'having space like the sky'; in VII,56.4 as unagitated deep minded (āśaya) person like the sky'; as 'milk born in the sky' in II,34.10; and as 'creations

existing in the sky' in VI,48.22.

The compound 'pṛśnigāvaḥ' in VII,18.10 is explained as 'antarikṣavad gāvaḥ yeṣānte'; 'pṛśniniṣpreṣitāsaḥ' as 'antarikṣe nitarām preṣitā yaiste' in VII,18.10; and 'pṛśnimātaraḥ' as 'wind born in sky' in I,23.10; I,38.4; I,85.2; I,89.7; V,57.3; and V,59.6; and as 'scholars to whom the sky is like a mother' in V,57.2. In the present verse the compound 'pṛśnigum' is expounded as 'pṛśnau antarikṣe gacchatīti! tam'. The form is quite regular.

Dayānanda has explained 'purukutsa' and its forms throughout the commentary by taking them as compounds of 'puru' (many) of Nigh,III,1 and of 'kutsa' (vajra) of Nigh. II,20. 'Kutsa' has been translated as 'weapons' in V,33.8; VI,20.10; and VII,19.3; as 'rays' in I,174.2; as 'condemned'; in I,63.7; as 'condemned works' in the Hindi Translation of IV,42.9. The exact sense of the translation in the last case is not clear. The word 'purukutsānī' is used in the feminine and is applied to the Supreme Soul. The Hindi Translation is thus incorrect. It can be interpreted as 'Who bestows profusely; punishes the wicked sternly and gives light to all'. The word 'kutsa' is derived from √ kutsa avakṣepaṇe by U. III,66. All the senses attached to it by Dayānanda follow from this root.

Rv. I,116.8.

हे (अश्विना) यज्ञानुष्ठानशीलौ! युवाम् (हिमेन) शीतेन उदकेन (अग्निम्) (घ्रंसम्) रात्र्या दिनम् च (आवारयेथाम्) निवारयेतम् (अस्मै) (पितुमतीम्) प्रशस्तान्नयुक्ताम् (ऊर्जम्) पराक्रमाढ्यां नीतिम् (अधत्तम्) पोषयतम् (ऋबीसे) दुर्गतमासे व्यवहारे (अत्रिम्) अत्तारम् (अवनीतम्) अर्वाक् प्रापितम् (सर्वगणम्) सर्वगणा यस्मिंस्तत् (स्वस्ति) सुखम् च (उन्निन्यथुः) ऊर्ध्वं नयतम् ।

The sense of the translation is clarified by the Bhāvārthaḥ which says that the scholars for the wel-

fare of the world should remove the heat with water purified by sacrifices and ~~wk~~ by growing forests; they should ~~inan~~ increase the vitality (of people) by well cleansed food-grains; they should remove the three types of miseries by performing 'yajñas' and thus promote happiness.

Dayānanda has followed Yāska whom he also quotes at length. The ambiguity of the translation of Dayānanda is removed by Yāska's remarks that the 'heat' here relates to the summar season and is removed by rain which also helps plants etc. to grow.[1] M. III,76 brings out the import very clearly.

'Ghraṃsa' has been explained as 'day' in this verse as well as in V,34.3 and V, 44.7 on the authority of Nigh. I,9.

'Himena' is explained in I,119.6 as 'śītena' The word 'himāḥ' has been translated as 'years' in II,33.2; and V,54.15; as 'the autumn season (amounting to years)' in I,64.14; and VI,48.8; and as 'progress (vṛddhiḥ)' in VI,48.8. The phrase 'himyā iva' is explained as 'like the very cool nights found in the winter season' in I,34.1. He quotes Nigh. I,7 as his authority. There 'hima' and 'himā' have been given as synonyms of 'night'. Dayānanda rdfers to 'himā'.[2] This word is derived from √ hana hiṃsāgatyoḥ by U. I,147. The sense of 'progress' follows from the sense of 'motion' implied by the root.

Rv. I,117.3.

हे (नरौ) विद्यानेतारौ (वृषणा) सुखस्य वर्षकौ (चोदयन्ता) विद्यादि शुभ गुणेषु प्रेरयन्तौ! (अश्विनस्य) सर्वस्तौ दुःख-प्रदस्य (दस्योः) उत्कोचकस्य (मायाः) कपटादियुक्ताः क्रियाः (मिनन्ता) हिंसन्तौ (अनुपूर्वम्) अनुकूलाः पूर्वं वेदोक्ता आप्त सिद्धान्ता यस्य तम् (पाञ्चजन्यम्)

1. See N. VI,35-36;
2. The P.T. reads 'himyeti....'. It should be 'himeti'.

पञ्चसु जनेषु प्राणादिषु मतां प्राप्तयोगसिद्धिम् (अत्रिम्)
अविद्यमानान्यात्मनः शरीरदुःखानि येन तम् (गणेन)
अध्यापक विद्यार्थि समूहेन [सह वर्तमानम्][1] (ऋषिम्)
वेदपारगाध्यापकम् (ऋबीसात्) नष्ट विद्या प्रकाशाद्-
विद्यारूपात् (अंहसः) विद्याध्ययन निरोधकाद्
विघ्नाख्यात् पापात् (मुञ्चथः) ।

Dayānanda explains 'pāñcajanyaḥ' in I,100.12 as 'pañcasu sakalavidyeṣvadhyāpakopadeśakarājasabhāsenādhī-sarvajanādhīśeṣu janeṣu bhavaḥ' by the Vārtika on P. IV,3.58; 'pāñcajanyam' in V,32.11 as 'pañcajanāḥ prāṇāḥ balavanto yasya tadapatyam'; and 'pāñcajanyāsu' in III,53.16 as 'pañcasu janeṣu[2] prāṇeṣu bhavāsu'. His interpretation of these words is, thus, the same throughout except in I,100.12. Both the explanations are reasonable. The five 'breaths' are the 'prāṇa' the 'apāna', the 'udāna', the 'vyāna', and the 'samāna'. The reading of the commentary in the present translation is not correct. 'Prāptayogasiddhim' is an adjective to 'atrim'. It is, therefore, used in the masculine gender. But the words 'pañcasu prāṇeṣu bhavām' are in the feminine and hence cannot refer to 'prāptayogasiddhim'. 'Bhavām' should, therefore, be read as 'bhavam'.

The word 'pañca janāḥ' has been explained as 'the five senses and men' in I,89.10; as 'the five senses and scholars' in III,59.8; as 'persons like the five breaths' in VI,11.4; and VI,51.11.[3] In the first two cases 'pañca' and 'janāḥ' have been treated as separate words. The word 'pañcajātā' in VI,61.12 has been explained as 'pañcabhyaḥ prāṇebhyaḥ jātā prasiddhā'. The final words of analogus compounds 'pañcakṛṣṭīnām', 'pañcakṣitīnām' and 'pañcacarṣaṇiḥ'

1. Adopted from the H.T.
2. The P.T. reads 'dineṣu' which makes no sense and appears to be a printing or copying mistake.
3 cp. Rv. III,53.16.

have been translated as 'men' except in VI, 46.7 where 'ksiti' has been translated as 'land' and in I, 7.9 where 'ksitīnām' has been translated as 'pṛthivīlokānām'. The word 'pañcahotṛn' in II, 34.14 has been split into two separate words -- 'pañca' and 'hotṛn' and explained as 'prāṇāpānavyānodānasamānān' and 'ādātṛn' respectively.

In the Bhāvārthaḥ Dayānanda writes that it is the foremost duty of the officers of a government to protect from misery those who propagate knowledge and education; to make them happy; to destroy the thief and the wicked and such other evil persons; to acquire knowledge and righteousness and to promote the acquision of the four-fold aim of human life by making the learned persons propagate knowledge, education and righteousness.

It is clear from the above discussions that the Vedic hymns contain no serious legends. Whatever legends appear to exist there are full of inconsistencies and contradictions. They are the mystic utterances of the Vedic seers and contain some truth phenomenal or otherwise coached in a very fluid language. They must, therefore, be interpreted in the way shown by Dayānanda.

[XVI] Cycles of ~~Vedic~~ Eclipses in the Hymns of the Ṛg-Veda.

Dr. Sham Sastri observes that ' the Vedas are nothing but a record of the religious spells performed and the prayers sung to help the gods to free themselves from the demons of eclipses.'[1] He thinks that the ancient Vedic seers were well aware of the eclipse-cycle upon which the structure of their religious, philosophical, musical, medical, ethical, metaphysical and mythological literature was based but suppressed the truth feeling that if the truth were laid bare their culture would fall to the ground and people's faith in God and morality would be no more. He has listed a number of Vedic verses wherein he sees a reference to eclipses. He depends upon the translation of the Ṛg-Veda by Mr. Griffith. Dayānanda's interpretation of the verses listed by Dr. Sham Shasti is as follows:-[2]

Rv. I,10.2.

[यथा][3] (यूथेन) सुखप्रापक पदार्थ समूहेनाथवा वायुगणेन सह (वृष्णिः) वर्षति सुखानि वर्षयति वा। सूर्यकिरणसमूहः (सानोः) पर्वतस्य शिखरात् (सानुम्) पर्वतस्य शिखरम् (भूरि) बहु (आरुहत्) आरोहति (अस्पष्ट) स्पृशते[4] (एजति) कंपते[5] चलति चालयति वा। [तथा][3] यो मनुष्यः (यत्) यस्मात् सानोः कर्मणः सिद्धेः (सानुम्)[6] (कर्त्वम्) कर्त्तुं योग्यं कार्यं कर्मत्वम् [इत्यर्थः][7] (भूरि) बहु (आरुहत्) आरोहति [आरभते इत्यर्थः][8] (अस्पष्ट) स्पृशते[4] (एजति) चालयति तस्मै (इन्द्रः) परमात्मा (तत्) तस्मात् (सानोः) संविभागात् (सानुम्)[6] (अर्थम्) गुणं ज्ञातुं द्रव्यं प्राप्तुं वा (भूरि) बहु (चेतति) संज्ञापयति प्रकाशयति वा।

Dayānanda has translated 'vṛṣṇi' as 'one who gives happiness' in I,10.2; I,103.6; V,35.4; VI,44.21;

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1. Vide Drapsa PP. 9.
2. The order in which these verses have been listed by Dr. Shastri has been retained in this chapter.

3. Not given in the Anvayaḥ. Adopted from the H.T. and the Bhāvārthaḥ. 6. It is superfluous. The H.T. omits it at both these places. It is used for कर्त्वम् & अर्थम् respectively. 4. ~~The~~ H.T. — 'स्पर्श करता हुआ'. 5. H.T. 'क्रम से अपनी कक्षा में घूमता और घुमाता है।' 7. It avoids the superfluity of 'सानु' in this place. 8. See H.T.

VII,19.6; as 'one who causes rain-fall' in I,64.1); III,35.7; IV,50.6; V,12.1; V,xx 31.5; as ' one who sprinkles the body and soul (śarīrātmasecakāḥ)' in I,100.17; as ' one who mx possesses great strength (anantavīrya)' I,154.3; I,165.xxx 11; I,175.1; III,16.20; as ' one who makes the strong prosper in II,14.1; as ' one who injects semen' in III,1.10; as ' strength' in III,1.20; III,30.2; VI,44.20; as ' one who showers knowledge' in III,7.9; as ' a Brahmacārī of 40 years' in III,57.3; as a man who imparts true and correct instructions' in V,1.12; as ' one that gives strength and the like in VI,41.3; VI,44.19; It is derived from _/ vṛṣa śaktibandhane or from _/ varṣa snehane . It is used to signify the specific sense of ' bestower of happiness'. It is, thus', a sābhiprāya adjective.

xx The Bālamanoramā commentary on U.I,3 derives 'sānu' from ' _/ ṣaṇu dāne. Sāyaṇa agrees with this position. But Dayānanda derives it from _/ṣaṇu dāne as well as from _/ ṣaṇa sambhaktau. His position is quite correct. Both these roots assume the form _/ san after the removal of the anubandhas. There is no other word in the te xt of the sūtra which may limit the x import of the word x 'sani' in the sūtra to _/ ṣaṇu dāne only. Dayānanda has thus correctly explained x 'sānu' as 'saṃvibhāgāt'. He has given another derivation of this word as ' _/ ṣo-mtakarmaṇityasmād-bāhulakānnuḥ'. He has translated it as ' an action ' in xxx I,54.4; as ' top of a cloud' in I,5.8; as 'top' in I,62.5; I,117.16; I,128.3[ii]; I,155.1; II,3.7; IV,55.7; V,60.3; VI,61.2; xxx VI,67.6; VII,36.1; as 'worthy of being used' in II,35.x 12; III,5.3; as 'division' in VI,6.4; as 'parts' in I,32.7; I,80.6; VI,75.13; as 'wealth' in VII,2.1; as 'knowledge' in VII,7.2; as 'division of the parts of a cloud' in I,80.5; as 'clouds like mountains' in VI,39.2; as 'outskirts' in VI,7.6; as 'world' in I,146.2; as ' an elevated place' in II,31.2; x VII,43.3.

'Aspaṣṭa' is from ✓ spaśa bādhanasparśa-yoḥ.

Rv. I.13.4.

मनुष्यैर्यः (अग्ने) भौतिकोऽयमग्निः (मनुः)[1] विद्वद्भिः क्रियासिद्ध्यर्थं यो मन्यते (होता) सुखदाता (ईडितः) मनुष्यैरध्येषितोऽधिष्ठितः अस्ति सः (सुखतमे) अतिशयितानि सुखानि यस्मिन् [तस्मिन्][2] (रथे) गमनहेतौ रमणसाधने विमानादौ (हितः) धृतः स्थापितः सन्[3] (देवान्) विदुषो भोगान् वा (आवह) समन्तात् वहति देशान्तरं प्रापयति।

'Ratha' is from ✓ ramu krīḍāyām formed by adding 'kthan' by U. II,2.

In the Padapāṭha 'manurhitaḥ' has been taken as one word and has been analysed as 'manuḥ /hitaḥ'. Dayānanda has translated it as 'one who has placed thoughtful beings like men' in I,14.11; as 'beneficial to men' in I,14.11; and III,2.15; as 'beneficial to the mind' in I,106.5; and as 'established for men' in VI,70.2. He, thus, follows the Padapāṭha of Śākalya in all these places. But in the present case he takes 'manuḥ' and 'hitaḥ' as separate words. Both these can, however, be taken as one word and explained as 'vidvadbhiḥ hitaḥ sthāpitaḥ'. The SB. VIII, 6.3.18 interprets 'manavaḥ' as 'vidvāṃsaḥ' and AB. II,34 interprets 'manuvṛtam' as 'manuṣyairvṛtam'

Dayānanda has explained the word 'manu' as 'a learned man who knows all types of conducts by the light of knowledge' in I,31.4; as 'a thoughtful man' in all other verses except in I,36.10;19; I,112.16;18; I,130.8; II,33.13; and IV,26.1; as 'administration of a state worthy of meditation or recognition' (manana) in I,36.10; as 'a holy king who is the protector of his subjects'[4] in I,112.16; as 'a protector of the subjects by science and justice (or by scientific justice)' in I,36.19; as 'a scholar of

1. Omitted in the Anvayaḥ. 2. Adopted on the basis of 'yattadornityaḥ sambandhaḥ'. 3. The Padārthaḥ contains the word 'hitakārī' after 'san'. But it has been omitted in the Anvayaḥ. 4. cp. SB. VI,6.1.19.

medical science' in II,33.13; as ' one who knows the science of warfare' in I,112.18; as 'one who exhibits and propagates a knowledge of all lores (vidyā) like a thoughtful learned man' in IV, 26.1.

In the commentary on U. I,10 Dayānanda has explained the derivation of this word as ' manyate carācaram jagajjānātīti manurīśvaraḥ. manute-vabudhyate śāstramiti manurvidvān rājarṣiḥ;' and as ' bāhulakānmana-dhātorapi -- manyate jānātīti manuḥ. manuṣī! in his commentary on U.II,115. In the last case it ends in 'ṣ'. It is thus derived from √ mana jñāne, √mana stambhe and √ manu avabodhane. His translations of this word are further corroborated by SB.VIII,6.3.18 ' ye vidvāṃsaste manavaḥ'; SB. VI,6.1.19 ' prajāpatirvai manuḥ sa hīdaṃ sarvamamanuta' and SB. XIV,1.3.25 ' aśvā ha vā iyaṃ (pṛthivī) bhūtvā manumuvāha'so-asyāḥ patiḥ prajāpatiḥ'. Yāska explains it as ' manurmananāt'.[1] It is also included in the synonyms of 'Pada' in Nigh.V,6.

<u>Rv. I.14.11.</u>

हे (अग्ने) पूजनीयतम! यः (त्वम्) जगदीश्वरः (मनुर्हितः) मनुषो मननकर्त्तारो मनुष्यादयो हिता धृता येन सः (होता) सर्वस्य दाता (यज्ञेषु) क्रियाकाण्डादिविज्ञानान्तेषु संगमनीयेषु (सीदसि) अवस्थितोऽसि (सः) जगत्-स्रष्टा धर्त्ता च त्वम् (नः) अस्माकम् (इमम्) अस्मद-नुष्ठीयमानम् (अध्वरम्) अहिंसनीयं सुखहेतुं (यज्ञं) संगमयास्य सिद्धिं संपादय।

The sense of this verse given by Dayānanda in the Bhāvārthaḥ is that ' the God has created all beings and supports them all. He is adorable. He alone gives happiness and comforts to all'.

1. N. XII,33.

Dayānanda has explained 'yajña' as ' the visible[1] world' in I,18.7; III.3.6; II,3.2; II,5.2; as ' an art accomplished by contacts (saṅgati)' in I,47.4; I,107.1; as ' continence' in I,166.1; as ' the sun' in I,164.35; as ' duties of a state' in I,173.11; as ' elevated by a comingling of the duties of a state and technical works' in I,177.4; as ' philanthrophic actions'[2] in I,181.1; VI,10.6; as ' fire' in I,188.2; as ' an adorable person' in III,12.2; as ' the bringing together of objects' in III,32.12; 13; as ' worthy of being approached' in I,128.4(ii);I,162.4;I,185.7; II,3.6; III,4.2;IV,11.4; IV,56.7; V,5.7; V,9.2;V,22.1; V,72.8; VI,11.5;VI,41.4; VII,1.12; VII,7.3; VII,10.2; as 'teaching and preaching' in I,22.3; IV,34.3; as(a worthy I,13.3;7;I,128.7;I,159.1;III,3.3;4; III,10.2; III,13.3; conduct' in/I,122.1; I,139.11; III,8.8; III,32.12; IV, III,21.3;24.4;27.8;29;16;V,12.1;VI,7.2;16.1;VII,15.5;37.2; 23.1; VI,20.10; and I,127.6;/as ' company' in II,21.5; III,22.4;VI,6.1; VI,10.1; VI,15.16; VI,16.4;VI,21.4; VI, 70.5; VII,59.11; as ' good company and the like' in III, 1.2; V,21.3; VI,38.4; as ' actions which increase good education and conduct' in IV,34.6; VI,40.4; as ' a pupil' in VI,68.1; as ' adorable' in VII,16.2; as ' protection of the state' in III,27.5; IV,34.11; IV,50.10; V,77.1; VII,34.17; as 'knowledge' in I,93.6; I,96.6; VII,34.6; VII,43.2; as ' justice' in IV,1.9; IV,39.5; VI,2.3; VI,40.5; as ' glory of technical education' in I,3.10;11; as ' actions' in I,3.10;11; I,26.10; I,91.19; I,94.9; as ' skill in actions' in I,10.4; as ' havana (offerings to fire) and technical education or art ' in I,13.8; VI,52.1; VII,35.7; as ' accomplished with efforts' in I,20.2; III,43.3; as ' technical education' in I,12.1; I,15.7; I,22.13; as ' that which helps in the accomplishment of art and the like' in I,34.3; as ' roads' in

1. ' saṅgataḥ'. 2.H.T. appears to be wrong. It is ' dravyamaya yā vāṇimaya yajna'.

Dayānanda has explained 'yajña' as ' the visible world'[1] in I.18.7; XII.3.6; IX.3.2; II.5.2; as ' an art accomplished by contacts (saṅgati)' in I.47.4; I.107.1; as ' continence' in I.130.1; as ' the man' in I.154.35; as ' duties of a state' in I.173.11; as ' elevated by a comingling of the duties of a state and technical works' in I.177.4; as ' philanthropic actions'[2] in I.181.4; VI.10.6; as ' fire' in I.188.2; as ' an adorable person' in XII.12.2; as ' the bringing together of objects' in III.32.12; 13; as ' worthy of being approached' in I.128.4(11); I.162.4; I.185.7; VI.3.6; III.4.2; IV.11.4; IV.56.7; V.6.7; V.9.2; V.28.1; V.73.6; VI.11.5; VI.41.4; VII.1.12; VII.7.5; VII.10.2; as ' teaching and preaching' in I.22.3; IV.34.3; as ' worthy conduct' in I.123.1; I.150.11; III.6.5; III.22.12; IV.23.1; VI.20.10; and I.127.4 6; as ' company' in II.24.5; III.32.4; VI.6.1; VI.10.1; VI.15.16; VI.16.4; VI.21.4; VI.70.5; VII.50.11; as ' good company and the like' in III.1.2; V.21.3; VI.38.4; as ' actions which increase good education and conduct' in IV.24.5; VI.40.4; as ' a pupil' in VI.69.1; as ' adorable' in VII.16.2; as ' protection of the state' in III.27.5; IV.34.11; IV.50.10; V.77.1; VII.34.17; as 'knowledge' in I.93.8; I.96.6; VII.34.6; VII.45.2; as ' justice' in IV.1.9; IV.30.5; VI.2.5; VI.40.5; as ' glory of technical education' in I.3.10; 11; as ' actions' in I.5.10; 11; I.26.10; I.31.10; I.94.5; as ' skill in actions' in I.10.4; as ' havana (offerings to fire) and technical education or art ' in I.13.9; VI.59.1; VII.35.7; as ' accomplished with efforts' in I.20.2; III.43.5; as ' technical education' in I.13.1; I.10.7; I.28.15; as ' that which helps in the accomplishment of art and the like' in I.34.3; as ' words' in

1. ' saṅgatam'. 2. R.T.H. appears to be wrong. It is ' dravīṇasya yā vāhinyā yajña'.

I,34.9; as ' reading, teaching, listening and preaching' in I,40.3;*,76.1; I,86.2; IV,33.3; VI,2.2; as ' an administration that destroys enemies and protects the best' in I,41.5; IV,20.3; as ' imparting of education and protection' in I,84.2; as ' a protector of education or knowledge in I,91.10;as ' that which is accomplished by art' in I, 91.10; III.35.2; as ' full of all knowledge' in I,105.4; as ' means of receiving education and the like' in I,142.8; II.2.11; as ' the fourfold human aim' in I, 164.50; as ' means of approach' in I,170.4; as ' which helps in the acquisition of wealth'and the like' in I,188. 7; as ' actions, worship and knowledge' in I,24.14;II, 5.8; as 'hospitality to the learned' in I,128.4(i); II,36.6; VI,5.5; VI,34.4; as ' reading, teaching and company' in II,41.20; as ' justice and sympathy which are free from attachment and enmity' in III,1.22; as ' living in company' in II,2.1; III,17.2; III,26.6; V,43.10; VI,69.1; as ' susupti (state of deep sleep) and the like ' in III,19.2; as ' honour to the learned, good company, good qualities and charity' in I,113;19; III,11.3; II,15.4; III,21.1; III,25. 4; III,39.8; IV,9.7; V,17.1; V,52.10; VI,13.4; VI,34.2; VII,57.1; VII,60.12; as ' righteous conduct' in III,12.3; III,29.8; VI,23.8; VII,11.5; as ' protection based on education and modesty' in III,40.3; as ' care of subjects or offsprings' in IV,20.2; V,3.5; as ' the relation between a king and his subjects' in IV,29.2; as ' that increases education and intelligence' in IV,34.1; as ' conduct free from the evils of enmity and the like' in IV,37.1; as ' reading and teaching' in I,21.2;; II,41.19; IV,44.4; VII,34.5; as ' charity of excellent objects like food' in V,4.5; as ' spreading of education' in III,9.6; V,5.2; V,41.7; VII,42.3; as ' the duties of a house-holder' in V,5.5; VI,65.2; as ' education' in V,43.11; as 'efforts' in V,52.4; as ' respect, honour, or welcome' in I,151.8; II,36.2; V,52.5; VI,7.2; VI,44.15; as ' knowledge and

company' in V,78.3; as ' conduct that declares truth' in V,87.9; as ' pleasure-giving' in VI,15.18; as ' true-conduct' in ~~XXX~~/ IV,37.2; VI,16.22; as ' meals and movements' in VI,41.1; as ' harmonious conduct' in VI,62.2; ~~xx~~ VI,18.15; as ' company of the learned ' in ~~x~~ I,131.2; I,166.14; VII,21.1;2; as ' non-violence' in III,27.2; III,29.5; as ' worldly conduct' in IV,56.2; as 'perfect knowledge' in in V,11.2; as ' conduct in general' in V,~~xx~~ 15.2;as ' sacrifices beginning from Agnihotra and ending with Aśvamedha' in I,15.7; I,44.3; I,128.7 (i); as ' knowledge of yoga or of art and worship' in I,44.3; as ' the means of science and art' in I,76.3; as ' art' in I,21.2; I,109.5; I,111.2; III,35.6; as ' knowledge gathered from company' in III,30.15; as ' a truthful man' in VI,40.1; as ' reading, teaching, and honour' in I,101.9; as 'charity of knowledge' in I,142.5; as ' the stage of household' in IV,14.4; as ' rain and other functions of water' in IV,58.2; as ' shining (divya) objects like Agni' in I,164.50; as 'praiseworthy associated or joint (saṅgata) actions' in I,151.8; II,35.12; III,31.3; IV,50.6; V,6.10; VI,18.15; VII,20.6; as ' service to the learned, true expression and the like' in VI,3.2; as ' united measures and sub-measures' in VI,4.1; VII,2.2; as ' ~~beginin~~ beginning with Aśvamedha and ending with art' in I,44.10; as ' prayer, worship, and such other good actions' in VI,14.2; as ' propagation of education and righteousness' in VI,16.3; VII,43.1; as ' reading, teaching and preaching' in I,86.2; as ' good deeds' in VII,2.7; as ' giving and receiving knowledge'and the ~~lk~~ like' in VII,39.4; as ' propagation of knowledge and education' in I,83.5; as ' reading, teaching, preaching and living in company' in I,173.10; as ' honour to the learned, artistic actions, knowledge and the like, and charity' in III,32.5; as ' the study of scriptures, good company and practice of yoga' in III,62.12; as ' service and the like to the ~~x~~

learned' in VI,12.4; as ' actions leading to the acquisition of wealth' in VI,23.6; as ' performance of good actions' in VI,24.6.

In compounds he has translated it as ' justice'in IV,1.9; as ' conduct' in III,6.10; as ' education' in IV,1.2; as ' administration' in IV,1.2; as ' efforts' in III,27.6; as ' good company' in I,85.2(H.T.); as ' objects offered to the fire' in I,15.11; III, 8.3; as the glory of world-sovereignity' in I,4.7; as 'company of the learned' in I,145.3; as ' knowledge and the like ' in I,96.3; as ' protection and care of the subjects' in I,114.4; as ' worthy conduct' in V,5.9; and as 'yajña' in I,15.12; I,86.2; I,128.2; I,136.1; I, 168.1; III,24.1;IV,47.4; IV,51.11;V,41.1;VI,21.2; VI,48.1; He has translated it (the word 'yajña') and its forms as ' three types of yajña (sacrifice)' in I,1.1;4; I,12.10; I,13.2;12; I,15.2;3;6; I,44.11; I,132.3; I,142.2;3; I, 162.5; II,1.10; II,5.7; II,34.12; III,2.5;6; III,4.5; III,11.1; III,35.10; IV,14.1; IV,58.10; V,12.6; V,13.6; V,20.3; V,72.3; V,74.7; VI,15.11; VI,49.2; VII,44.2; and VII,51.1. Dayānanda has enumerated these three types as ' ijyate-sau yajñastasya mahimnaḥ karmaṇo viduṣāṃ satkārasya saṅgatasya satsaṅgatyotpannasya śilpakriyotpādyasya vā'.[1]

He has accepted Yāska's interpretation of ' adhvara' given in N. I,8 and has translated it as ' free from the defects of injury and the like' in I,1.4; as ' unimpaired happiness' in I,14.11; I,23.17; as ' world based on actions (kriyājanya jagat)' in I,18.8; as ' sacrifice' in I,1.8; I,19.1; I,44.2;3;13; I,135.7(i); I,162.17; III,6.10; III,11.1; III,53.1; IV,7.1;3; V,22.1; ~~XXIx14x~~ V,71.1; VII,14.2; VII,56.12; ~~xxxtxxxxxxxrifixxx~~ and in I,12.7; I,15.7; ~~Xt~~ I,16.3; as ' one who does not inflict injury' in I,74.1; I,135.5; as ' a sacrifice that increases education and knowledge like Agnihotra

1. RVB. I, PP. 13.

and such other (actions)' in I,74.4; as ' conduct' in ~~I,93.12,XXX~~ I,45.4; I,93.12; I,142.13; III,3,8; III,4.4; III, 20.1; IV,2.10; IV,7.7; IV,9.6; IV,15.1; V,1.7; VI,49.2; VII,71.4; VII,39.4; VII,42.1; as ' truthful conduct' in IV,55.1; as ' reading and teaching' in I,101.8; III,53.10; as ' protection of the state' in I,135.3; V,28.4; as ' non-violence' in I,135.7(i); I,151.3; III,2.7; III,10.4; 7; III,14.7; III,16.6; III,17.5; III,27.4; IV,37.1; V,26.3; V,44.3; V,49.4; V,51.2; VII,2.3; VI,15.7;14; VI,66.10; VI,68.10; VII,7.4; VII,16.5; VII,24.2; VII,43.2; as ' united and worthy actions' in I,151.7; as ' a conduct accomplished by art (śilpasādhya)' in II,2.5; as ' righteous conduct' in I,165.2; III,10.1; III,28.5; IV,6.1; V,14.2; VI,16.2; VI,63.4; VII,41.6; as ' protection and care' in III,54.12; V,4.8; as ' justice' in III,60.7; IV,9.7; VI,52.12; VII,7.1; as ' respectable conduct' in IV,15.2; as ' conduct or duties of the household and the like'[1] in I,48.11; IV,51.2; VII,2.7; as ' preaching' in VII,42.5; as ' one that can not be injured' in/I,77.2; I,128.4; III,8.8; IV,9.4; VI,7.2; VI,10.1; as 'use of art' in III,23.1; V,28.6; VII,3.1; as ' a state that cannot be injured' in IV,3.1; IV,7.8; as ' conduct in general' in VII,11.1; as ' religious-minded persons' in I,1.8; as ' sacrifices commencing with the protection of the state, Agnihotra and ending in art' in I,27.1; VII,10.5; as ' imparting of education and knowledge, protection of subjects and the like' in I,44.9; as ' uninjured conduct' in VII,2.3; as ' artistically manufactured praisworthy vehicles' in I,47.2; as 'uninjurable righteous sacrifice' in I,57.3; as '/constant worship free from injury' in I,94.13; as ' battle' in I,94.13; VII,1.16; as ' protection of subjects' in I,121.1; as ' protection free from injury' in I,121.7; as ' reading, teaching, state-protection and the like' in III,8.1; as ' visible world' in III,27.12; as ' sympathetic treat-

1. Duties of the next two stages of human life viz., the Vānaprastha and Saṃnyāsa appear to be referred to by Dayānanda in this phrase.

and such other (actions)' in I,74.4; as ' conduct' in I,43.4; I,73.12; I,140.12; III,3.6; III,4.4; III,20.1; IV,2.10; IV,7.7; IV,9.5; IV,16.1; V,4.7; VI,49.2; VII,71.4; VII,39.4; VII,42.1; as ' truthful conduct' in IV,55.1; as ' reading and teaching' in I,101.6; III,55.10; as ' protection of the state' in I,135.3; V,28.4; as ' non-violence' in I,135.V(1); I,151.3; III,2.7; III,10.4; 7; III,14.7; III,16.6; III,17.5; III,27.4; IV,37.1; V,30.3; V,44.3; V,49.4; V,51.2; VI,2.3; VI,15.7; 14; VI,66.10; VI,68.10; VII,7.4; VII,16.5; VII,34.2; VII,43.2; as ' united and worthy actions' in I,151.7; as ' a conduct accomplished by art (Silpasādhya)' in II,2.6; as ' righteous conduct' in I,100.2; III,10.1; III,28.5; IV,6.1; V,14.2; VI,16.2; VI,63.4; VII,41.6; as ' protection and care' in III,54.12; V,4.6; as ' justice' in III,60.1; IV,9.7; VI,56.1; VII,7.1; as ' respectable conduct' in IV,13.2; as ' conduct or duties of the household and the like' in I,45.11; IV,51.2; VII,2.7; as ' preaching' in VII,40.6; as ' one that can not be injured' in I,128.4; III,8.8; IV,9.4; VI,7.3; VI,10.1; as ' use of art' in III,23.1 1; V,30.8; VII,3.1; as ' a state that cannot be injured' in IV,3.1; IV,7.8; as ' conduct in general' in VII,11.1; as ' religious-minded persons' in I,1.8; as ' sacrifices commencing with the protection of the state, Agnihotra and ending in art' in I,27.1; VII,10.5; as ' imparting of education and knowledge, protection of subjects and the like' in I,44.9; as ' uninjured conduct' in VII,2.5; as ' artistically manufactured praiseworthy vehicles' in I,47.2; as 'uninjurable righteous sacrifices' in I,57.3; as 'conducts free from injury and' in I,94.15; as ' battle' in I,94.15; VI,1.16; as ' protection of subjects' in I,124.1; as ' protection free from injury' in I,121.7; as ' teaching, teaching, state-protection and the like' in III,8.8; as ' visible world' in III,57.11; as ' sympathetic conduct

1. Duties of the next two stages of human life viz., the Vānaprastha and Sannyāsa appear to be included in Sarvamedha in this phrase.

ment' in III,28.3; as ' worthy conduct' in III,57.4; as ' yoga indicated by non-injury'[1] in VI,16.46; as ' receiving or acquiring education or knowledge' in III,62,5; VI,50.9; as ' worth-performing actions' in I,58.7; as ' a conduct based on qualities of friendship and the like' in III,27.8; as ' ordained (vidhi) sacrifices' in III,27.8; as ' harmonious actions' in III,29.7; as ' protection of subjects and justice' in V,4.1; as 'uninjurable world-empire' in I,47.8.

Rv. I,23.14.

यतः अयम् (आघृणिः) समन्तात् घृणयो दीप्तयो यस्य सः (पूषा) यो जगदीश्वरः स्वाभिव्याप्त्या सर्वान् पदार्थान् पोषयति स परमेश्वरः (गुहा) गुहायामन्तरिक्षे बुद्धौ वा (हितम्) स्थापितं स्थितं वा (चित्रबर्हिषम्) चित्रमनेकविधं बर्हिरुत्तमं कर्म क्रियते येन तम् (अपगूढम्) अपगतश्चासौ गूढश्च तम् (राजानम्) प्राणं जीवं वा (अविन्दत्) जानाति तस्मात् सर्वशक्तिमान् वर्तते ।

Dayānanda has translated the forms of ' āghṛṇi' as ' who has rays and light on all sides' in I,23.13; as ' who propagates the science of Zoology on all sides' in VI,53.9; as ' shining on all sides' in I,138.4; III,62.7; VI,48.16; VI,53.3; VI,55.1; as 'spreading justice all round' in VI,53.8; as ' shining with knowledge' in VI,55.3; He has not worried himself about the accent in these translations. He has, thus, explained the accented form 'āghṛṇe' in the Nominative in I,23.13; VI,53.9; and in the Vocative in VI,55.1; and the unaccented ' āghṛṇe' in the Nominative in I,138.4; III,62.7; VI,48.16; VI,53.3; in the Vocative in VI,53.8; VI,55.3; and in the Locative in VII,40.6. He can be justified in

1. Dayānanda refers to the eight-fold yoga described in Yoga Darsana II,29.

his explanation on the authority of the three-fold classication of Vedic Mantras given in N. VII,1.

The allied word 'ghṛṇi' has been explained by Dayānanda as 'shining sun' in II,33.6; VI,16.38; and as 'shining' in VI,15.5. It has been listed in the synonyms of 'jvalataḥ' (shining) in Nigh. I,17; in those of 'ahaḥ' in Nigh. I,9 and in those of 'krodha' in Nigh. II,13; In U. IV,52 Dayānanda has explained its derivation as 'jigharti kṣarati dīpyate vā sa ghṛṇiḥ.' It is thus derived from √ ghṛ kṣaraṇadīptyoḥ.[1] Sāyaṇa explains this word as 'āgatadīptiḥ' (glowing). But Prof. N.N. Chaudhuri derives it from √ hṛ to be angry with the prefix 'ā' and the suffix 'ni' and explains it as 'wrathful'. He cites 'ugra' in VI,53.4 meaning 'fierce' in support of this derivation.[2] This derivation relates to only one of the senses of the word 'āghṛṇi' which too follows from the 'dīpti' sense of the √ ghṛ.[3]

The word 'guhā' stands for the Locative Singular 'guhāyām'. Mr. Griffith and others have translated this word as 'cave'. Yāska in his interpretation of Rv. I,164.45 in N. XIII,9 explains this word as 'guhā gūhateḥ'. Kaiyyaṭa, the author of Pradīpa Ṭīkā on the Mahābhāṣya of Patañjali explains it as 'ajñānameva guhā tasyām'; the author of the Udyota Ṭīkā explains it as 'guhā ajñānam hṛdayādirūpā ca'.[4] Dayānanda's interpretations of this word are corroborated by K.UP. I,2.20; I,1.14; Muṇḍaka Up. II,1.10; III,1.7; and other authorities. These passages also convey the central idea of the present verse. Dayānanda has translated its forms as 'mid region' in I,6.5; I,23.14; as 'intellect' in I,23.14; I,67.2; I,4; I,130.3; I,141.3;[5] I,164.45; II,4.9; II,24.6; III,1.9(i); III,1.14; III,56.2; IV,5.8;9;12; IV,7.6; IV,18.5; IV,21.7;

1. See the Bāla Manoramā commentary on this aphorism.
2. The Interpretation of Some Obscure of the Obscure Vedic Words & hymns' IX, A.I.O.C.
3. It is used in this sense in S.D. VIII,4.
4. Mahābhāṣya Navāhnika, Bombay PP. 40.
5. The text of the commentary here is 'mahattattvākhyāyām samastibuddhau'.

V,11.6; V,15.5; as 'all objects' in I,65.1; as 'knowledge' in I,67.4; as 'that covers'[1] in I,123.7; as 'a secret place' in I,167.3; II,11.5; as 'the cavity of the heart' in II,12.4; as 'a cave' in III,1.9 (ii); as 'the womb' in V,2.1; and as 'mind' V,8.3.

The word 'barhiḥ' is formed from √ bṛhi by U. II,109. It can also be derived from √bṛhu udyamane by 'bahula'. Dayānanda has explained 'citrabarhiṣam' in I,23.13 as 'citramāścaryam barhirantarikṣam bhavati yasmāt tat'. He has translated 'barhiḥ' and its forms as 'the intermediate region' in I,12.4; I,13.5; I,16.6; I,31.17; I,47.4; I,63.7; I,85.6;7;I,108.4;I,173.1; II,3.8; II,36.2;3; III,4.4;8;11;III,13.1; III,14.2;III,35.6; III,41.3; III,41.9; III,42.2; III,43.1; IV,6.4;V,11.2;V,26.8; V,44.1;3; VI,63.3; VII,2.6; VII,21.2; VII,43.2; VII,46.4; as 'actions' in I,23.14; as 'a good place' in I,13.7; I,44.13; III,53.3; V,72.1; VI,52.13; VII,24.3; as 'a good house' in I,135.1;I,142.7; VII,59.6; as 'in every house' in I,13.9;[2] as 'a good seat' in I,26.4;I,45.9; I,177.4; II,41.2;13; IV,9.1; V,44.1; V,46.5; VI,52.13; VII,42.5; VII,57.2;as 'things' in I,47.8;II,3.3; III,41.2; as 'knowledge' in I,51.8; I,53.6; I,83.6; I,188.4; V,2.12; V,18.4; VII,11.2; as 'large' in I,142.5;9;II,11.16; VII,18.11; as 'increase' in I,117.1; I,144.6; III,9.9; as 'best' in I,101.9; III,24.3; as 'water' in I,116.1; II,3.4; III,35.7;[3] V,62.5; VII,17.1; as 'ghee' in VI,11.5; VII,2.4; as 'extremely wide' in VI,67.2; as 'an oblation' in VII,7.3; as 'space' in VI,12.1; VI,68.11; VII,24.3; as 'an action that makes all prosperous' in VII,39.2; as 'those who increase knowledge' in VII,33.1; as 'great man' in VII,43.3; as 'the state of salvation' in I,31.17; as 'best conduct' in I,44.13; I,86.4; V,73.2;3; VII,44.2; as

1. H.T. 'andhakāra se saṃsāra ko ḍhampane vālī'
2. The commentary adds 'barhiriti padanāmasu paṭhitam. Nigh, V,2l. tasmādatra jñānārtho gṛhyate.' The import of the last part is not clear.
3. See Nigh. I,12.

V.11.6; V.15.5; as ' all objects' in I.65.1; as 'knowledge' in I.67.4; as ' that covers' in I.128.7[1]; as ' a secret place' in I.167.3; II.11.5; as ' the cavity of the heart' in II.12.4; as ' a cave' in III.1.9 (14); as 'the womb' in V.2.1; and as 'mind' V.8.3.

The word ' barhih' is formed from √bṛh by U. II.107. It can also be derived from √bṛhu udyamane by 'bahula'. Dayananda has explained ' citrabarhisam' in I.23.13 as ' citrānyadvayam barhirantariksam bhavati yasmāt tat.' He has translated 'barhih' and its forms as ' the intermediate region' in I.12.4; I.13.9; I.16.9; I.47.1; I.47.4; I.65.7; I.85.6; I.108.4; I.175.1; II.3.8; II.30.2; III.4.4; 8.11; III.13.1; III.14.2; III.35.6; III.41.2; III.41.9; III.42.2; III.43.1; IV.6.4; V.11.2; V.20.5; V.44.1; VI.63.5; VII.2.6; VII.21.2; VII.43.2; VII.46.4; as 'actions' in I.23.14; as ' a good place' in I.13.7; I.44.13; III.53.3; V.72.1; VI.52.13; VII.24.5; as ' a good house' in I.135.1; I.142.7; VII.59.6; as ' in every house' in I.13.5; as ' a good seat' in I.26.4; I.45.9; I.177.4; II.41.2; 13; IV.9.1; V.44.1; V.46.5; VI.52.13; VII.42.3; VII.57.2; as 'things' in I.47.8; II.3.3; III.41.2; as 'knowledge' in I.81.2; I.83.6; I.83.6; I.188.4; V.2.12; V.18.4; VII.11.2; as 'large' in I.142.5; 9; II.11.16; VII.18.11; as 'increase' in I.117.1; I.144.3; III.9.9; as 'boat' in I.101.9; III.24.5; as ' water' in I.116.1; II.3.4; III.35.7; V.22.3; VII.17.1; as 'ghee' in VI.11.5; VII.2.4; as ' extremely wide' in VI.67.2; as ' an oblation' in VII.7.3; as 'space' in VI.12.1; VI.68.11; VII.24.3; as 'an action that makes all prosperous' in VII.59.2; as 'those who increase knowledge' in VII.53.1; as ' great men' in VII.43.1; as 'the state of salvation' in I.31.17; as 'best conduct' in I.44.13; I.83.4; V.73.9; VII.46.6;

1. Cf. ' yitdhāskara ca tanmātra ca dhāryate nirā'.
2. The commentary says ' barhisi sa sadanāni etc.'
V.23. barhisi dhāmāni jñānārtho grhyate.' The author of the last part is not clear.
3. See Nigh. I.12.

' which brings prosperity when at hand (upavardhayitre)' in I,109.5; as ' regions in the mid-space' in II,6.8; as ' a good assembly' in VI,16.10; VII,13.1; as 'sacrifice' in III,13.1. The words 'barhayaḥ' in I,53.6 and 'barhiḥ' in IV,16.12 have been taken as verbal forms.

In the Bhāvārthaḥ Dayān-anda gives the central idea of this verse as ' the God , the Creator of the world is all-knowing since He knows the shining breath which is the cause of nourishment (puṣṭihetu) and is stationed in the heart as well as knows the individual soul.'

Rv. I,24.10.

वयं पृच्छामः (अमी) दृश्यादृश्याः (ये)[1] (उच्चाः) ऊर्ध्वं स्थिताः केन (निहितासः) [यथायोग्यं स्वस्वकक्षासु][2] स्थापिताः (ऋक्षाः) सूर्याचन्द्रनक्षत्रादिलोकाः (नक्तम्) रात्रौ (ददृश्रे) दृश्यन्ते ते (दिवा) दिने (कुह) क्व (चित्) (ईयुः) यान्ति इति। यानि (वरुणस्य) परमेश्वरस्य सूर्यस्य वा (अदब्धानि) अहिंसनीयानि (व्रतानि) कर्माणि नियमा वा यैः (नक्तम्)[3] रात्रौ (विचाकशत्) विशिष्टतया प्रकाशमानः सन् (चन्द्रमाः) चन्द्रादिनक्षत्रसमूहः (एति) प्रकाशं प्राप्नोति स रचयिता स च प्रकाशयितास्तीत्युत्तरम्।

The words 'yathāyogyaṃ svasvakakṣāsu' have been supplied to complete the sense.

'Ṛkṣa' has been used in V,56.3 also where Dayānanda has translated it as 'paśuviśeṣaḥ'.

Dayānanda has translated 'adabdha' as 'one that cannot be injured' in I,24.13; I,89.1; I,95.9; II,27.9; II,28.3; III,1.6; IV,2.12; V,19.4; VI,7.7; as ' uninjured' in I,76.2; I,89.5; I,128.1; II,9.1;6; II,27.

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1. Omitted in the Padārthaḥ.
2. Adopted from the H.T.
3. The Anvayaḥ reads 'na' after 'naktam'.

13; III,54.16; IV,50.2; IV,55.3; VI,51.1;3; VI,67.5; VII,36.2; as ' one who does not injure' in I,143.8; IV,4.3; VI,8.7; VI,67.5; VI,71.3; VII,60.5; as 'uninjured non-violent' in VI,51.4;9; as 'non-injury' in VI,48.10. It is the Past Passive Participle form of √ dabh to injure (Nigh. II,19) compounded with 'na'.

'Dadriśre' is formed by P. VI,4.76.

Rv. I,32.10.

भोः सभेश! त्वया यथा यस्य (वृत्रस्य)[1] मेघस्य (अनिवेशनानाम्) अविद्यमानं निवेशनमेकत्र स्थानं यासां तासाम् (अतिष्ठन्तीनाम्) चलन्तीनामपाम् (निण्यम्) निश्चितान्तर्हितम् (शरीरम्) (शीर्यते) हिंस्यते यत् तत् (काष्ठानाम्) दिशाम् (मध्ये) अन्तः (निहितम्) स्थापितमस्ति यस्य च शरीराख्या (आपः) जलानि (दीर्घम्) महान्तम् (तमः) अन्धकारम् (विचरन्ति) विविधतया गच्छन्त्यागच्छन्ति सः (इन्द्रशत्रुः) इन्द्रः शत्रुर्यस्य स मेघः तासामपां मध्ये समुदायाख्यं[3] ~~वि~~ (अशयत्) समन्तात् शेते तथा प्रजायाः द्रोग्धारः ससहायाः शत्रवो बध्वा काष्ठानां मध्ये शाययितव्याः।

' Indraśatruh' has been explained in I,32.6 as it has been done here.

'Ninya' has been translated as ' concealed' in I,164.37; as 'definitely concealed' in I,32.10; as 'a definite form' in I,95.4; as 'definitely inside' in VII,33.9; as 'definite or decided' in IV, 3.16; IV,16.3; and VII,56.4. It is included in the synonyms of 'nirnita' and 'antarhita' in Nigh. III,25.

' Dayānanda has explained 'vṛtra' as 'a cloud' on the authority of Nigh. I,10 in I,4.8; I,7.5; I,23.9; I,32.5;7;8;10;11;13; I,51.4; I,52.6;8;10; I,54.10; I,56.5;6; I,61.6;12; I,63.4; I,80.3;4;5;10;11; I,85.9; I,

1. Vrtrasya is omitted in the Anvayah.
2. P.T. 'sumudaya..!'
3. P.T. — वि —

I,174.2; II,11.9;18; II,14.2; II,19.4; II,30.2;3; III,30.8; III,37.5;6; III,49.1; IV,16.7; IV,17.8;19; IV,18.7; IV,19.8;V,42.5; VI,13.3; VI,17,1; VI,37.5; VI,44.14; VI,60.6; VI,72.3; VII,19.5; VII,58.4; as ' a foe' in I,4.8; I,8.2; I,36.8; I,52.15; I,61.10; I,80.10;11; III,30.4; III,32.4; III,53.11; IV,17.1; IV,21.10;VI,56.2;VI,68.3; VII,20.2; VII,21.6; as ' hostile army' in III,30.22; IV,22.9; IV,41.2; VII,19.4; VII,22.2; VII,30.2; as 'those who overpower righteousness' in VI,26.8; as ' one who takes water' in I,80.2; as 'one who enjoys happines (derived) from subjects or children' in I,80.2; as 'crooked' in I,80.13; as 'ignorance' in IV,18.11; as ' a cover' in VI,20.2; as 'actions leading to victory over enemies' in I,53.6; as 'waters' in I,84.13; as ' wealth' on the authority of Nigh. II,10 in I,187.1; III,47.3; IV,16.34; IV,24.10; IV,42.7; VI,19.13; VI,22.10; VI,25.6; VI,29.6; VI,33.1;3; VI,46.1; VI,57.3; VI,60.1; VI,73.2; VII,19.4; VII,23.3; VII,48.2; ~~amxthaxauthork~~ In compounds it has been explained in one or the other of these senses. Thus 'vṛtrakhādaḥ' has been translated as 'a ray or wind that removes clouds' in III,45.2; and as 'one that makes the clouds firm' in III,51.9; 'vṛtrataram' as 'extremely covering in I,32.5; 'vṛtraturam' as ' which hastens a cloud or wealth' in IV,42.8; as 'by which cloud-like enemies are destroyed' in VI,20.1; 'vṛtrat urā' as 'killers of enemies powerful like clouds' in VI,68.2; ~~as~~ 'vṛtratūrya' and its forms as 'destruction of enemies' in II,26.2; as 'a battle where enemies are routed' on the authority of Nigh. II,17 in I,106.2; VI,13.1; VI,18.6; VI,34.5; VI,38.5; as 'the destruction of clouds' in VI,61.5; 'vṛtraputrā' as ~~x~~ ' the earth to whom the cloud is like a son' in I,32.9; 'vṛtrahatya' as 'the destruction of clouds' in V,29.7; as 'battles in which enemies are routed like the clouds' in ~~I,22.xx~~ I,52.4; I,53.6; I,109.5; IV,19.1; IV,24.2; VI,18.9; VI,23.2; VI,25.1; 8; VI,36.2; VI,47.2; VII,1.10; VII,19.10; VII,32.15; 'vṛtra-

~~hatyamx hathanam'~~

I.174.2; II.11.2;18; II.14.2; II.19.4; II.20.2;3; III.30.8; III.37.5;5; III.40.1; IV.16.7; IV.17.6;10; IV.18.7; IV.19.8;V.42.5; VI.13.3; VI.17.1; VI.37.5; VI.44.14; VI.60.6; VI.72.3; VII.19.5; VII.58.4; as ' a foe' in I.4.8; I.4.2; I.33.5; I.52.15; I.61.10; I.80.10;11; III.30.4; III.32.4; III.33.11; IV.17.1; IV.21.10; VII.86.2; VI.68.3; VII.20.2; VII.21.6; as ' hostile army' in III.30.22; IV.22.9; IV.41.2; VII.19.4; VII.22.2; VII.30.2; as 'those who overpower righteousness' in VI.26.8; as ' one who takes water' in I.80.2; as 'one who enjoys happiness (derived from subjects or children' in I.80.2; as 'crooked' in I.80.13; as 'ignorance' in IV.18.11; as ' a cover' in VI.80.2; as 'actions leading to victory over enemies' in I.53.6; as 'waters' in I.84.13; as ' wealth' on the authority of Nigh. II.10 in I.187.1; III.47.3; IV.16.34; IV.24.10; IV.42.7; VI.19.13; VI.22.10; VI.25.6; VI.29.6; VI.33.1;3; VI.37.3; VI.45.1; VI.60.1; VI.73.2; VII.19.4; VII.23.3; VII.48.2; In compounds it has been explained in one or the other of these senses. Thus 'vṛtrakhādaḥ' has been translated as 'a ray or wind that removes clouds' in III.45.2; and as 'one that makes the clouds firm' in III.51.9; 'vṛtrataram' as 'extremely covering in I.32.5; 'vṛtraturam' as ' which hastens a cloud or wealth' in IV.42.8; as 'by which cloud-like enemies are destroyed' in VI.20.1; 'vṛtraturā' as 'killers of enemies powerful like clouds' in VI.68.2; as 'vṛtratūrya' and its forms as 'destruction of enemies' in II.26.2; as 'a battle where enemies are routed' on the authority of Nigh. II.17 in I.106.2; VI.18.6; VI.18.6; VI.24.8; VI.38.5; as 'the destruction of clouds' in VI.61.5; 'vṛtraputrā' as a ' the earth to whom the cloud is like a son' in I.32.9; 'vṛtrahatye' as 'the destruction of clouds' in V.29.7; as 'battles in which enemies are routed like the clouds' in I.106.6; I.108.6; IV.12.7; IV.24.2; VI.18.9; VI.19.9; VI.26.2; VI.47.2; VII.1.10; VII.19.10; VII.38.1;

'vṛtrahā' ...

hathānām' as 'those who have killed cloud-like enemies' in III,16.1. 'Vṛtrahan' and its forms ~~kxx~~ have been explained as 'a person who ~~remove~~ behaves like the sun who removes clouds' in III,31.14; as 'the sun that removes clouds' I,16.8; I,59.6; I,78.4; I,91.5; ~~I,12.4~~ I,186.6; II,1.11; II,20.7; IV,42.9; V,86.3; VI,16.14;19;48; VI,47.6; as 'one who completely routs his enemies as the sun does the clouds' in I,59.6; I,81.1;I,84.3; I,106.6; I,121.12; IV,30.7;19;22; V,40.4; IV,32.19; V,40.4; VI,17.11; VI,45.5; VII,31.6; VII,32.6; as ' a king like the sun who removes clouds' in III,31.18; III,54.15; IV,30.1; IV,32.1; V,38.4; 'as 'a person who obtains wealth' in III,40.8; III,41.4; III,52.7; IV,32.21; V,35.6; V,40.1; as " by which vṛtra is killed" in VI,20.9; as 'the head of the state-assembly and the army who destroys wicked persons' in III,12.4; as 'those (two) that kill clouds' in I,108.3; VI,60.3; as 'actions' by which clouds are destroyed' in VI,60.3; as ' a remover of the darkness of ignorance like the sun that kills clouds' in I,74.3; as 'one who kills the unrighteous persons by bestowing the fruits of their actions' in I,100.2; as 'a scholar like the cloud-removing sun' in II,1.11; III,31.11;21; III,47.2; as 'the Supreme Soul who is like the cloud-removing sun' in III,20.4; and as 'like the sun' in III,30.50.

Rv. I.36.10 (ab).

हे (हव्यवाहन) हव्यानि यानि दातुमर्हाणि वस्तूनि वहति प्राप्नोति तत्सम्बुद्धौ । सभ्यजन! (यम्) मननशीलम् (यजिष्ठम्) अतिशयेन यष्टारम् (त्वा) त्वाम् (देवासः) विद्वांसः (मनवे) मननयोग्याय राजशासनाय (इह) अस्मिन् संसारे (दधुः) दध्यासुः ।

The translation is qüite clear.

Rv. I.42.2.

हे (पूषन्) विद्वंस्त्वम् (यः) (अघः) अघं पापं विद्यते यस्मिन् सः (दुःशेवः) दुःखेन शाययितुमर्हः (वृकः)

nakhānām' as 'those who have killed cloud-like enemies' in III,16.1. 'Vṛtrahān' and its forms have been explained as 'a person who behaves like the sun who removes clouds' in III,31.14; as 'the sun that removes clouds' I,16.8; I,59.6; I,78.4; I,91.5; I,121.4; I,160.6; II,1.11; II,20.7; IV,42.9; V,66.3; VI,10.14;19;40; VI,47.6; as 'one who completely routs his enemies as the sun does the clouds' in I,59.6; I,91.1; I,64.3; I,100.6; I,121.12; IV,30.7;19;22; V,40.4; IV,38.10; V,30.4; VI,17.11; VI,45.3; VII,31.5; VII,38.6; as 'a king like the sun who removes clouds' in III,31.18; III,34.15; IV,30.1; IV,32.1; V,38.4; as 'a person who obtains wealth' in III,40.8; III,41.4; III,52.7; IV,32.21; V,38.5; V,40.1; as 'by which vṛtra is killed' in VI,20.9; as 'the head of the state-assembly and the army who destroys wicked persons' in III,12.4; as 'those (two) that kill clouds' in I,108.3; VI,60.3; as 'actions' by which clouds are destroyed' in VI,60.3; as 'a remover of the darkness of ignorance like the sun that kills clouds' in I,74.3; as 'one who kills the unrighteous persons by bestowing the fruits of their actions' in I,100.2; as 'a scholar like the cloud-removing sun' in II,1.11; III,34.11;21; III,47.3; as 'the Supreme Soul who is like the cloud-removing sun' in III,20.4; and as 'like the sun' in III,30.50.

Rv. I.36.10 (ab).

स्तेन: अस्मान् (आदिदेशति) अतिसृजेदस्मानतिदिश्य पीडयेत् (तम्) दुष्टस्वभावम् (पथः) धर्मराजप्रजामार्गात् (अप-जहि) विनाश्य वा दूरे निक्षिप।

Dayānanda's interpretation of 'pūṣan' here is corroborated by TB. II,5.7.4 ' pūṣā viśām viṭpatiḥ'.

The word 'sma' explained as 'eva' in the Padārthaḥ has been omitted in the Anvayaḥ. It can be easily fixed up at the end.

The word 'duḥśevaḥ' has been used only in this Mantra. The word 'śevam' is included in the synonyms of 'sukha' in Nigh. III,6. Dayānanda has translated 'śevaḥ' as ' one that gives happiness' in I,69.2; as 'a happy, pleasant and virtuous teacher or preacher' in I,73.2 (H.T.).[1] The word 'śevam' is translated as 'happy' in I,58.6; as 'happiness' in III, 7.5; V,64.2. In U. I,152 it is derived from √ śī. Dayānanda has thus correctly explained this word.

Rv. IV.27.3.

हे मनुष्याः! (यत्) यः (श्येनः) श्येन इव वर्तमानः (अवस्व-नीत्) शब्दयेदुपदिशेत् (अध) (यत्) यः (द्योः) प्रकाशस्य (पुरन्धिम्) बहुधीं राजानम् (सृजत्) सृजेत् (यत्) यः (वा) शत्रुबलं कम्पयेत् अस्मै (ह) खलु (ज्याम्) धनुषः प्रत्यञ्चाम् (अवक्षिपत्) प्रेरयति (अतः) (कृशानुः) शत्रूणां कर्षक इव (मनसा) अन्तःकरणेन (भुरण्यन्) [पदार्थान्][2] धान्यं पुष्यन् वा सन् (अस्ता) प्रक्षेप्ता (व्यवक्षिपत्) [विशेषेण क्षिपति][3] यदि तमन्यः (ऋजुः) वहन्ति तर्हि स सर्वत्र विजयी स्यात्।

'Manasā' means 'after due thought'; 'padārthān' means 'battle-equippment'; 'asmai' means 'for

1. It has been omitted from the P.T. of the Padārthaḥ.
2. Adopted from the H.T.
3. Adopted from the H.T. The Padārthaḥ reads '(वि) (अव) (क्षिपत्) प्रेरयति'.

the army of enemies'; 'viśeṣeṇa kṣipati' means 'throws arrows at the enemy'.

'Kṛśānu' is explained as 'kṛśyati[1] tanūkarotīti kṛśānuḥ' in the commentary on U.IV,2. It is thus derived from √ kṛśa tanūkaraṇe by adding 'ānuk'. Dayānanda has translated it as 'weak' in I,112.21; and as 'lightening' in I,155.2.

Dayānanda has explained 'purandhiḥ' and its forms as 'knowing several branches of knowledge or highly educated' in I,116.13; IV,50.11; as 'extremely intelligent' in I,117.19; I,134.3; V,42.5; as 'who upholds the word' in I,181.9; II,38.10; VI,49.14; as 'who holds cities (pura)' in I,158.2; II,31.4; IV,26.7; as 'who possesses several good qualities' in III,61.1; as 'one who holds much' in IV,27.2;3 VII,9.6; as 'administration' in IV,34.2; as 'the sky in which objects in large numbers are sustained' in VII,35.2; as 'various types of intellect' in I,5.3; I,116.7; III,62.11; IV,22.10; V,35.8; VII,32.20; as 'knowledge' in I,180.6; as 'the sun that upholds all' in VI,21.9; as 'who profusely enjoys happiness' in VII,36.8; VII,39.4; as 'who perform actions dependent upon the body' in I,123.6; as 'heaven and earth' in V,41.6; and as 'by which perfect knowledge is thought of' in II,1.3; It is formed from √ ḍu dhāñ dhāraṇapoṣaṇayoḥ and √ dhyai cintāyām (in II,1.3 only) preceded by pur or pura or puru.

The last part of the translation has become obscure. In the gist Dayānanda gives the central idea of this verse as 'the persons who find a king who propagates truth, administers true justice, wins enemies and protects his subjects become happy on all sides'. The translation needs some modifications in the light of this Bhāvārthaḥ.

Rv. I.43.8.

हे (इन्दो) [सुशिक्षया][2] आर्द्रीकारक स्मादयध्व (नः) अस्मान्

1. The P.T. reads 'kṛṣati'.   2. Adopted from the H.T.

the army of enemies; 'viceṣaṇ kṣipati' means 'throws arrows at the enemy'.

'Kṛśānu' is explained as 'kṛśyati tanūkaroti kṛśānuḥ' in the commentary on U.IV.9. It is thus derived from √ kṛśa tanūkaraṇe by adding 'ānuk'. Dayānanda has translated it as 'weak' in I,112.21; and as 'lightening' in I,155.2.

Dayānanda has explained 'purandhiḥ' and its forms as 'knowing several branches of knowledge or highly educated' in I,116.13; IV,50.11; as 'extremely intelligent' in I,117.19; I,134.3; V,42.5; as 'who upholds the word' in I,181.9; II,38.10; VI,49.14; as 'who holds cities (pura)' in I,158.2; II,31.4; IV,26.7; as 'who possess several good qualities' in III,61.4; as 'one who holds much' in IV,27.2; VII,9.6; as 'administration' in IV,34.2; as 'the sky in which objects in large numbers are sustained' in VII,35.2; as 'various types of intellect' in I,5.3; I,116.7; III,62.11; IV,22.10; V,35.8; VII,38.20; as 'knowledge' in I,180.6; as 'the sun that upholds all' in VI,21.9; as 'who profusely enjoys happiness' in VII,36.8; VII,39.4; as 'who perform actions dependent upon the body' in I,123.6; as 'heaven and earth' in V,41.6; and as 'by which perfect knowledge is thought of' in II,1.3; It is formed from √ ḍu dhāñ dhāraṇapoṣaṇayoḥ and √ dhyai cintāyām (in II,1.3 only) preceded by pur or puru or puri.

The last part of the translation has become obscure. In the gist Dayānanda gives the central idea of this verse as 'the persons who find a king who propagates truth, administers true justice, who admits and protects his subjects become happy on all sides'. The translation needs some modifications in the light of this interpretation.

RV.I,122.2.

[illegible]

1. The V.S. reads 'kṣapati'.

(सोमपरिबाधः) ये सोमानुत्तमान् पदार्थान् पीतेः सर्वतः बाधन्ते ते निरोधिनः (मा) न[1] (जुहुन्त) प्रसह्यकारिणो भवन्तु ये (नः) अस्माकम् (आतयः) शत्रवः सन्ति तांस्त्वं कदाचित् (मा) (आभज) सेवस्व ।

The Anvayaḥ omits ' (vāje) yuddhe' which should be placed between 'tāṃstvam' and 'kadācit'.

'Somaparibādhaḥ' occurs no whereelse. Dayānanda's interpretation is quite reasonable.

Rv. I.45.1.

हे (अग्ने) विद्युद्वद्वर्तमान विद्वन्! (त्वम्) (इह) अस्मिन् संसारे[2] (वसून्) कृतचतुर्विंशतिवर्षब्रह्मचर्यान् पण्डितान् (रुद्रान्) आचरितचतुश्चत्वारिंशद्वर्षब्रह्मचर्यान् महाबलान् विदुषः (आदित्यान्) समाचरिताष्टचत्वारिंशत्संवत्सरब्रह्मचर्याखण्डितव्रतान् महाविदुषः (उत) अपि (घृतप्रुषम्) यो यज्ञसिद्धेन घृतेन प्रुष्णाति स्निह्यति तम् (मनुजातम्) यो मनोर्मननशीलान्मनुष्यादुत्पन्नस्तम् (स्वध्वरम्) शोभना पालनीया अध्वरा यस्य तम् (जनम्) पुरुषार्थिनं सततम् (यज) संगच्छस्व ।

'Svadhvaram' has been translated a s 'uttama-yajña ko siddha karane hāre'.

' Ghṛtapruṣ' has been explained as 'those who fill the water' in VI,44.20; as 'sprinkled with water and ghee' in VII,47.1; as 'filled with lustre' in II,3.2.

Rv. I.51.1.

हे मनुष्याः! यूयम् (अर्णवम्) समुद्रवद्वर्तमानम् (त्यम्) तम् (मेषम्) वृष्टिद्वारा सेक्तारम् (पुरुहूतम्) पुरुभिर्बहुभिर्विद्वद्भिः स्तुतम् (ऋग्मियम्) य ऋग्भिर्मीयते तम्

1. Adapted from (mā) niṣedhe. 2. Adopted from the H.T.

(मंहिष्ठम्) अतिशयेन महान्तम् (इन्द्रम्) सूर्यमिव शत्रूणां विदारयितारम् परमैश्वर्यवन्तं राजानम् (गीर्भिः) वाग्भिः (अभि मदत) सर्वतो हर्षयत सूर्यस्य (स्वरः) किरणान् (न) इव यस्य (भुजे) भोगाय (मानुषा) मनुष्याणां हितकारकाणि (विचरन्ति) तस्य (वस्वः) वसोर्धनस्य दातारम् (विप्रम्) मेधाविनम् (अर्चत) सत्कुरुत ।

By 'meṣa' Dayānanda perhapes means 'one who bestows wealth etc.' In other places he has translated it as 'one who sprinkles all with happiness'and water' in I,52.1; as 'competitors' in I,116.10; as 'rams' in I,43.6; x I,117.17;18.

The forms of 'rigmin' have been explained as 'those who possess (i.e. study) Mantras of the Ṛg-Veda' in I,100.4; as 'who ~~xxxxxx~~ composes the Mantras of the Ṛg-Veda' in I,9.9; as 'one who is known by the Mantras of the Ṛg-Veda' in III,2.4 4 ; VI,8.4; and as 'worth-praising by eulogies' in III,45.7.

The word 'bhuje' has been translated as ' who is enjoyed' in I,30.20; as 'for enjoying the happiness of knowledge in the body' in I,127.8; as 'for protection' in I,127.11; V,48.4; as 'for enjoyment' in I,155.3; V,73.2; 'bhujaḥ' as 'actionsfor enjoyment' in V,74.10; 'bhujantau' as 'protectors' in VI,62.6; and 'bhujam' as ' subjects worth-possessing (bhoktavyām prajām)' in I,104.6;and as 'earth that protects' in III,2.9. It is derived from √ bhuja pālanabhyavahārayoḥ.

' Vasvaḥ' has been interpreted as a form of 'vasu' in the Nominative and Accusative plurals and in the Genintive Singular. He has translated it as 'objects which make one live happily' in I,27.5; I,71.9; I,90.2; I,113.7; I,143.4; as 'wealth' in II,1.7; II,14.11; II,20.4; III,4.1; III,19.3; III,43.5; IV,17.11; IV,20.8; IV,21.10; IV,41.9; IV,52.3; V,34.4; VI,19.10; VI,36.4; VII,

6.4; VII,15.4; VII,20.29; VII,39.1; and as 'earth and the like' in V,15.1;. He has explained 'vasvī' and its forms as 'relating to earth and the like' in I,84.10;11; 12; VI,16.25; VI,64.1; as 'relating to wealth' in V,74.10; VII,20.10; as 'having manifold objects' in V,41.6; and as 'actions leading to wealth' in III,13.5.

Rv. I,52,1.

Dr. Sham. Sastry lays stress on the words 'meṣa' and 'svarvidam' translated by Griffith as 'the ram who finds the light of heaven'.

Dayānanda has explained 'svarvidam' as ' by which the mid-regions are reached'. He takes it as an adjective to 'ratham' explained as 'aerial vehicles and the like'. His interpretation of this verse is as follows:-

हे विद्वन्! (यस्य) इन्द्रस्य सेनाध्यक्षस्य (शतम्) असंख्याताः (सुष्वः) ये जनाः सुष्ठु सुखं प्रापयन्ति ते जनाः (सुवृक्तिभिः) सुष्ठु शोभना वृक्तयो दुःखवर्जनानि यासु क्रियासु ताभिः (साकम्) सह (अत्यम्) अश्वम् (न) इव (अवसे) रक्षणाद्याय (हवनस्यदम्) येन हवनं पन्थानं स्यन्दते तम् (वाजम्) वेगयुक्तम् (इन्द्रम्) परमैश्वर्यवन्तम् (स्वर्विदम्) स्वरन्तरिक्षं विन्दति येन तम् (रथम्) विमानादिकम् (ईरते) गच्छन्ति प्राप्नुवन्ति येनाहम् (ववृत्याम्) वर्त्तयेयम् (त्वम्) तं सभाध्यक्षम् (मेषम्) सुखजलाभ्यां सर्वान् सेक्तारम् त्वम् (सुमहय) शोभनं पूजयोपकुरुना ।

'Havanasyadam' has been used only here. The word 'havana' has been translated as 'worthy of giving and taking' in VI,69.4; as 'objects worth receiving' in V,56.2; VI,35.3; as 'actions like charity' in VI,34.4; II,

1. Adapted from (su) śobhane.

33.≈ 15; as 'for receiving' in VI,63.2; as' action worthy of reception' in I,102.10; as'study' in VI,52.10; and as 'call' in I,10.10; V,75.5; VI,59.10. Dayānanda's interpretation of 'havanasyadam' is thus different from any of the senses assigned to 'havana' by him. His interpretation here, however, follows from the root sense of the word.

Rv. I.62.5.

हे (इन्द्र) [शत्रूणां] विदारक (दस्म) उपक्षेतः सम्यक् यक्षक (गृणानः) शब्दम् [उपदेशमित्यर्थः][1] कुर्वाणः (त्वम्) (अङ्गिरोभिः) प्राणैर्बलैः (उषसा) दिनप्रमुखेन (सूर्येण) सूर्यप्रकाशेन (गोभिः) किरणैः (अन्धः) अन्नम्[4] (वि) विविधार्थम्[3] (वः) वृणोति तथा विद्युत्[2] (व्यप्रथयः) विविधं[3] प्रथय यथा (भूम्याः) भूमिषु साधवः (दिवः) प्रकाशस्य (सानु) शिखाम् (जः) सर्वं लोकम् (उपरम्) मेघम् (अस्तभायः) स्तभ्नाति तथा धर्मराज्यसेना (विवः) विशेषेण वृणोति शत्रून् व्यस्तभ्नन् भवान् अस्माभिः स्तुत्योऽस्ति।

The H.T. places 'just as lightening' before the word 'aṅgirobhiḥ'. But these are unnecesary. It incorrectly translates 'dharmarājyasenā' as ' an administration based on justice and righteousness, and an army'. It can be taken as a Tatpuruṣa compound only on the authority of P. II,4.25. The word 'vivaḥ' used for the second time in the Anvayaḥ should be replaced by 'vyaprathayaḥ' as is done by the H.T.

Dayānanda has translated 'aṅgiras' an d its forms as' the essence of earth and the like limbs of the universe' in I,1.6; I,31.1; I,74.5; as 'vital airs that are the essence of the limbs of the body' in I,1.6; I,51.3; I,62.5; I,100.4; III,31.7; IV,40.1; V,8.4 (lit. moving in the limbs); VI,2.10; VI,17.6; VI,35.5; 'x as ' the upholder of earth and the like' in I,31.17; as 'a learned man'/ in I,75.2; I,112.18; III,31.19; as 'a

1. Adopted from the H.T.
2. P.T. 'vidyuda'.
3. Adapted from ' (vi) vividhārthe'.

learned man like vital airs' in I,132.4; V,11.6; VI,11.3; VII,42.1; as 'a scholar of the science of breath' in I,62.2; I,107.2; I,139.7;9; as 'scholars possessing knowledge, righteousness and kingdom' in I,62.3; as ' those who have grasped the essence of the principles of knowledge' in I,121.1; as ' dear like breath' in I,121.3; II,23.18; IV,9.7; V,10.7; V,11.6; V,21.1; as 'mighty like breath' in III,53.7; as ' one who is like breath ' in I,45.3; I,78.3; I,100.4; II,17.1; IV,2.15; IV,3.15; V,45.7; VII,52.3; as 'like the force of vital airs' in I,62.1; as ' a son dear like breath' in I,83.4; as 'an owner, lord or head dear like breath' in IV,51.4; as ' like lightening' in VI,16.11; as ' best' in I,31.2; I,130.3; as 'limb-like rays' in II,15.8; as 'wind' in I,71.2; II,11.20; II,49.11; IV,3.11; IV,16.8; V,45.8; VI,18.5; VII,44.4; as 'like wind' in VI,65.5; as 'living beings' in I,127.2; II,20.5; as 'movement of the vital airs' in I,31.17; as 'knowledge' in VI,17.6; as 'wind and lightening' in VI,73.1;

His interpretation as 'breath, wind and the like' is based on authorities like 'prāṇo vā aṅgirāḥ' (SB. VI,1.2.28; VI,5.2.3-4) and 'ye-ṅgirasaḥ sa rasaḥ' (GB. I,3.4.).[1]

Yāska derives it from √ aṅk to mark, stamp or from √ añc to bend, cover, to go, move, tend.[2] Dr. C.S. Venkateswaram suggests that it may be derived from √ aṅg to go.[3] In both cases the word signifies 'a learned man' ' knowledge' and so on.

Commenting on Yv. XI,45 the Śatapatha Brāhmaṇa observes 'aṅgirā vā agniḥ' (VI,4.4.4). Agni has three forms, one of them is lightening.[4] Dayānanda is thus justified in translating 'aṅgiras' as 'lightening'.

1. Also see GB. I,1.7 -- 'aṅgebhyo raso-kṣarat so-ṅgiraso-bhavat'. 2. N.III,17.
3. C.S. Verkateswaram, Rg-Veda words etymologically equated in both the Aitareya Brāhmaṇa and the Nirukta in BDCR I,547
4. See N. VII,16.

learned man like vital airs' in I.152.4; V.11.6; VI.11.3; VII.42.1; as X's scholar of the science of breath' in I.63.2; I.107.2; I.139.7;5; as 'scholars possessing knowledge, righteousness and kingdom' in I.62.5; as ' those who have grasped the essence of the principles of knowledge' in I.121.1; as ' dear like breath' in I.121.2; II.25.15; IV.6.7; V.10.7; V.11.6; V.21.1; as 'mighty like breath' in III.53.7; as ' one who is like breath ' in I.76.5; I.100.4; II.17.1; IV.2.15; IV.3.15; V.43.7; VII.93.2; as 'like the force of strong vital airs' in I.62.1; as ' a son dear like breath' in I.93.4; as 'an owner, lord or head like dear like breath' in IV.51.4; as ' like lightening' in VI.16.11; as / ' heat' in I.31.2; I.130.3; as 'limb-like rays' in IV.15.8; as 'wind' in I.71.2; II.11.20; II.49.11; IV.3.11; IV.16.8; V.45.6; VI.18.6; VII.44.4; as 'like wind' in VI.65.5; as 'living beings' in I.127.2; II.78.5; as 'movement of the vital airs' in I.31.17; as 'knowledge' in VI.17.6; as 'wind and lightening' in VI.73.1;

His interpretation as 'breath, wind and the like' is based on authorities like 'prāṇo vā aṅgirāḥ' (ŚB. VI.1.2.28; VI.5.2.3-4) and 'yo-'ṅgirasaḥ sa rasaḥ' (ŚB. I.3.4.)[1]

Yāska derives it from √ aṅk to mark, stamp or from √ añc to bend, curve, to go, move, tend.[2] Dr. C.G. Venkatesvaran suggests that it may be derived from √ aṅg to go.[3] In both cases the word signifies 'a learned man' ' knowledge' and so on.

Commenting on Yv. XI.48 the Śatapatha Brāhmaṇa observes 'agnirvā aṅgirāḥ' (VI.4.4.4), 'Agni has three forms, one of them is lightening.'[4] Dayānanda is thus justified in translating 'Aṅgiras' as 'lightening

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1. Also see ŚB. I.1.1.7 -- 'aṅgiraso rasa-ṅgaiat aṅgirāḥ bhavati'. 2. N.III.17.
3. C.G. Venkatesvaran, The Vedic words whose significance is both the Atharvan, Aṅgirasa, and the Rigveda in ...
4. See N. VII.28.

Dayānanda has translated 'dasma' as 'a destroyer or remover of troubles, difficulties and pains' in I,62.6; I,74.4; I,77.3; I,138.4; I,148.4; II,20.6; III,1.7; IV,1.3(i); IV,6.9; IV,41.6; IV,55.2; V,6.5 ; V,17.4; V,41.13; V,49.3; VI,1.1; VI,18.5; VII,3.4; VII,18.11; VII,22.8; as ' one who removes the difficulties of others' in II,9.5; as 'a destroyer of wicked nature' in I,4.6; as ' the killer of the painful wicked' in II,1.4; V,34.1; as 'the remover of darkness' in I,62.11; as 'the killer of enemies' in I,62.12; I,129.2; VII,31.9; as ' the remover of ignorance' in IV,1.3(ii); as 'the destroyer of material visible objects' in III,3.2; as 'the head of state-assembly' in I,62.5; as 'one who ignores'[1] in V,31.7; as 'an enemy' in I,42;10; and as 'destroyers'[2] in III,55.15; It is derived from _/ dasu upakṣaye by U.I,145. the word 'dasmat' in I,74.4 is derived from the same root by U. I,139 (bahula).

~~xxAndhakt~~ The Ṛg-Veda has two words -- 'andha' and 'andhas'. The first is accented on the last syllable while the second is accented on the first syllable. The latter is included in the synonyms of 'food' in Nigh. II,7 and in those of 'pada' in Nigh. IV,2; Dayānanda has thus translated it as 'blind' in I,94.7; as 'juice or ~~xx~~ essence' in V,51.5; VI,63.2; as 'the earth and the like' in I,9.4; as 'udāna and other vital airs' in I,52.5; as 'food' in I,28.7; I,80.6; I,85.6; I,122.1; I,135.4; I,153.4; II,14.1;5; II,19.1; II,36.3; II,37.1; III,35.1; III,48.1; IV,1.19; IV,27.5; V,30.6; V,54.8; VI,68.11; VI,69.7; VII,21.1; and as 'food and the like' in I,52.1;3;5; I,82.5; I,155.1; III,40.1; III,41.6; IV,16.1; IV,20.4; IV,23.1; IV,31.2; IV,32.14; V,41;3; V,45.9; VI,42.4; VI,43.4; VI,63.3; VII,20.4; VII,21;1; VII,59.5.

The former is translated as 'devoid of knowledge' in I,117;17; I,148.5; I,164.16; as 'full of ignorance' in I,112.8; I,147.3; as 'blind' in I,116.16; I,117.18; II,13.12; IV,30.19; as 'one who causes darkness' in I,100.8; IV,19.9; and as 'darkness' in IV,16.4.

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1. Vide H.T. 2. The H.T. 'nāśa hone vāle' is not correct.

Rv. I,74.3:

यः (जेजे) युद्धे युद्धे (धनञ्जयः) यो धनेन जापयति सः (वृत्रहा) मेघहन्ता सूर्य इवाविद्यान्धकारनाशक इव (अग्निः) विजयप्रदो भगवान् परमेश्वरः (दाशुषे) विद्यादिशुभगुणानां दात्रे (गयम्) धनम् (उदजाति) उत्कृष्टं[1] जनयति। (उत) अपि यं विद्वांस उपदिशन्ति तं (जन्तवः) जीवाः अन्योन्यम् उप (ब्रुवन्तु) उपदिशन्तु।

The words 'dāśuṣe' and 'gayam' have been brought forward from I,74.2, the ~~previous~~ preceeding verse. 'Gayaḥ' is a synonym of 'wealth' in Nigh. II,10.

The word 'dhanamjayaḥ' has been translated as 'a conquerer of wealth' in III,42.6; and VI,16.15.

Rv. I,78.4.

हे विद्वन्! यस्त्वं (दस्यून्) महादुष्टान् (अवधूनुषे) अतिकम्पयसि[6] तं (वृत्रहन्तमम्) अतिशयेन वृत्रस्य [मेघस्य][2] हन्तारं [सूर्यमिव][2] (त्वा) त्वाम् (उ)[3] (द्युम्नैः) यशोभिः प्रकाशमानैः शोभनैः वर्तमाना वयम् (अभि) आभिमुख्येन[4] (प्र) प्रकृष्टम्[5] (नोनुमः) भृशं स्तुमः।

The translation is quite simple.

Rv. I,130.9.

हे (कवे) विद्वन्! (यत्) यः (ओजसा) स्वबलेन (अरुणः) रक्तवर्णः (तुर्वणिः) [मेघं][2] हिंसन् (जातः) प्रकटः सन् (सूरः) सूर्यः (विश्वेवाहा) यथा

1. Adapted from '(ut) utkṛṣṭe'. 2. Adopted from the H.T.
3. Padarthah is '(u) vitarke'.
4. Adapted from '(abhi) abhimukhye'.
5. Adapted from '(pra) pṛkṛṣṭe'.
6. P.T. 'कति'.

सर्वाणि दिनानि (प्रपित्वे) उतस्मिन् (बृहत्) (चक्रम्)
चक्रवद्वर्तमानं जगत् पृथिव्यादिकं प्रजनयतीव (तूर्वणिः)
हिंसकः (मनुषेन) मनुष्यवत (विश्वा) सर्वाणि (सुम्नानि) सुखानि
(वाचम्) आजनयतु (मुषायति) मुषः खण्डक इवाचरति इव वा
(ईशानः) शक्तिमान् सन् (उशना) [विद्यादिगुणैः कान्तियुक्तो
भवान्[1] (ऊतये) रक्षणायाय (पावनः) द्रुतः (अजगन्)[2]
गच्छेत् दुष्टान् (मुषायति) खण्डक इवाचरति स एवं ः
सत्कर्तव्यः ।

Dayānanda has translated 'turvaṇiḥ' as ' who gives happiness quickly' in I,56.3; as ' who employs or takes re sort to quick persons' in I,61,11; as 'one who desires (to employ) quick officers and minister-s possessed of good qualities' in V,35,3; as ' destroying darkness and cobd" in I,128.3; as 'killer' in I,130.9 (i); as 'killing' in I,130.9 (ii); as 'quick-moving' in I,186.3; as 'quick-worker' in IV,20.1; as ' for slaying' in VI,46.8. He has thus translated it differently in almost all cases. Yāska has explained it as 'tūrṇavaniḥ' in N. VI,14. Dayānanda adds one more derivation --' turaḥ/vaniḥ = tur/vaniḥ'. It is included in the synonyms of 'pada' in Nigh. IV,3.

Dayānanda has explained 'prapitva' as 'excellent approach' in III,53,24; as 'acquisition or attainment or gain' in V,31.7; VI,31.3; as ' excellent gain of prosperity' in VII,41.4; as ' a time or place ~~wh~~ ~~wath~~ worthy of acquisition' in I,104.1; as ' an/excellent opportunity in I,189.7; IV,16.12; Yāska has translated it as ' prāpte' in N. III,20.

'Sumnam' is a synonym of 'happiness' in Nigh. III,6.

RV. II.27.14.
हे (आदित्य) आखण्डितस्वरूप विद्वान् (इन्द्र) परमैश्वर्ययुक्त (मित्र) सर्वेषां सुहृत् (उत) (वरुण) सर्वोत्कृष्ट ।

1. Adopted from the H.T. 2. P.T. 'ajagat'.

[राजन्]![1] त्वम् अस्मान् (मृळ) सुखय यत् (नः) युष्माकम् (कच्चित्) किंचित् (उरु) बहु (आगः) अपराधम् (वयम्) (चकृम) कुर्याम तत् क्षम्यतां यतः (अभयम्) भयवर्जितम् (ज्योतिः) प्रकाशयुक्तं दिनम् अहम् (अश्याम्) प्राप्नुयाम् (नः) अस्माकम् (दीर्घाः) स्थूलाः (तमिस्राः) रात्रयः (मा) (अभि) (नशन्) नश्यन्तु ।

The H.T. supported by the Bhāvārthaḥ places 'and' between 'aditi' and 'indra'. It goes against the singular verb 'mṛla'. It is better to take 'aditi' as an adjective to 'indra'.

In the Bhāvārthaḥ Dayānanda writes that the day and night are free from all fears and the night passes peacefully where wise women dispense justice to women and ~~m~~ learned men to men.

Rv. III.31.17.

हे (इन्द्र) परमैश्वर्ययुक्त राजन्! (यद्) ये ते (काम्याः) कमनीयाः (ऋजीष्याः) ऋजीन्सरलान् व्यवहारान् प्राप्यन्ते वर्धयन्ति ते (सखायः) सुहृदः सन्तः (महिमानम्) (अनु) (कृष्णे) कर्षिते उभे (यजत्रे) संगते (वसुधिती) वसूनां पदार्थानां धर्त्र्यौ द्यावापृथिव्यौ (सूर्यस्य) (मंहना) महत्त्वेन (वृजद्यै) वर्जितुम् (परिजिहाते) गच्छतः इव स्तस्ते वर्धयन्ति ते त्वया सत्कर्त्तव्याः ।

Dayānanda has translated 'vasudhiti' as ' one who has wealth' in I,128.8; ~~IV,8,2; I,181.1~~; as ' one who holds or keeps things' in IV,8.2; as ~~a~~ ' teacher and preacher who possess wealth and the like' in I,181.1; as ' heaven and earth that sustain objects' in III,31.17; and as 'heaven and earth that sustain all regions' in IV, 48.3.

The word 'kṛṣṇa' and its forms have been translated as 'the sun that attracts' in I,79.2; as 'one that drags or attracts' in I,141.8; IV,7.9; IV,17.14; as

'the attribute of attraction'[1] in I,58.4; as 'bad' in I, 73.7; ~~XXXy31y21~~; as 'black' in I,73.7; III,31.21; IV,3.9; VI,47.21; as 'darkness' in I,92.5; I,115;5; I,123.1;9; III, 55.11; as 'black colour' in I,140.5; as 'worthy to be dragged' in I,164.47; as 'night' in I,113.2;14;VI,9.1; as ' worthy of attraction' in VII,3.2; as 'earth and the like having black colour or possessing the power of gravitation and black colour' in I,35.4;9; as 'military soldiers of black colour' in IV,16.13; as 'attraction (karṣaṇa) of objects' in VI,60.10; as 'attracted' in I,130.8; III,31.17; IV,48.3; VI,47.21; as 'fully ripe and ~~xx~~ uprooted(herbs)' in I,62.9; as ' low subjects overpowered by ignorance and illiteracy'[2] in III,15.3; as 'by which attracts or drags' in I,35.2; as 'black region' in I,35.2; as 'gravitation' in I,35.2; as 'mutual attraction'and resistence (vilekhana)' in I,62.8.

Dayānanda has translated 'ṛjīpyaḥ' as ' one who is good to the simple and straightforward' in IV,27.4; IV,38.7; as ' one who/is good to the protectors of ~~protects~~ thd simple and straightforward' in IV,67.11; as ' born or found in the protector of the simple and straightforward' in VI,67.11; as 'those who increase straightforward conduct' in III,31.17; as ' who increase tenderness' in II,34.4. In the last two cases it is formed from _/ o pyāyī vṛddhau ~~xxxxx~~ preceded by 'ṛji'. In IV,27.4 and IV,38.7 it is formed from 'ṛjipa' by adding the Taddhita suffix 'yat' by P. IV,4.4.98. The word 'ṛjipa' is formed from _/ ṛja gatisthānārjanopārjaneṣu by adding the suffix 'kapan' by U. III,142 by 'bahula'. In other cases it is derived by adding the Taddhita suffix 'yat' by P.IV,3.53 to 'ṛjipa' formed as 'ṛjin pāti' by adding 'ka' suffix by P. III,2.3 to _/ pā rakṣaṇe preceded by the ~~subjx~~ object 'ṛji'.

Rv. III.39.7.

हे (सोमवृद्ध) विद्यैश्वर्य वृद्ध (इन्द्र) परमैश्वर्य युक्त

1. The Padārthaḥ reads 'karṣati vilikhati yena jyotiḥsamūhena tam'. I have followed the H.T. 2. The Padārthaḥ reads 'nikṛṣṭavarṇāsvākarṣitāsu prajāsu'.

'the attribute of attraction'[1] in I.58.4; as 'used' in I.73.7; ~~XXXXXXX~~; as 'black' in I.73.7; III.21.21; IV.5.8; VI.47.21; as 'darkness' in I.92.5; I.115.5; I.123.1,9; III.35.11; as 'black colour' in I.140.5; as 'worthy to be dragged' in I.164.47; as 'night' in I.115.2;14; VI.9.1; as 'worthy of attraction' in VII.3.2; as 'earth and the like, having black colour or possessing the power of gravitation and black colour' in I.35.4;9; as 'military soldiers of black colour' in IV.16.13; as 'attraction (karṣaṇa) of objects' in VI.60.10; as 'attracted' in I.130.8; III.34.17; IV.48.3; VI.47.21; as 'fully ripe and ~~xx~~ uprooted(herbs)' in I.62.9; as 'low subjects overpowered by ignorance and illiteracy'[2] in III.15.3; as 'by which attracts or drags' in I.35.2; as 'black region' in I.35.2; as 'gravitation' in I.35.2; as 'mutual attraction' and resistance (vilekhana) in I.62.8.

Dayānanda has translated 'ṛjipyaḥ' as 'one who is good to the simple and straightforward' in IV.27.4; IV.38.7; as 'one who/is good to the protectors of ~~xxxxxxx~~ the simple and straightforward' in IV.67.11; as 'born/engaged in the protector of the simple and straightforward' in VI.67.11; as 'those who increase straightforward conduct' in III.51.17; as 'who increase tenderness' in II.34.4. In the last two cases it is formed from √ a pyāyī vṛddhau ~~xxxxx~~ preceded by 'ṛji'. In IV.27.4 and IV.38.7 it is formed from 'ṛjipa' by adding the Taddhita suffix 'yat' by P. IV.4.98. The word 'ṛjipa' is formed from √ ṛja gatisthānārjanopārjaneṣu by adding the suffix 'kapan' by U. III.143 by 'bahula'. In other cases it is derived by adding the Taddhita suffix 'yat' by P.IV.3.53 to 'ṛjipa' formed as 'ṛjin pātīti' by adding 'ka' suffix by P. III.2.3 to √ pā rakṣaṇe preceded by the ~~xxxx~~ object 'ṛji'.

Ṛv. III.39.7.

[illegible]

1. The Padapāṭha reads 'karṣasi' [illegible] taken thus', I have followed the M.B. [illegible] reads 'nikṛṣṭavarṇe [illegible]'.

(सोमपा) ऐश्वर्यं पाति त्वम् (पुरुतमस्य) अतिशयेन बहुविद्या-
युक्तस्य (कारोः) कारकस्य शिल्पिनः (इमाः) (गिरः)
वाचः (जुषस्व) सेवस्व यथा (विजानन्) विशेषेण
विद्वन् (ज्योतिः) प्रकाशमिव विद्याम् अस्माकम् (आरे)
दूरे (अभीके) समीपे (दुरितात्) दुष्टाचारात् पृथग्
भूत्वा श्रेष्ठाचारम्[1] (तमसः) अन्धकाराविद्याया इव
(ज्योतिः) प्रकाशमिव विद्याम् (वृणीतः) स्वीकुर्यात् तथैतास्यैताः
सेवित्वा वयं विद्वांसः स्याम ।

The word 'jyotiḥ' after 'vijānan' should be placed before it. It can as well be omitted as is done in the H.T.

Dayānanda has explained 'somavṛddhaḥ' in VI,19.5 as 'somenaiśvaryeṇauṣadhyā vā pravṛddhaḥ'. It occurs no whereelse.

'Somapā' has been translated as 'a protector of objects ' in I,4.2; I,10.3; I,27.1; I,21.3; I,29.1; I,30.11; as 'who protects all by the things originated in the world' in I,30.12; as 'one who drinks soma' in I,54.8; II,12.13; IV,49.3; VI,42.2; as 'a guardian of prosperity' in III,39.7; III,41.5; III,49.1; IV,32.14; VI,45.10; and 'who protects all objects by(his)rays' in I,8.7.

IV.17.14.

हे राजन् भवान् यथार्थं (सूर्यस्य) मण्डलमिव (चक्रम्)
(इषणत्) इष्णाति प्राप्नोति (सस्रमाणम्) भृशं गच्छन्तम्
(एतशम्) अश्वम् (नि) (रिणाति) नयति (कृष्णः) कर्षकः
(जुहुराणः) कुटिलगतिः इव (ईम्) जलम् (आजिघर्त्ति)
क्षरति (त्वचः) वाचः (रजसः) लोकसमूहस्य (अस्य)
(बुध्ने) (बुध्ने) अन्तरिक्षे (योनौ) स्वेरमते - इति विज्ञायेतं
सत्कृत्य दुष्टं ताडय ।

1. P.T. 'duṣṭācārācchreṣṭhācārāt'. It makes no sense. The reading should be '0śreṣṭhācāram'. See H.T.

'~~Xxxxxx~~ Isanat' is formed from √ isa gatau. 'Sasrmānam' is the Frequentative Present Passive Participle from √ sr gatau. 'Etaśa' is included in the synonyms of 'aśva' in Nigh. I,14. Dayānanda has explained it as 'horse' in I,61.15.; I,121.13; I,168.5; IV,17.14; ~~XX~~ VI,15.5; as 'reaching' in II,19.5; as ' a horse in relation to a rider' in V,29.5; V,31.11; as ' obtained everywhere' in V,81.3; as ' one who possesses a horse having the qualities of speed and the like' in I,54.6; as 'one who has acquired knowledge and is strong like a horse' in IV,30.6.

'Juhurānah' is derived from √ hvr kautilye. '~~Xxx~~ Īm' is included in the synonyms of 'water' in Nigh. I,12.

Dayānanda's interpretation of 'tvacah' in this verse has no direct authority. This word appears to have been used in this sense in Av. XVII,2.4; and XX, 16.4 and probably in Av. IX,4.14 also. JUB. I,36.6 reads 'tvak prastāvah'.[1] Dayānanda does not appear to have studied this Brāhmana. He might have obtained this interpretation from his teachers. In other places he translates it as 'skin' in I,79.3; I,130.8; I,145.5; III,21.5; as 'one who overpowers righteousness' in I,129.3(H.T.); as 'armour ' in V,33.7; as 'back' in I,28.9. It can be derived from √ tvaca samvarane or √ tvagi [gatau] kampane ca.

'Yonih' has been translated as 'cause' in I,65.2; I,66.3; I,104.7; I,149.2; II,3.11; II,9.3; II,35.10; II,36.4; III,1.11; III,29.8; III,62.13; IV,1.11; IV,50.2; V,21.4 (i,ii); V,47.3; V,67.2; V,78.5; as 'cause of birth' in I,144.4; as 'womb' in I,164.32; as '~~xx~~ seat of justice' in I,104.1; as 'the cause of children' in III,53.4; as 'fire' in III,5.7; as 'water' in III,33.4; as 'clouds' in I,79.3; as '~~the~~ causes or effects' ~~xx~~ in I,15.4; as 'house' in I,63.4; ~~Xxxxxxx~~ I,113.1; I,124.8; I,140.1; I,144.2; I,164.35; I,174.4; I,178.2; III,5.7; III,29.8; 10; III,54.6; III,62.18; IV,1.12; IV,3.2; IV,16.10; IV,17.14; VI,15.16; VI,16.35; 41; VII,3.5;[2] VII, 4.5; and as 'support' in III,1.7.

1. See VK. PP. 197.
2. H.T. 'cause'.

'Budhnaḥ' has been explained by Dayānanda as 'a cloud where waters are held up' in I,24.7; as 'He who makes known the objects through the Vedas' in I,96.6; and as '(the sun) whose residence is the mid-region' in III,55.7; The word 'budhnyaḥ' has been explained as '(a cloud) stationed in the mid-region' in I,186.5; VII,6.7; as '(a cloud) pervading the mid-region' in II,31.6; as '(a cloud) born in the mid-region' in IV,55.6; V,41.16; VI,49.14; VI,50.14; VII,35.13; VII,38.5; VII,56.~~24x~~ 14; as 'body' in I,52.6; as 'knowledge relating to the vital airs and strength' in I,95.8~~,9~~; as 'the mid-reion' in I,95.9; I,141.3; II,2.3; III,39.3; III,61.7; IV,1.11; IV,17.14; IV,19.4; VII,34.16. It is derived from √ budhir bodhane by U. III,5. In other cases Dayānanda has depended upon N. X,44 and has derived it from √ bandha bandhane by U. III,5.[1]

'Ājigharti' is the Present Third person form of √ ghṛ kṣaraṇadīptyoḥ preceded by 'ā'.

~~xxx~~ The translation of ~~thxxx~~ this verse is somewhat obscure.

<u>Rv. IV,28.2.</u>

हे (इन्दो) ऐश्वर्यवन्! (त्वा) त्वाम् (युजा) युक्तेन (द्रुहः) द्रोग्धुः (अप) (धायि) ध्रियते (महः) महत् (वर्त्तमानम्) (विश्वायु) सर्वमायुः (अधि) उपरि (धायि) ध्रियते (बृहता) महता (स्नुना) व्याप्तेन (सहसा) बलेन (सद्यः) शीघ्रम् (सूर्यस्य) (इन्द्रः) विद्युत् इव (चक्रम्) यः (निखिदत्) दैन्यं प्राप्नोति स इष्टं सुखमाप्नुयात्।

'Snunā' and its forms have been explained as 'desirous' in V,60.7; as 'holy attributes' in V,87.4. It is derived from √ ṣṇu prasravaṇe.

In the Bhāvārthaḥ Dayānanda sums up the central idea of this verse by saying that the learned who are protected and taken care of by the king, who

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1. Also see his commentary on U. III,5.

possess knowledge, righteousness, and continence and enjoy long life win the enemies.

Rv. IV.30.4.

हे (इन्द्र) सूर्यवद्वर्तमान [न्यायकारिन्][1]! (यत्र) यस्मिन् राज्ये (मुषायः) यो मुष इवाचरति (बाधितेभ्यः) पीडितेभ्यः (कुत्साय) शास्त्रास्त्रयुक्ताय (युध्यते) युद्धं कुर्वते जनाय (सूर्यम्) सूर्यमिव वर्तमानं न्यायं (चक्राम्) चक्रवद्वर्तमानं राज्यं वर्तयति तत्र (उत) अपि सुखं न वर्धते ।

The sense of this translation is that a king who does not fulfil his duty towards his subjects and does not shine with good qualities like the sun but collects taxes can not be happy.

Rv. V.1.8.

हे (अग्ने) अग्निरिव वर्तमान! (दमूनाः) दमनशीलः (कविप्रशस्तः) कविभिः प्रशंसनीयः कविषु प्रशस्तो वा (शिवः) मङ्गलमयो मङ्गलकारी (अतिथिः) अविद्यमान-नियततिथिः (सहस्रशृङ्ग०) सहस्राणि शृङ्गाणीव तेजांसि यस्य सः (वृषभः) बलिष्ठो वर्षणशीलः (तदोजाः) तदेवौजः पराक्रमो यस्य सः (मार्जाल्यः) संशोधकः अग्निरिव भवान् (स्वे) स्वकीये (प्र) (मृज्यते) शुद्ध्यते (सहसा) बलेन (विश्वान्) समग्रान् (नः) अस्मान् (अन्यान्) च (प्र) प्रक्षन् (असि) तं वयं सेवेमहि ।

This verse deals with the nature of a true guest.

The words 'tadojāḥ' and 'mārjālyaḥ' occur only in this verse. Dayānanda derives the latter word from √mṛjūṣ śuddhau. The former is quite simple.

Dayānanda has followed Yāska in the interpretation of 'damūnāḥ' who has explained it as ' damamanā vā. dānamanā vā. dāntamanā vā. api va dama

1. Adopted from the H.T.

iti gṛhanāma. tanmanā syāt'.[1] He has, therefore, translated it as 'a charitable person' in V,42.12 (H.T); as 'means of acquiring control over (senses, enemies and the like)'[2] in ~~xxxxxx~~ I,41.11; as 'a worthy friend' in I,123.3; as 'one who controls or has controlled his senses and mind' in I,60.4; I,68.5; I,140.10; III,1.11; III,2.15; III,3.6; III,5.4; III,31.16; IV,4.11; IV,11.5; V,1.8; V,4.5; V,8.1; VI,19.3; VI,71.4; and VII,9.2. The U. IV,235 derives it from √ damu upaśame.

Rv. V.29.10.

हे राजन्! त्वम् (सूर्यस्य) सूर्यस्येव (अन्यत्) (चक्रम्) (प्रावृहः) प्रकृष्टं[3] वर्धयेः (कुत्साय) वज्राय (अन्यत्) (वरिवः) परिचरणम् (यातवे) यातुं गन्तुम् (अकः) कुर्याः (अनासः) अविद्यमानास्यान् (दस्यून्) दुष्टान् चोरान् (वधेन) (अमृणः) हिंस्याः (दुर्योणे) गृहनयेने (मृध्रवाचः) हिंसावाचो जनान् (नि) नितराम् (आवृणक्) वृङ्ग्धि।

The ruler should increase the prosperity of his subjects and remove the Kaṇṭakas (enemies and the like) that may threaten his state.

Dayānanda has translated 'varivaḥ' as 'service (paricaraṇa, sevana) throughout the commentary. He has explained 'varivodhām' in I,119.1 as 'by which enjoyment of pleasures is borne'; 'varivovidam' in II,41.9 as 'by which service ~~or enjoyment~~ is obtained'; and 'varivasyantu', as the Imperative form of 'varivaḥ' in I,175.5; ~~xxxxx~~ 'vaivovidā' in I,1175.5 as 'stength'; 'varivovittara' in I,107.1 as 'excellence of intellect which bows to the learned'. 'Varivasyan' and 'varivasyantaḥ' have been ~~xxx~~ taken as the forms of the Present Active Participle of 'varivaḥ'.

Rv. V.32.5.

The central idea of this ~~xxx~~ verse is ~~x~~ that the king should honour those technicians who offer

1. N. IV,4.
2. The H.T. is evidently incorrect.
3. Adopted from the H.T.

their services for fighting against the enemy and who are thus friendly disposed towards him. Dayānanda translates the third and fourth feet of this verse which are cited by Dr. Sastri as follows:-

हे सुक्षत्र शोभनं क्षत्रं क्षत्रियकुलं धनं वा यस्य तत्सम्बु-
-द्धौ राजन्!... (ईम्) (युयुत्सन्तम्) योद्धुमिच्छन्तम्
(तमसि) रात्रौ (हर्म्ये) प्रासादे (त्वं) (धाः) धेहि।

' Īm' is used as a particle.

Rv. V.40.5.

हे (सूर्य) सूर्य इव वर्तमान! (अक्षेत्रवित्) यः क्षेत्रं रेखा-
गणितं न वेत्ति (मुग्धः) मूढः किमपि कर्तुं न शक्नोति
तथा (यत्) यः (स्वर्भानुः) यः स्वादित्यं भाति स
विद्युद्रूपः (आसुरः) अनुद्भूतरूपः (तमसा) रात्र्यन्धकारेण
(आविध्यत्) युक्तो भवति येन सूर्येण (भुवनानि) लोकान्
(अदीधयुः) दृश्यन्ते, तं विदन्तम् (त्वा) त्वां वयमा-
-श्रयेम।

According to the reading found in the P.T. of the Ṛg-Veda-Bhāṣya by Dayānanda 'svarbhānu' is not used in any other Ṛk. The Vedic Index [1] lists I,37.2; I,82.2; V,53.4; V,54.1; VI,48.12; VI,64.4 as the places where this word occurs in the Ṛg-Veda. Dayānanda reads "svabhānu" in all these places. He has translated 'svabhānu' as 'who possess the light of knowledge like the wind' in I,37.2; as 'who possess their own light' in I,82.2; V,53.4; V,54.1; VI,64.4; and as ' having the light of his own intellect' in VI,48.12.

The word 'āsura' has been translated as '(fire) born in wind which is devoid of light and form' in III,29.11; as ' whose form has not been manifested' in V,40.5; as 'cloud-born' in V,85.5. There is some contradiction in Dayānanda's statement about the nature of wind made in I,37.2 and in III,29.11.

1. Published by Nityānanda and Viśveśvarānanda.

Rv. V.40.9.

हे विद्वांसः! (स्वर्भानुः) आदित्येन प्रकाशितः (आसुरः)
असुरो मेघ एव (तमसा) अन्धकारेण (यम्) (सूर्यम्) सविता-
-रम् (अविध्यत्) विध्यति (तम्) (वै) निश्चयेन[1] (अत्रयः)
विद्याविशालाः (अन्वविन्दन्) लभेरन् (नहि) (अन्ये) एतं
ज्ञातुम् (अशक्नुवन्) शक्नुयुः।

In the Bhāvārthaḥ Dayānanda writes that ignorance overpowers the self of a man like a cloud enveloping the sun . The learned men destroy the darkness of ignorance and generate the light of knowledge like the sun who spreads light by removing the clouds. The wise alone can distinguish between the functions of the two agents.

Rv. V.45.5.

हे मनुष्याः! यथा (अद्य) (एतो) एते [वयम्][2] (नु) (सुध्यः)
शोभना धीर्येषां ते (भवाम) ये (दुच्छुनाः) दुष्टाः श्वान
इव वर्तमानाः तान् (प्र) (मिनवाम) हिंसेम (द्वेषां-
-सि) द्वेषयुक्तानि कर्माणि (आरे) समीपे दूरे वा (अयाम)
गमयेम (प्राञ्चः) प्राक्तना चिरमायवः वयम्
(सनुतः) सदा (वरीयः) अतिशयेन वरम् (यज-
-मानम्) संगन्तारम् च (अच्छ) (इयाम) तथा
यूयमपि चरत।

Dayānanda has translated 'etoḥ' as 'departure' in II,15.5; and as 'this' in II,38.3. In II, 15.5 he has derived it from / i to go.

'Sudhyaḥ' has been explained as here throughout the comment-ary.

1. Adapted from ' (vai) niścaye'. 2. Adopted from H.T.

'Ducchunās' has been translated as 'who behaves like a wicked dog' in VII,55.3; as 'like a wicked dog' in II,23.6; as '(men) who are like wicked dogs' in V,45.5; VI,47.30; as 'armies acting like wicked dogs' in VI,12.6; as '(the enemy armies) who have lost their happiness' in I,116.21; as 'the armies of an enemy that cause pain' in II,32.2; as 'whose movements are wicked' in I,189.5. This word is thus formed from 'śvan' (a dog) and 'śuna' (happiness and movement) preceded by 'duh'.

'Sanutaḥ' has been translated as 'constantly' in I,92.11; II,29.2; as 'always' V,45.5; VI,47.13; VI,51.2; 'sanutyaḥ' as 'found in persons possessing qualities like modesty' in II,30.9; as 'worth-persuation' in VI,62.10; as 'found or good to decided and secret principles' in VI,5.4 on the authority of Nigh. III,25; 'sanutrī' as 'one that makes a division in all conducts' in I,123.2; 'sanutar' as 'possessing ancient knowledge' in IV,38.4; as 'ancient' in V,2.4; V,87.8.

Dayānanda has translated 'yajamāna' as 'one who performs the three types of sacrifice for the benefit of others' in I,24.11; I,51.8; V,77.2; VI,51.12; VI,54.6; VII,16.6; VII,57.2; as 'one who connects himself with all knowledge and qualities' in III,1.15; as 'one who accepts all kinds of conduct' in I,127.2; as 'one who connects' in III,53.3; V,45.5; V,60.7; as 'connected with righteousness' in IV,10.7; as 'one who places fire in an object' in III,17.3; as 'associated conduct' in VI,15.16; as 'one who enjoys the company of the good' in III,3.3; as 'like one who connects' in IV,17.15 (N.T.); as 'one who gives a guarantee of safety' in I,130.8; I,81.2; as 'one who imparts knowledge' in I,156.5; as 'a charitable person' in I,178.4; II,20.7; V,26.5; as 'one who gives happiness' in II,30.6; as 'one who imparts good quality' in VI,60.15; as 'one who honours' in V,44.13; as 'advice

or protector' in I,83.3; as ' an energetic man' in I,92. 3; as ' beings' in I,93.7; as 'who knows well' in II,18.3; as ' one who follows associated righteous conduct' in III, 29.8.

Rv. V.45.6.

हे मनुष्याः! (यया) (मनुः) मनुष्यः (विशिशिप्रम्) विशीशिप्रे शोभने हनु-नासिके यस्य तम् (जिगाय) जयति (यया) (वङ्कुः) धनेच्छुः (वणिक्) व्यापारी वैश्यः (पुरीषम्) पूर्तिकरमुदकम् (आपा) आप्नोति तां धियं वयं कृणवाम यया या (माता) जननीव (गोः) किरणात् (व्रजम्) मेघं कोति दुःखमपनयति तथैतम् (यूयम्) (शृणुत) साधु (धियम्) प्रज्ञानम् (आ) समन्तात् (इता) प्राप्नुत ।

The word 'purīṣa' is interpreted here on the authority of Nigh. I,12. But this sense is not applicable in the context. Yāska has explained it as 'purīṣam pṛṇāteḥ pūrayaterva'.[1] He thus derives it from √ pṛ pālana pūraṇayoḥ and √ pūrī āpyāyane.[2] Dayānanda has translated it as 'water' in IV,21.3; V,45.6; VI,49.6; as 'perfect cause' in I,163.1; and as 'various types of nourishment or prosperity' in V,55.5;. In I,164.12 and V,53.9 he analyses 'purīṣiṇam' and 'purīṣiṇī' as ' puraṇām sahitānām padārthānām īṣitāram' and 'pura īṣiṇī' respectively. In both these cases he takes it as a compound of 'pura' and 'īṣin' coalaced by 'śakandhvādiṣu pararūpam vācyam'. In the Bhāvārthaḥ he writes ' yathā vaiśyo dhanam prāpyaidhate'. This word should, therefore, be translated as 'wealth' in the present translation.

Dayānanda has explained 'vaṅkuḥ' as 'desirous of wealth' in V,45.6; as 'very crooked' in I, 51.11; as 'crooked towards wicked enemies' in I,114.4; as 'an enemy and a neutral having crooked movements' in I,51.11. Haradatta has translated it as 'one who decieves' in I,114.4; V.M. as 'lame,cripple' in I,51.11; and Sā.

1. N. II,22. 2. Also see U. IV,27.

as 'moving in a crooked way' in I,51.11. ~~Imxthm~~ It is derived from / vaki kauṭilye and / vaki gatau. The rendering of this word in the present verse ~~km~~ is 'gamana dhanārtham gamanaśīla = dhanecchuḥ'.

V.45.7.

The relevant words in this verse have been interpreted by Dayānanda as follows:-

----- या (सरमा) समानरमणा (ऋतस्य) सत्यस्य (यती) यतमाना (गाः) इन्द्रियाणि (अविन्दत्) प्राप्नोति ------

Dayānanda has explained 'saramā' as yathā saran vidyādharmabodhān mimīte tathā' in I,62.3; as ' yā saran bodhān mimīte sā' in I,72.8; as ' yā saran gatimataḥ padārthān minoti sā' in III,31.6; as 'yā sarati sā saralā nītiḥ' in IV,16.8; as 'samānaramaṇā' in V,45.7; and as 'yā saran prāptān mānayati' in V,45.8.

He has thus given ~~faux~~ different explanations in each context. Yāska derives it as 'saramā saraṇāt'.[1] U. IV,148 also derives it from / sṛ gatau by adding 'imanic', Dayānanda follows this derivation in IV,16.8. In I,62.3; I,72.8; III,31.6; and V,45.8 it has been derived as 'sarati iti saraḥ. tān mimīte yā sā saram-ā.' i.e., sara + /mā + kaḥ + Feminine ā.

The import of 'samānaram-aṇā' is not quite clear. It may mean ' samāneṣu ramate yā sā'[2] ~~xxxx~~ It would be quite appropriate to render this word as 'saralā' as is done in IV,16.8. 'Indriyāṇi āpnoti' is also vague. It appears to signify 'gains control over her senses'. This is in agreement with the Bhāvārthaḥ which runs as follows:-

ये मनुष्याः सर्वदा सत्याचारं कृत्वा सर्वोपकारं साध्नुवन्ति तेऽत्र धर्मात्मानो गण्यन्ते ।

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1. N. XI,24. 2. See his translation in Rv. V,45.8.

Rv. V.45.10.

Dayānanda's prose order differs widely from that of the other commentators. He divides this verse into the following three parts:-

हे मनुष्याः

1) यत्सूर्यः शुक्रमारुहत् अर्णः अयुक्त
2) वीतपृष्ठा हरितो धीता उद्ना नावं न अनयन्त
3) अर्वाक् आशृण्वतीरापो तिष्ठन् तत्सर्वं यूयं विजानीत ।

The second part of this verse is translated by Dayānanda as follows:-

(वीतपृष्ठाः) वीतानि व्याप्तानि लोकलोकान्तराणां पृष्ठानि यैस्ते (हरितः) ये हरन्त्युदकादिकम् (धीताः) ध्यानवन्तो मेधाविनः (उद्ना) उदकेन (नावम्) (न) इव (अनयन्त) नयन्ति ।

No trace can, therefore, be admitted of the so-called cycle of eclipses seen by Dr. Sastri in these verses. They deal with different subjects including politics, religion and ethics.

XVIII MEAT-EATING IN THE RG-VEDA.

There is no direct injunction about meat-eating in the Vedas. It is inferred from the use of certain similies occuring in Vedic verses and the use of certain words. Dayānanda's interpretation of these words and f verses containing similies indicating the use of meat is as follows:-

Rv. I.61.12.

The medieval and modern scholars like V.M. and Sā. interpret a description of the cutting of the limbs of a cow by butchers. Dayānanda understands 'speech' by the word 'go' in this verse. In the Bhāvārthah he writes:

हे सेनेश! त्वं यथा प्राणवायुना ताल्वादिषु ताडनं कृत्वा भिन्नान्यक्षराणि पदानि विभज्यन्ते तथैव शत्रोर्बलं छित्वं भित्वं कृतांगानि विभक्तानि कृत्वैनं विजयस्व ।

His interpretation of this verse is as follows:-

हे सभाध्यक्ष! (कियेधाः) कियतो गुणान् धातीति (ईशानः) ऐश्वर्यवानैश्वर्य हेतुर्वा (तुतुजानः) त्वरमाणस्त्वं सूर्यः (अपाम्) जलानाम् (अर्णांसि) जलानि (चरध्यै) चरितुं भक्षितुं गन्तुम् निपातयन् (वृत्राय) मेघाय इवास्मै शत्रवे वज्रम् (प्र) प्रकृष्टतया (भर) धर (तिरश्चा) तिर्यग्गत्या वज्रेण (गोः) (न) वाचो विभागमिव तस्य (पर्व) अंगमंगं छेत्तुम् (इष्यन्) जानन् (इत्) अपि (उ)[2] (विद) विविच्यतया छिन्धि[1] ।

' Apām' should have been translated as 'meghānām'.

1. Padārthah = ' (vi) viśesārthe (rada) saṃsedha.
2. Padārthah = ' (u) uktārthe.
3.xPadārthahxxxxx(

Rv. II,7,5.

Sā. sees a description of the offerings into fire of barren cows, bulls and pregnant cows. Dayānanda has interpreted it differently. He writes:-

हे (भारत) धारक (अग्ने) विद्वन्! यः (वशाभिः) कमनीयाभिर्गोभिः (उक्षभिः) वृषभैः (अष्टापदीभिः) अष्टौ पदौ यासां ताभिर्वाग्भिः (आहुतः) आमन्त्रितः त्वं (नः) अस्मभ्यं सुखं दत्तवानासि सोऽस्माभिरर्चनीयोऽसि।

Dayānanda has explained 'vaśā' in II,24.13 as 'desirable or coveteous wealth'; as 'relatives ~~xx~~ having desires' in VI,16.47; as 'beautiful men' in III,60.4; as 'beautiful cows' in II,7.5; as 'per-sons under control' in VI,63.9. The later lexicons like the Haima and the Viśvakośa assign to it several senses including those of a woman, an elephantess and a daughter. It is formed from √ vaśa kāntau by adding 'ap' or 'ac' by the Vārtika 'vaśiraṇyośca' on P. III,3.58 and by P. III,1.134 respectively. The root-meaning of this word can thus be 'beatiful, desirous and shining' only. Vaśā is not necessarily a barren cow is indicated by the use of the word 'vaśājata'.[1]

'Aṣṭāpadībhiḥ' has been interpreted by Sā. as a pregnant cow ~~xx~~ thinking that the eight feet are made up by counting four feet of the cow and four feet of her child in the womb. ~~Ex~~ This argument is as funny as the interpretation given by Sā. Dayānanda rightly interprets it as 'the speech uttered from eight places.[2] These eight places are the eight places of articulation viz., the throat, the chest, the end of the tongue, the palate, the cer-ebrum, the teeth, the lips and the nose. All articulated words are produced from one or more of these places.[3]

'Āhūta' is the Past Passive Participle form of √ hu to call, to invite preceded by 'ā'.

1. See SED. by M.M. Williams PP. 929.
2. Vide Bhāvārthaḥ.
3. See Varṇoccāraṇaśikṣā.

'Bhārata' has been translated as 'one who holds'of maintains' in II,71;5; III,23.2; VI,16.45; as 'who nourishes or gives strength' in III,23.2; VI,16.19; as 'holder of the holder' in IV,25.4; and as 'the holder or knower of speech' in III,53.12.

'Ukṣā' has been translated as 'one who sprinkles (secaka)' in I,64.2; I,146.2; I,164.43; III,7.6; V,47.3; V,52.3; VI,16.47; as 'a great man who sprinkles water' in I,105.10; as 'a great man who sprinkles happiness' in I,105.10; III,7.7; as 'capable of sprinkling' in I,136.9 (i,ii); as 'one who gives strength' in I,135.9 (i,ii); as 'bulls'in I,168.2;II,7.5; as 'who sprinkles with sweet instructions' in V,27.5; as 'great' in I,139.10 (i,ii); as 'who sprinkles semen' in VI,64.5; as 'the sun' in ~~Xm~~ in IV,56.1.

'Gobhiḥ' in the explanation of 'vaśābhiḥ' should be omitted. It is true that learned men can be invited by offerings of cows and bulls in dakṣiṇā,[1] the sense intended by Dayānanda in this passage it is better to take 'vaśābhiḥ' and 'ukṣabhiḥ' as adjectives of 'aṣṭāpadābhiḥ'. The word 'gobhiḥ' should be used in the sense of speech and placed after 'aṣṭāpadābhiḥ'. The H.T. of the latter though different from that given in the gist is also reasonable.

Rv. V,29.7.

The outward sense of this verse appears to suggest that Agni cooked 300 buffaloes. Dayānanda's translation is as follows:-
यथा (अग्निः) पावकः (इन्द्रः) सूर्यः (तूयम्) तूर्णम् (अस्य) [अस्य][2] जगतो मध्ये (त्री) [त्रीणि][2] भुवनानि प्रकाशयन् (सरांसि) तडागान् (पिबत्) पिबति (वृत्र-हत्याय) मेघस्य हननाय (सुतम्) वर्षिकतम् (सोमम्) ऐश्वर्यम् (अपचत्) पचति तथा

1. See Janaka's Assembly described in the Bṛhadāraṇyaka Up.
2. Adopted from the H.T.

(सत्वा) मित्रम् (क्रत्वा) प्रज्ञया कर्मणा वा (साव्ये) (साकम्) (मनुषः) मनुष्यस्य (महिषा) महिषाणां महतां~~म्~~ पशूनाम् (त्री) त्रीणि (शतानि) रक्षेत् ।

This translation is not consistent. Dayānanda gives ' punaḥ sūryadrṣṭāntena rājaviṣayamāha' as the subject-matter of this verse. The Bhāvārthaḥ of this verse is as follows:-

अत्र वाचक लु०।- यथा सूर्य ऊर्ध्वोऽधो मध्यस्थान् स्थूलान् पदार्थान् प्रकाशयति तथोत्तममध्यमाऽधमान् व्यवहारान् राजा प्रकटीकुर्यात् सर्वैः सह सुहृद्वद् वर्त्तेत् ।

In the light of the subject-matter and the Bhāvārthaḥ the Anvayaḥ given by Dayānanda should be modified as follows:-

अग्निः [राजा]* यथा इन्द्रस्तूयमानस्य जगतो मध्ये भुवनानि प्रकाशयन् सरांसि पिबद् वृत्रहत्याय सुतं सोममपचत्तथा (त्वं) सत्वा [सन्] साव्ये क्रत्वा साकं~~म्~~ मनुषः महिषा त्री शतानि रक्षेत् ।

'Somam' translated as 'aiśvaryam' here refers to water and ~~k~~ should have been so translated on the authority of SB. VII,1.1.22.

'Mahiṣā' should be explained as 'mahatām ~~pashu~~padārthānām' on authority of Rv. V,29.8.

' Kratuḥ' is a synonym of 'action' in Nigh. II,1 and of 'intellect' in Nigh. III,9.

Rv. V.29.8

हे राजन्! (यत्) यः त्वम् (अघ्यः) अहन्तव्यः सन् (महिषाणाम्) महतां पदार्थानाम् (त्री) [त्रीणि][1] शता (शतानि) (माः) रचयेः। हे (सोम्या) सोम गुण सम्पन्न! (मघवा) बहु धनवान् सन् (त्री) [त्रीणि][1] (सरांसि) मेघमण्डल भूम्यन्तरिक्षस्थानि सूर्य इव प्रजाः

1. Adopted from the H.T.

(अपाः) पाहि सूर्यः (यद्) यथा (अहिम्) मेघम् (जघान) हन्ति यथा (विश्वे) सर्वे (देवाः) विद्वांसः (इन्द्राय) ऐश्वर्याय (कारम्) कर्त्तारम् (न) इव (माम्) पालनम् (अह्वन्त) आह्वयन्ति तथा (इन्द्राय) ऐश्वर्याय प्रयतस्व।

'Aghah' is formed from /hana himsāgatyoḥ compounded with 'nañ'. Throughout his commentary Dayānanda has explained 'mahiṣa' by 'mahat' on the authority of Nigh. III, 3. Yāska has explained 'mahiṣāḥ' of Rv. VI, 8.4 as 'mahatyantarikṣaloka āsīnā mahānta iti vā'.[1] The SB. VII, 3.1.23; 34 identifies 'mahiṣa' with 'agni'; VI, 7.4.5 with 'prāṇa'; and XII, 8.1.2 with 'ṛtvik'. Hence every thing that is powerful, influential, great or important can be repre sented by the word 'mahiṣa'.

'Māḥ' is the Potential Second Person Singular form of /mā māne. It can as well be taken as 'amāḥ', Imperfect Second Person Singular.

'Maghavā' is Indra; Indra is Sūrya. Hence it admits of two senses by Śleṣa -- the sun and the wealthy. 'Prajāḥ' has been supplied to complete the sense.

Rv. VI.16.47.

This verse appears to suggest that bulls and barren cows were offered to the sacrificial fire. Dayānanda's translation is as follows:-

हे (अग्ने) जगदीश्वर! यस्य (ते) तव (हविः) अन्तःकरणम् (तष्टम्) तीक्ष्णं शोधितम् स्वरूपं नयम् (ऋचा) प्रशंसया ऋग्वेदादिना (हृदा) हृदयेन (आभरामसि) समन्तात् धरामः (ते) तव कृपया अस्माकं (ते) [~~अमी~~] तव सम्बन्धिनः (उक्षाणः) सेचकाः (ऋषभासः) उत्तमाः (उत) अपि [~~च~~] (वशाः) कामयमानाः भवन्तु।

In interpreting 'haviḥ' Dayānanda appears to rely upon SB. I, 2.1.20 'jīvaṃ vai devānāṃ haviramṛtama-

mṛtānām. The ~~im~~ translation as it stands at present is not quite clear. The Supreme Soul has no 'antaḥkaraṇa'. This defect can be removed by interpreting 'haviḥ' as 'jalamiva' on the authority of Nigh. I,12. 'Bharāmasi' in that case should be translated as 'holds, maintains'. This translation accords well with the Bhāvārthaḥ. It is also possible to interpret 'haviḥ' as 'jivanam antaḥkaraṇam'.

Rv. VI.17.11.

Sāyaṇa's interpretation suggests that buffaloes were cooked for Indra. Dayānanda has translated it as follows:-

हे (इन्द्र) सूर्य इव वर्त्तमान राजन्! (सजोषाः) समानप्रीतिसेविनः (विश्वे) सर्वे (मरुतः) मनुष्याः (यम्) त्वाम् (वर्धान्) वर्धयेरन्, यः (पूषा) पुष्टिकर्त्ता (धावन्) धावन् सन् (विष्णुः) व्यापको विद्युद्रूपः (त्रीणि) (सरांसि) सान्ति येषु तान्यन्तरिक्षादीनि व्याप्नोति तथा (धावन्) धावन् सन् अस्मै (मदिरम्) हर्षकरम् (अंशुम्) विभक्तम् (वृत्रहणम्) यो वृत्रं मेघं हन्ति (तम्) ~~सूर्यम्~~ सूर्यम् इव शत्रून् हन्ति[1] यः (तुभ्यम्) (शतम्) शतसंख्याकान् (महिषान्) महतः [पदार्थान्][2] ददाति यश्च परोपकारार्थं (पचत्) पचेत् तं यूयं विजानीत।

The words 'yaḥ pūṣā dhāvan viṣṇuḥ trīṇi sarāṃsi vyāpnoti' appears to imply ' who strengthens the government by his actions, is always active and pervades the higher regions like the lightening by means of his air vehicles.'

Dayānanda's translation is corroborated by Rv. X,117.5.

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1. P.T. " (vṛtrahaṇam) yo vṛtram megham sūrya iva śatrūn hanti (tam) iva śatrūn hanti'.

2. See H.T. and Rv. V,29.8.

question. Bhaṭṭa Bhāskara has no doubt agreed with Dayānanda in so far as he analyses it as 'renuka / kāṭa' but he differs from the latter in his explanation. Pt. Viśva Bandhu has analysed it as 'reṇu /kakāṭa' and has declared the analysis given by Dayānanda and Bhaṭṭa Bhāskara xx on the plea that Yv. XXVI,18 does not permit of such analysis.[1a] He ignores that 'kāṭaḥ' has been listed in the synonyms of 'kūpa (a well)' in Nigh. III,23 and 'kāṭe' has been used in Rv. I,106.6. 'Kakāṭa' has not been used any where singly. Dayānanda's explanation is based on the Nighaṇṭu and the derivation of 'kāṭa'. His interpretation when amplified would read 'reṇukābhiḥ dhūlibhiḥ kāṭaḥ āvṛtaḥ kūpaḥ iva reṇukābhiḥ dhūlisadṛśāndhakāreṇa kāṭaḥ āvṛtaḥ hṛdayaḥ yasya saḥ.' In Yv. XXXI,18 he has rendered it as 'reṇukairyuktam kūpam'. He has explained 'kāṭe' in in I,106.6 as 'kaṭanti varṣanti sakalā vidyā yasminnadhyāpane vyavahāre tasmin'. The word 'kāṭaḥ' is derived from √ kaṭe varṣāvaraṇayoḥ.

According to U. V,54 'arvā' is formed in xxxxxxx the sense of censure. It, therefore, means 'low, vile'. It has been used in the sense of 'a horse' in the TBr. I,7.1 and other works and in the sense of 'a man' in SB. III,3.4.7. It is a well known fact that a horse is blind with passion. The sense given to it by Dayānanda can thus be yielded through Lakṣaṇa. 'Arvā' can as well be taken as standing for the 'Aśva' type of man described in works on erotics.

Sāyaṇa has explained 'saṃskṛtam' in Rv. VIII, 33.9 as 'śastraiḥ alaṃkṛtaḥ somairvā saṃskṛtaḥ'. His authority for his translation of 'Saṃskṛtatra' as 'a person who cooks meat' is not known. There is no force in this word to suggest the sense applied to it xx by Haradatta. M.M.Williams translation[1] 'a bench used in sacrificing or slaughtering animals' with reference to Rv. VI,28.4 also does not follow from the word. Dayānanda has translated it as 'well prepared

1. SED. PP. 1121.
1a. VPK. II, PP. 859 Ft.

or manufactured object' in V,76.2.

There is a 'śleṣa' on 'gāvaḥ'. It admits of both the senses 'rays' and 'knowledge'. Accent places no hurdle in the interpretation of 'abhaya'.

Dayānanda's commentary on Rv. X,27.2; X,28.3; X,89.14 and X,16.7[1] alleged to contain references to meat-eating is not available. His views can however, be easily guessed and the phrases 'amā te tubhraṃ vṛṣabhaṃ pacāni' (X,27.2); 'pacanti te vṛṣabhān' (X,28.3); 'mitrakruvo yacchasane na gāvaḥ pṛthivyā āpṛgamuyā śayante' (X,89.14) can be ~~xx~~ explained in the light of the passages already discussed.

Rv. X,91.14 explained in Yv. XX.78.

Sāyaṇa's interpretation x shows that animals were offered to the fire in sacrifices. Dayānanda has translated it as follows:-

हे विद्वन्! (अश्वासः) वाजिनः (ऋषभासः) वृषभाः (उक्षणः) सेक्तारः (वशाः) बन्ध्या गावः (मेषाः) अवयः (अवसृष्टासः) सुशिक्षिताः (आहुताः) समन्तात् गृहीताः सन्तः यस्मिन् कार्यकाराः स्युः, तस्मिन् त्वं (हृदा) अन्तःकरणेन (सोमपृष्ठाय) सोमः पृष्ठो[2] येन तस्मै (कीलालपे) यः कीलालमन्नरसं पिबति तस्मै (वेधसे) मेधाविने (अग्नये) अग्निवत्प्रकाशमानाय जनाय (चारुम्) श्रेष्ठाम् (मतिम्) बुद्धिम् (जनय)।

The interpretation of 'soma' is supported by TBr. XXIII,16.5 'somo vai brāhmaṇaḥ'.

'Kīlāla' has been used in this passage only. Dayānanda has interpreted it[3] on the authority of Nigh. II,7. Sāyaṇa though explains it as 'food' in AV. IV,

1. M.M. Williams thinks that the word 'go' in this verse is used in the sense of 'flesh'. See SED. PP. 363.
2. P.T. पृष्ठो.
3. Also See Dayananda on Yv. III,43; RBB. pp.306.

11.10; IV,26.6; IV,26.5; VI,69.1 and VII,62.5/here he has explained it as ' water' observing 'kīlalamityudakanāmasu paṭhāt'. This sense of the word is not met with in the present Nighaṇṭu.

'Vedhāḥ' is called 'wise' since he creats and retains knowledge.

In the Bhāvārthaḥ he writes that even the animals when trained perform excellent feats and actions. Men possessed of knowledge and proper training, therefore, must accomplish all achievements in the best possible way.

Rv. IV,18.13.

This verse suggests that the intestines of dogs were cooked. Dayānanda's translation of this verse as it stands is not very satisfactory. It needs certain changes, which can be easily effected in the light of the following Bhāvārthaḥ:-

अत्र वाचकलु०- हे राजन्! ये पुरुषा याः स्त्रियश्च
व्यभिचारं कुर्युस्तांस्तीव्रं दण्डं नीत्वा विनाशय।

Rv. V.43.7.

This verse appears to suggest that fat animals were cooked in fire. Dayānanda has translated it as follows:-

हे विद्यार्थिन्! (यम्) (वपावन्तम्) विद्याबीजं विस्तारन्तम्
(न) इव त्वाम् (अग्निना) पावकेनेव ब्रह्मचर्येण (तपन्तः)
सन्तापदुःखं सहमानाः (वपावन्तम्) विद्याबीजं
विस्तारन्तम् (न) इव (प्रथयन्तः) प्रख्यापयन्तः (विप्राः)
मेधाविनः (न) इव (अग्निना) पावकेनेव ब्रह्मचर्येण
(तपन्तः) सन्तापदुःखं सहमानाः (अञ्जन्ति) कामयन्ते
प्रकटयन्ति वा यः (पितुः) जनकस्य (पुत्रः) (न) इव
(उपसि) समीपे (प्रेष्ठः) अतिशयेन प्रियः (घर्मः)
यज्ञस्तापो वा (अग्निम्) (ऋतयन्) सत्यमिवाचरन् (आ)
समन्तात् (आसादि) सीदेत तांस्त्वं च त्वं सततं
सेवित्वा विद्यामुपादत्स्व।

ii.10; IV.26.4; IV.56.5; VI.68.1 and VII.69.8/he has exp-
lained it as 'water' observing 'Hlhmalthyudakenaganam
pathat'. This sense of the word is not met with in the
present Nighantu.

'Vedhah' is called 'wise' since he creates
and retains knowledge.

In the Bhavarthah he writes that even
the animals when trained perform excellent feats and ac-
tions. Men possessed of knowledge and proper training, as
therefore, must accomplish all achievements in the best
possible way.

Rv. IV.18.13.

This verse suggests that the intestines
of dogs were cooked. Dayananda's translation of this verse
as it stands is not very satisfactory. It needs certain
changes, which can be easily effected in the light of the
following Bhavarthah:-

[illegible]

Rv. V.43.7.

This verse appears to suggest that fat
animals were cooked in fire. Dayananda has translated it
as follows:-

[illegible]

The repetition of 'agninā, tapantaḥ' and 'vapāvantam' has created a confusion in the translation. The portion 'yajñastapo vā agnim satyamivācaran' is not quite clear. These defects can be easily removed in the light of the following Bhāvārthaḥ:-

हे अध्यापक विद्वांसो यूयं ये जितेन्द्रिया आप्तस्वभावाः शीतोष्ण-सुखदुःखे हर्ष शोक निन्दा स्तुत्यादि द्वन्द्वं सोढारो निरभिमा-निनो निर्मोहाः सत्याचरणपरोपकारप्रिया ब्रह्मचारिणो विद्यार्थिनः स्युस्तान् पुरुषार्थेन विदुषः कुरुत ।

The word 'aghnyā'.

Dr. A.B.Keith observes: '... the term 'aghnyā', which is addressed to her,[3] or used of her, sixteen times, denotes that she should not be killed, an idea which was not, however, the early idea. One great Vedic hero, Atithigva, has his name from his hospitable habit of slaying oxen or cows for guests'.[1]

According to the interpretation of Sā. this word has been used for a cow by Vasiṣṭha in VII,68.8;9; VII,87.4; by Virūpa Āṅgirasa in VIII,75.8; by Priya Medha Āṅgirasa in VIII,69.2; by Dīrghatamā Aucathyaḥ in I,164.27;40; by Madhucchandāḥ Vaiśvāmitraḥ in IX,1.9; by Vāmadeva Gautamaḥ in IV,1.6; by Nodhāḥ Gautamaḥ in IX,93.3; by AtrirBhaumaḥ in V,83.8; byPrayogo Bhārgavaḥ in VIII,102.19; by PāyurBhāradvājaḥ in X,87.16; by VasurBhāradvājaḥ in IX,80.2; by Gopāyana brothers in X,60.11; by Mudgala Bhārmyaśva in X,102.7; and by VatsaprirBhālandanaḥ in X,46.3. In the last case ~~Dayananda~~ Sāyana takes it as applicable to 'bhūmyāḥ'.

This analysis shows that the conception of non-injury to cow is quite common with the earliest seers of the hymns of the Ṛg-Veda. Dr. Keith has referred to Rv. VIII,101,15;16 which he thinks indicate an 'express assertion of the sacred character of the cow'.[2] This hymn

1. RPV. PP.191.
2. ibid.
3. i.e. of the cow.

was seen by JamadagnirBhārgavaḥ who is one of the earlier poets of the Ṛg-Veda. The Av. XII,4.5 cited by him in this connection was seen by Kaśyaḥ who may have been the same as Kaśyapo Mārīcaḥ of the Ṛg-Veda. YV. XXX,18 seen by Medhyātithiḥ considers it a duty to punish cow-killers. Dayānanda has translated this word as ' a co w that can not be killed' throughout his commentary.

The Vedic Index[1] is silent on the point of the origin of the name 'Atithigva'. It describes him as a king also known as 'Divodās' and discards the view of Bergaigne and Roth who maintain that ther e were more than one Atithigvas. Dayānanda has interpred it as 'one who approaches the guests or makes (people) approach guests' in I,53.8;10; I,112.14; I,130.7; II,14.7; IV,26.3; VI,18.13; VI,26.3; VI,47.22; and as 'the departure of guests' in I,51.6; VII,19.8. This word has been used by Kutsa Āṅgirasaḥ (I,112.14); by Savya Āṅgirasa (I,53.8); by Vasiṣṭha (VII,19.8)along with others. Skanda derives it as 'atithīn prati paricārakatayā gacchatītyatithigvo divodāsaḥ' in I,51.6; I,53.8. V.M. gives the same explanation as given by Skd. in I,112.14; I,130.7; IV,26.3. Sā. too agrees in all these places as well as in VII,19.8; AV. XX,37.8. In AV. XX,21.8 and XX,37.8 (first explanation) Sā. has translated it as 'whose gāvaḥ (cows or speech) are meant for a guest'. This derivation is also possible. It is plain from this analysis that the association of cows in the interpretation of 'atithigva' is propounded by the commentator of the Atharva-Veda who is different from Sā. of the Ṛg-Veda.[2] Pt. Viśva Bandhu Śāstrī also considers it possible that the word can be derived from 'go' though he is not quite definite about it.[3] It may be noted in this connection that 'go' is also derived from √ gam to go.

1. By A.A.Macdonell and A.B.Keith.
2. See Dr. Sūrya Kānta's article 'Was the commentator of the Atharva-Veda identical with the Sāyaṇa of the Ṛg-Veda' read before the XV A.I.O.C. Bombay. See Summaries of Papers PP. 219.
3. VPK. I,PP.72 Ft. (d).

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1. By A.A.Macdonell and A.B.Keith.
2. See Dr. Satya Vrata's article 'Was the commentator on Atharva-Veda identical with the Sāyaṇa of the Ṛg-Veda' read before the XV A.I.O.C. Bombay. See Summaries of papers, 219.
3. Vide, [illegible] (4).

Moreover, the commentator of the Atharva Veda simplywrites ' whose cows are for the guests'. There is no ground for us to believe that he meant the killing of cows for guests by this phrase. It only signifies the use of cows ,i.e., their milk and milk-preparations for a guest. Even these days simple-minded villagers and orthodox persons honour their guests with these objects. Av. IX,6 (4).1 also sanctions the use of these objects for a guest. 'Gāvaḥ' also means 'speech'. A guest should be treated with kind and respectful words when he comes to the house of a house-holder.

The word 'goghna'.

The word 'goghna' also throws light on the sense of 'atithigva'. It has been used only once in the Rv. in I,114.10. Dayānanda has translated this word as 'killer of cows'. It has been used along with 'puruṣaghnam' which has been translated as 'killer of men'. This verse adocates the destruction of those who kill men and beasts. Sk. translates it as 'killer of cows'; V.M. as 'killing of cows'; and Sā. as ' a weapon by which cows are killed'; and Griffith as 'thy dart that killeth men or cattle'. This verse is seen by Kutsa Āṅgirasaḥ who has also used the word 'atithigvam' in I,112.14. Leaving aside the question of the correctness of the interpretation of this word given by various commentators it is evident from the nature of its use that in the Ṛg-Veda it does not signify a guest. It indicates a hatred for cow-killing on the part of the poet. Atithigva, therefore, has no connection with the killing of cows.

The words etagva, navagva and daśagva.

The words 'daśagva', navagva' and 'etagva' also help in the interpretation of 'atithigva'. The first two words are used by Vāma Deva in IV,51.4 and by Nodhā in I,62.4 both of whom have also used the word 'aghnyā'. Sā. in I,62.4 identifies Daśagvāḥ and Navagvāḥ ~~with the Āṅgirasa~~

with the Āngirasas who completed their sacrifices in ten and nine months respectively. [1] Skd. explains 'navagvāḥ' as 'those who have untiring movements or those who have a liking for butter.' [2] He identifies 'Daśagvas' with the Bhrgus who attained supernatural powers in ten months'. V.M. in III,34.12 has translated it as 'darśanīyagamanāḥ'. Yāska in N.XI,19 has explained 'navagvāḥ' as 'navagatayo navanītagatayo vā'. [3]

Dayānanda has translated 'daśagva' and its forms as 'those who acquire supernatural powers or accomplishments in their undertakings (siddhi) by means of ten senses' in II,34.12; as 'those who have controlled their ten senses' in V,29.10; as 'one who possesses ten cows' in IV,51.4; as 'the rays that spread in ten directions' in I,62.4; and as 'those whose movements are of ten types' in III,39.5. He has explained 'navagva' and its forms as 'one who has acquired new or fresh education' in I,33.6; as 'those who impart the knowledge of newer sciences' in I,33.6; X,14.6 (= Yv. XIX,50); as 'those who have nine movements' in I,33.6; as 'those who have new movements' in I,33.6; I,62.4; III,39.5; V,29.12; V,45.7; 11; VI,6.3; VI,22.2; and 'one who has nine cows' in IV,51.4.

'Etagva' has been listed in the synonyms of 'a horse' in Nigh. I,14. Skd. and Sā. interpret it in its derivative sense to avoid the repetition that would otherwise result in I,115.3 since the word 'aśva' is also used in that verse. Both these commentators derive it from √gam to go preceded with 'etam'. Dayānanda has explained it as 'those who approach visible objects' in I,115.3. All the words ending in 'gva', therefore, are to be derived from √gam to go directly. The word 'etagva' in Nigh. I,14 rules out the possibility of their connection with the killing of cows.

Dayānanda is thus justified in holding that the Vedic verses do not indicate the existence of meat-eating.

XIX. OBSCENE VERSES IN THE RG-VEDA.

Sāyaṇa's translation of the whole of Rv. I,179 and of Rv. I,126,6;7 has become very obscene. Modern scholars have practically followed Sāyaṇa in their translation. Mr. Griffith opines that in Rv. I,126 verses 6 and 7 have no connection with the rest of the hymn. He stamps them as remains of some popular song.[1]

Dayānanda's translation of both ~~these~~ these hymns is free from all obscenity. In Rv. I,126 all the verses ~~xxx~~ form a connected whole. His translation of both these hymns is discussed below:-

Rv. I,179.

Dayānanda gives Lopamudrāgastyau as the seers of this hymn. But he has not made a division of the verses attributed to each of them. He has also removed the Brahmacārī from the scene. The author of the Sarvānukramaṇī did not appear to have a definite tradition about the authorship of this hymn. He attributed it on the ~~xxxxx~~ basis of the occurrence of the words 'lopāmudrā' and 'agastya' and a legend in their connection. His ascription thus does not lead us beyond the fact that these two words give us a clue to understand this hymn. The hymn appears to have been composed either of them or even by none of them but by a third person not known now. It is ~~x~~ safer to attribute it to Agastya.

The deity of this hymn is generally given as 'ratiḥ'. Dayānanda has changed it into 'dampatī'. He writes that the hymn deals with the following subjects:-

a. Vidvatstrīpuruṣaviṣayamāha — in verses 1;2;

b. Gṛhāśrame strīpuruṣayoḥ parasparam saṃvādarūpaviṣayamāha — in verses 3;4;

c. Prakṛtaviṣaye mahauṣadhisārasaṃgrahaviṣayamāha — in verses 5;

d. Santānotpattiviṣayamāha — in verse 6.

1. Griffith - The Hymns of the RigVeda, Vol. I, pp. 174 Ft. 4.

These subjects fully justify him to word the deity of the hymn as 'dampatī' (husband and wife living in harmony) in place of the misleading 'ratiḥ' (mutual harmony of husband and wife; conjugal love and bliss).

Rv. I.179.1.
यथा (अहम्) (पूर्वीः) पूर्वभूताः (शरदः) समाः[1] (दोषाः) रात्रयः (वस्तोः) दिनम् (जरयन्तीः) जरां प्रापयन्तीः (उषसः) प्रभाताः च (शश्रमाणा) तेषान्विता आसि (अपि) अपि तु यथा (तनूनाम्) शरीराणाम् (जरिमा) अतिशयेन जरिता वयोहानिकर्त्ता (श्रियम्) लक्ष्मीम् (मिनाति) हिनस्ति तथा (वृषणः) सेक्तारः (पत्नीः) (नु) शीघ्रम् (जगम्युः) प्राप्नुयुः ।

This verse is 'Ādhyātmikī' and should, therefore, be interpreted in general terms and not with reference to a particular person or persons. Dayānanda has interpreted it in general terms. He has brought out the idea underlying this verse in the following Bhāvārthaḥ:-
अत्र वाचक लु० - यथा बाल्यावस्थामारभ्य विदुषीभिः स्त्रीभिः प्रत्यहं प्रभात समयात् गृह कार्याणि पति सेवादीनि च कर्माणि कृतानि तथा कृत ब्रह्मचर्यैः स्त्रीपुरुषैः सर्वाणि कार्याण्यनुष्ठेयानि ।

This verse has three parts: (i) from 'pūrvīrahm' to 'jarayantīḥ'; (ii) from 'mināti' to 'apyū'; and (iii) from 'nu' to 'jagamyuḥ'. The first part denotes that the wife has been incessantly devoted to her duty. the second part shows that time is always engaged in its duty, the last part advocates that husbands should do their duty by approaching their wives in time (i.e., before they are too old to generate) for progeniting children.

Dayānanda has classed the figure in this verse as 'Vācakaluptopamā' whereas it should be classed as 'Prativastūpamā' on the analogy of 'vimala eva ravir...'[2]

1. 'years'. See H.T. 2. SD. Ch. X, PP. 169.

Rv. I,179,2.

(ये)(ऋतसापः) य आप्नुवन्ते त आपः समानाश्च ते इति सापः, सत्यस्य मध्ये व्यापकाः व्यापयितारो वा (पूर्वे) विद्वांसः (देवेभिः) विद्वद्भिः (साकम्) सह (ऋतानि) सत्यानि (अवदन्) (ते) (चित्) (हि) सुविज्ञ आसन् ये (नु) सद्यः (पत्नीः) स्त्रियः (वृषभिः) वीर्यवद्भिः पतिभिः सह (सम्) (जगम्युः) भृशं गच्छेयुः (चित्) इव (अव) (आसुः) दोषात् प्रक्षिपेयुः त उ (अन्तम्) (नहि) (आयुः) प्राप्नुवन्ति ।

Dayānanda has translated 'ṛtasāpaḥ' as ' related to truth' in V,41.6; as 'those who are connected with truth' in VI,21.11; VI,50.2; as 'those who promise or take a vow by truth' in VII,56.12.

The word 'ṛtam' is included in the synonyms of 'truth' in Nigh. III,10. Dayānanda gives two derivations of 'sāpaḥ'-- one from _/ āpḷ vyaptau and the other from _/ ṣapa samavāye. Both the derivations are reasonable.

'Ye' befor-e '(nu) sadyaḥ' should be 'yāḥ'; 'te' should be supplied before ' (cit) iva' to complete the sense. 'Te u' ~~xxxk~~ should be 'tā u'.

The idea contained in 'bhṛśam gaccheyuḥ' is expanded by Suśruta in the following verses:-

आयुष्मन्तोऽमन्दजरा वपुर्वर्णबलान्विताः।
स्थिरोपचितमांसाश्च भवन्ति स्त्रीषु संयताः॥
त्रिभिस्त्रिभिरहोभिर्वा समीयात् प्रमदां नरः। 1
सर्वेष्वृतुषु घर्मेषु पक्षात्पक्षाद् व्रजेद् बुधः॥

The phrase 'antaṃ na āpnuvanti' means that their happiness is never destroyed and mutual harmony in conjugal life becomes permanent. The Kāma Sūtra, too, lays down the same thing in the following verse:-

~~Rv. I,179,3.~~ परस्परानुकूल्येन तदेवं लज्जमानयोः।
संवत्सरशतेनापि प्रीतिर्न परिहीयते ॥[2]

1. Suśruta Saṃhitā, Cikitsāsthāna Ch. XXIV, PP.746.
2. Kāma Sūtra II,5.43. ~~3. Adopted from H.T.~~

Rv. I.179.3

(दिवाः) विद्वांसः (यत्) यतः (अत्र) [अस्मिन् जगति][3]
(मृषा) मिथ्या (श्रान्तम्) विपर्यस्तं (न) (अवन्ति) रक्षन्ति
ततः आसाम् (विश्वाः) सर्वाः (इत्) एव (स्पृधः)
संग्रामान् (अभि) आभिमुख्येन[1] (अश्नवाव) व्याप्नुयाव[2]
जेतुं समर्थौ स्याव (यत्) यतः गृहाश्रमार्थं (सम्यञ्चा)
सम्यगञ्चन्तौ सन्तौ (मिथुना) स्त्रीपुरुषौ (अभि) (अजाव)
[सर्वतः तद्व्यवहारान्][3] प्राप्नुयाव ततः (शतनीथम्) शतैः
प्राप्तव्यम् (आजिम्) संग्रामम् (~~यजाव~~ जयाव)[4] [जयावः][3]
(इत्) एव ।

'Samgrāma' means 'the battle of life'.

The word 'śatanīthaḥ' has been used in Rv. I,100.12 and X,69.7 also. In the former place Dayānanda has explained it as 'śatāni nīthāni yasya saḥ'. This has been translated into Hindi as 'jisa ke seṁkaḍoṁ yathāyogya vyavahāroṁ ke bartāva haiṁ.'

The word 'nītha' is formed from √ nīñ prāpaṇe by adding the suffix 'kthan' by U,II,2 -- 'nīyate sa nīthaḥ'. 'Śatanītha', therefore, literally means 'what is obtained by a hundred'. Dayānanda has followed this derivation of 'nītha' throughout his commentary and has translated it as 'modesty' in III,12.5; as 'led to the protection of justice' in I,104.5; as 'made to approach' in IV,3.16; and as 'every worth-acquiring truthful conduct' in VII,26.2.

Dayānanda has clarified the idea of this verse in the following Bhāvārthaḥ:-

यत आप्ता विद्वांसो मिथ्याचारिणो मूढान् विद्यार्थिनो नाऽध्यापयन्ति किन्तु परित्यजन्ति ततः स्त्रीपुरुषा मिथ्याचारान् व्यभिचारादिदोषान् त्यजेयुः। यथा गृहाश्रमोत्कर्षः स्यात् तथा स्त्रीपुरुषौ परस्परं धर्माचारिणौ प्रयतेताम् ।

1. Adapted from '(abhi) ābhimukhye'
2. P.T. 'vyāpnayāva'.   3. Adapted from the H.T.
4. P.T. 'yajāva'.

The translation and the gist of this verse are supported by SB. X,4.4.

Rv. I.179.4.

(इतः) अस्मात् (अमुतः) अमुष्मात् (कुतश्चित्) कस्माद् अपि (आजातः) सर्वतः प्रसिद्धः (रुध्यतः) रेतो निरोद्धुः (नदस्य) अव्यक्तं शब्दं कुर्वतो वृषभादेः (कामः) (मा) माम् (आगन्) आगच्छति प्राप्नोति (अधीरा) धैर्यरहिता (लोपामुद्रा) लोप एव आमुद्रा समन्तात् प्रत्ययकारिणी यस्याः सा इयम् (वृषणम्) वीर्यवन्तम् (धीरम्) धैर्ययुक्तम् (श्वसन्तम्) प्राणयन्तम् [शयनादिदशायां निमग्नं] पतिम् (निः) नितराम् (रिणाति) [प्राप्नोति][1] (धयति) आचरति च।

This verse deals with the secret of conjugal union. A man must not meet his wife in an unhealthy state. He must be perfectly healthy and powerful He should have increased his vitality by using proper medicines. The Susruta Saṃhitā enjoins it in the following words:-

'सेवेत प्रमदां युक्त्या वाजीकरणबृंहितः॥'[2]

Copulation is prohibited till the passions are fully roused. The Kāma Sūtra writes:-

~~सेवेत प्रमदां युक्त्या वाजीकरणबृंहितः।~~

'जातेरभेदाद्दम्पत्योः सदृशं सुखमिष्यते।
तस्मात् तथोपचर्या स्त्री यथाग्रे प्राप्नुयाद् रतिम्॥'[3]

It is the duty of a man to rouse the passions of his mate in such a way that she may feel satisfied before him. The word 'nadasya' refers to the use of 'prahaṇana' and 'sītkāra'; 'riṇāti' speaks of 'āliṅgana', ~~and~~ 'cumbana' and and such other devices; and 'dhayati' indicates 'saṃveśana'.

The words 'vṛṣabhādeḥ kāmaḥ' mean 'vṛṣabhādeḥ kāma iva kāmaḥ'.

Dayānanda has summed up the idea of this verse in the following Bhāvārthaḥ:-

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1. Adopted from H.T.
2. ~~Cikitsāsthāna~~ Ciktsāsthāna Ch. 24,PP.748.
3. II,1.30.

ये विद्या धैर्यादि रहिता[5] स्त्रिय उद्वहन्ति ते सुखन्नाप्नुवन्ति।
येऽकामां कन्यां यमकामं कुमारीं चोद्वाहयेत् तत्र किमपि
सुखं न जायते। तस्मात् परस्परं प्रीतौ सदृशौ
विवाहं कुर्यातां तत्रैव मङ्गलम् ।

Though this Bhāvārthaḥ does not give the complete sense of the verse as indicated above it lays down a precedent condition of the conjugal ~~xxx~~ union described in this verse. It thus deals with one aspect of the problem treated in the Mantra. The last part refers to the various classes of men and women. The Kāma Sūtra has classified men into 'śaśa,' 'vṛṣa' and 'aśva'[1] and women into 'mṛgī' 'vaḍavā' and 'hastinī'[2] corresponding to the three types of men. The degree of enjoyment depends upon the type of copulating persons. 'Samarata' is the best one and is obtained in persons of the same type..[3]

Rv. I.179.05.

अहम् (यत्) (इमम्) (हृत्सु) हृदयेषु (पीतम्) (सोमम्) ओषधिरसम् (उपब्रुवे) उपदिशामि तत् (पुलुकामः) बहुकामः (हि) खलु (मर्त्यः) मनुष्यः (सम्रलतु) सुखयतु [स्वसुखे तं संयुञ्जीतेत्यर्थः][4] (यत्) (आगः) अपराधं वयम् (चकृम) कुर्याम (तत्) (नु) (सीम्) सर्वतः (अन्तितः) समीपतः सर्वं त्यजन्तु ।

The last sentence has not been properly worded. It should be translated as 'yat (āgaḥ) aparādhasthānīyaṃ daurbalyaṃ vayaṃ (cakṛma) kuryāma āpnuyāmetyarthaḥ (tat nu) (sīm) sarvataḥ (antitaḥ) samīpataḥ sa rasaḥ nāśayet'.

The verse says that at the end of 'surata' (coition) substances like milk boiled with dry fruits that generate strength and vitality should be used. The Suśruta

1. II,1.1. 2. ibid. 3. See Kāma Sūtra II,1.2 to 8; 33;34. 4. Adopted from H.T.
5. The visargas have been dropped by Vārtika no. 4906, Sk. PP. 65.

Samhitā writes:-

"मद्याः शार्कराः क्षीरं ससितं रस एव च ।
स्नानं सव्यञ्जनं स्वप्नो व्यवायान्ते हितानि तु ॥"[1]

Use of such ~~a~~ substances restores the lost vitality:-

"तस्यैवमाशु वपुषः पुनाति धाम"।[2]

The word 'pulukāmaḥ' is listed in Nigh. IV,3 and is explained as 'purukāmaḥ' with reference to the present verse by Yāska in N. VI,4.

Rv. I.179.6.

यथा (खनित्रैः) खननसाधनैः (खनमानः) भूमिमवदारयन् कृषीबलो धान्यादिकं प्राप्य सुखी जायते तथा ब्रह्मचर्येण विद्यया (प्रजाम्) राज्यम् (अपत्यम्) सन्तानम् (बलम्) (इच्छमानः) (अगस्त्यः) ये धर्मादन्यत्र न गच्छन्ति तेऽगस्तयस्तेषु साधुः (ऋषिः) वेदार्थवेत्ता (उग्रः) तेजस्वी विद्वान् (पुपोष) पुष्णाति (देवेषु) विद्वत्सु कामेषु वा (सत्याः) सत्सु कर्मसु साधवः (आशिषः) सिद्धा इच्छाः (जगाम) गच्छति तथा (उभौ) (वर्णौ) पालने ध्रियमाणौ सुन्दरस्वरूपौ स्त्रीपुरुषौ भवेताम् ।

'Prajāḥ' has been translated as 'rājya' (state) since the state consists of subjects. SB. IV,2.1.17 has identified 'prajāḥ' with 'viśaḥ' in 'ādyā hīmāḥ prajā viśaḥ' and AB. VIII,26 has identified 'viśaḥ' with 'rāṣṭra' in 'rāṣṭrāṇi vai viśaḥ'. Even otherwise too the literal sense of 'prajāḥ' becomes useless in the present context due to the presence of 'apatyam'. It must, therefore, be translated by Lakṣaṇā.

'Varṇa' is derived as 'vṛṇoti vriyate sa varṇaḥ. It is formed by adding 'nit' suffix to √ vṛñ varaṇe by U. III,10.

This hymn thus deals with conjugal life and advocates mutual harmony between the pair. It has ~~thus~~ treated sex philosophy in a nutshell but at the same time very scientifically.

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1. Cikitsāsthāna Ch. 24, PP. 748. Also cp. Kāma Sūtra II,10.8; Vāgbhatta and authorities on AyurVeda.
2. Vāgbhaṭṭa, 'Aṣṭāṅga hṛdayaḥ'

Rv. I.126.

The seers of this hymn are Kakṣīvān (1-5); Bhāvayavyaḥ (6); and Romaśā (7). The Sarvānukramaṇī gives Bhāvayavyaḥ and others as the deities of this hymn. Dayānanda in order to avoid the possibility of these terms being misinterpreted has worded the deity of the hymn as 'vidvāṃsaḥ'. He is justified in this change since the words 'bhāvayavyaḥ' 'kakṣīvān' and 'romaśā' signify learned men.

The following are the subjects treated in the verses of this hymn:-

1. Persons who should not be placed in charge of administration.
2. Persons who spread the fame (of the donor or the king).
3. The duties of a king.
4. Persons who can be world-sovereigns.
5. Persons who are the best in this respect.
6. By whom who must be obtained or acquired.
7. The duty of a queen.

This analysis shows that in the words of Dayānanda this hymn deals with 'rāja-dharma'.

Rv. I.126.1. यः (अतूर्त्तः) अहिंसितः (श्रवः) श्रवणम् (इच्छमानः) [इच्छन्][1] (राजा) प्रकाशमानः [सभाध्यक्षः][1] (सिन्धौ) नद्याः समीपे (क्षियतः) निवसतः (भाव्यस्य) भवितुं योग्यस्य (मे) मम सकाशात् (सहस्रम्) (सवान्) ऐश्वर्ययोग्यान् (अमन्दान्) मन्दभावरहितान् तीव्रान् (स्तोमान्) स्तोतुमर्हान् विद्याविशेषान् च (मनीषा) बुद्ध्या (अमिमीत) निर्मिमीते अहम् (अधि) स्वीयचित्ते (प्र) [प्रकृष्टम्][2] (भरे) धरे।

Dayānanda sums up the idea of this verse in the following Bhāvārthaḥ:-
यावदाप्तस्य विदुष आज्ञया पुरुषार्थी विद्वान् नरो न भवेत्तस्य राज्याधिकारे स्थापनं न कुर्यात्।

1. Adopted from H.T. 2. Adopted from H.T. 'acche prakāra'.

An administrative officer must not be a coward. He must not let fear approach him. He must learn various sciences and the art of government by staying with competent persons. Such persons in ancient India could be found only in penance groves which were generally situated on river-banks. The Vedic seer Vatsa Kāṇva says:

प्रजामृतस्य पिप्रतः प्रयद्भरन्त वह्नयः ।
विप्रा ऋतस्य वाहसा ॥[1]
उपह्वरे गिरीणां संगथे च नदीनाम् ।
धिया विप्रो अजायत ॥[2]

'Atūrtaḥ' has been translated by Dayānanda as 'uninjured' throughout the commentary. It is derived from √ turvī hiṃsārthaḥ.

The word 'śravaḥ' is derived from √ śru śravaṇe by adding 'asun' by U. IV, 189.

'Kṣiyataḥ' is derived from √kṣi nivāsagatyoḥ.

Dayānanda has translated 'sava' and its forms as 'worthy of prosperity' in I,126.1; as 'accomplished objects' in IV,26.7; as 'prosperity' in I,113.1; III,56.7; IV,54.5; as 'production' in II,38.1; and as 'created objects' in IV,54.6. This word is derived from √ ṣu prasavaiśvaryayoḥ. It is the same word as 'prasava'. The preposition 'pra' has not been used.

Rv. I.126.2.

यः (कक्षीवान्) बहवः कक्ष्याः विद्याप्रदेशा विदिताः सन्ति यस्य सः विद्वान् (असुरस्य) मेघस्य इव (नाधमानस्य) प्राप्तैश्वर्यस्य (राज्ञः) (शतम्) (निष्कान्) सौवर्णान् (प्रयतान्) सुशिक्षितान् (शतम्) (अश्वान्) तुरङ्गान् (दिवि) आकाशे (अजरम्) वयोनाशहीनम् (गोनाम्) किरणानाम् (शतम्) इव (श्रवः) श्रूयमाणं यशः (आततान) विस्तृणाति, तम् अहम् (सद्यः) (आदम्) आददामि ।

1. Rv. VIII,6.2. 2. Rv. VIII,6.28. Also see Śvetāśvatara Up. II,10; and description of penance groves in Kādambarī and other Sanskrit works.

'Vistṛṇāti' meand 'gives, bestows, extends'.

Dayānanda has explained 'kakṣīvat' and its forms as " a learned instructor' in I,117.6; as 'one who posses complete knowlege (vidyāprānta) like fine fingers" in I,51.13; as 'one who is well- instructed' (H.T.) or 'one who has control over mind and senses' (Bhāvārthaḥ) or ' one who lives in discipline' (Padārthaḥ) in I,116.7; as 'one who knows arts and crafts' in I,18.1; as 'one who has selected and praiseworthy helpers or companions' in I,112.11; I,126.3;4; as 'one who knows several lores' in I,126.2; and as '(God) in whom are present all the traditions of the world' in IV,26.1.

This analysis shows that Dayānanda derives this word from 'kakṣā'. The word 'kakṣā' is given in the synonyms of 'finger' in Nigh. II,5. Whatever can be accomplished by fingers is denoted by kakṣā and its deri-kakṣya. Kakṣā also means 'near'. It, therefore, signifies friends, assistants and the like. It is derived as 'kaṣati hinastīti' by adding 'sa' to √ kaṣa used in hiṃsā by U. III,62. Hence it also denotes knowledge, administration etc.[1]

'Asuraḥ' is a synonym of 'cloud' in Nigh. I,10. 'Nādhamānasya' is formed from √ nādhṛ yāñcopatāpaiśvaryāśīḥṣu.

The sense of this translation is that the persons who receive honour from a just, learned king spread his fame far and wide.[2]

~~Rv. I.126.3.~~ यान (स्वनयान) स्वस्य नयानं कुदातुस्तेन दात्रा (प्रयाता) सवितुः किरणा इव (दत्ताः) (दश) एतत्संख्याकाः

1. For the interpretation of 'uśik' see PP. 519 infra.
2. Vide Bhāvārthaḥ.

(रथासः) यानानि (वधूमन्तः) प्रशस्ता वध्वः स्त्रियो विद्यन्ते येषु ते (मा) मां सेनापतिम् (उपास्थुः) [समीपे] तिष्ठन्ति, यः (कक्षीवान्) युद्धे प्रशस्तकक्षः (अभिपित्वे) सर्वतः प्राप्तौ (अह्नाम्) दिनानाम् (सहस्रम्) (गव्यम्) गवां भावम् (अन्वगात्) गच्छेत् यस्य (षष्टिः) पुरुषाः अनुगच्छन्ति सः (सनत्) सदा सुखवर्द्धकोऽस्ति । 1

'Praśastakakṣaḥ' means 'who has selected skilful brave warriors on his side'.[2] 'Gavāṃ bhāvam' means 'products of cows like milk'.[2] 'Ṣaṣṭiḥ puruṣāḥ anugacchanti' means 'who is escorted by sixty soldiers' (forming his body-guard).[2]

'Svanaya' is not used in any other verse. The derivation given by Dayānanda when expanded becomes 'svasya dhanasya dātuḥ nayaṃ nayanaṃ prāpaṇaṃ yena saḥ svanayaḥ tena svanayena dātrā', i.e., 'one who gives his wealth in charity'.

The word 'śyāvāḥ' is given in the list of 'ādiṣṭopayojanāni' in Nigh. I,15 and has been associated with 'savitṛ'. It has, therefore, been rightly interpreted as 'the rays of sun' by Dayānanda in all the passages where it occurs. This word is different from 'śyāva, śyāve' and 'śyāvā'.

'Vadhūmantaḥ' has been taken as an adjective of 'rathāsaḥ'. Dayānanda has translated it as 'the chariots occupied by excellent wives' in the present verse; as 'the warriors fighting in chariots who possess selected or excellent wives' in VI,27,8; as 'pilots leading through air, water and land who possess excellent wives' in VII,18,22. The word 'vadhū' has been translated as 'a wife' or 'a young woman' throughout the commentary. This interpre-

1. Adopted from H.T. 2. ~~Adopted from H.T.~~ Also see H.T.

pretation though correct has no propriety in the context.

It shoud have been interpreted in its ~~kktar~~ derivative sense and translated as 'soldiers'. It could also be translated as 'mares'. ~~Ix~~ The following Bhāvārthaḥ does not conflict with the proposed translations of 'vadhūmantaḥ':-

अत्र वाचकलु०। यतः सर्वे योद्धारो राज्ञः सकाशाद् धनादिकं प्राप्तुमिच्छन्ति तस्माद्राज्ञा तेभ्यो यथायोग्यं देयमेवं विनोत्साहो न जायते।

Rv. I.126.4.

यस्य (दशरथस्य) दशरथा यस्य सेनेशस्य (चत्वारिंशत्) (शोणाः) रक्तगुणविशिष्टा अश्वाः (सहस्रस्य) (अग्रे) पुरतः (श्रेणिम्) पंक्तिम् नयन्ति। यस्य वा (पज्राः) पद्यन्ते[1] गच्छन्ति मार्गान् यैस्ते (कक्षीवन्तः) प्रशस्ताः कक्षायो [नरा योद्धारः][2] विद्यन्ते येषां ते भृत्याः (मद-च्युतः) ये मदान् च्यवन्ते ते (कृशनावतः) कृशानं बहु सुवर्णादि भूषणं विद्यते येषां ते (अत्यान्) येऽतन्ति[3] मार्गान् व्याप्नुवन्ति तान् [अश्वहस्तिप्रादीन्][2] (उत्) [सोत्कर्षम्][2] (अमृक्षन्) मृषन्ति सहन्ते स शत्रून् जेतुमर्हति।

The word 'pajra' is derived from √pada gatau by adding 'rak' by U. II,13. The word thus obtained is 'padra'. the 'd' in this word is changed into 'j'[4] by P.III,1.85. Dayānanda has translated it as ~~a~~ 'strongest of all ' in I,158.3; as 'one who has earned prosperity' in VIII,63.12 explained in Yv. XXXIII,50; as 'connected' in VI,59.4; as 'means of travelling on roads' in ~~Im~~ I,126.4; as 'suppliant or submissive' in I,126.5; as 'those who have approached' in I,190.5; as 'one that goes' in I,167.6; as 'friends who give expert guidance' in I,117.10; as 'knowledge that should be acquired' in I,120.5; as 'skill' in I,116.7;

1.P.T. 'padyate. 2.Adopted from H.T. 3.P.T. ya-tanti. 4.P.T. 't'

as' which ~~xxx~~ should be acquired' in I,117.6; as 'vehicles that carry' in I,122.7;8; and as 'arts and crafts' in I, 51.14. That this word is used as an adjective in the ~~xf~~ Ṛg-Veda has been admitted by Mr. Griffith perforce when he translates it as 'kind' in VI,59.4 seen by a descendant of the Pajra-Aṅgirasa family and as 'wealthy' in I,190.5 seen by Agastyo Maitrāvaruṇiḥ. It is thus his vanity that he insists in translating it as a proper name in the other verses of the Ṛg-Veda.

Dayānanda brings out the sense of this Mantra as translated by him in the following Bhāvārthaḥ:-

येषां चातुरश्वयुक्ता दशसु दिक्षु रथाः सहस्राण्याश्विका लक्षाणि पदातयोऽक्षयः कोशाः पूर्णा नियाविनयाः सन्ति त एव साम्राज्यं कर्तुमर्हन्ति ।

His inference of 'caturaśvayuktāḥ' does not appear to be correct and logical. Chariots drawn by four horses do not run easily and receive an impediment from these horses. It ~~must~~ would have been better if he had inferred "ten chariots and forty horse-men lead the army". It is also possible that Dayānanda intended to write 'caturāśvayuktāḥ' (having well-trained horses); but the scribe misunderstood him or the 'ā' slipped away unnoticed.

Rv. I.126.5.

ये (सुबन्धवः) शोभना बन्धवः येषां ते (अनस्वन्तः) बहून्यनांसि शाकटानि विद्यन्ते येषां ते (व्राः) ये व्रजन्ति ते (पज्राः) प्रपन्नाः (विश्या इव) यथा विक्षु प्रजासु साधवो वणिग्जनाः (श्रवः) अन्नम् (ऐषन्त) इच्छेयुः तान् (नः) {युष्माकम्} (त्रीन्) (युक्तान्) नियुक्तान् अध्यक्षान् (अष्टौ) सप्त्यान् (अधिपायसः) अतीन् शत्रून् दस्यति यैस्ते [तान्][1] वीरान्

1. Adopted from H.T.

(गा:) गृह्णामि च एषाम् (पूर्वाम्) आदिमाम् (प्रयतिम्) प्रयतन्ते यया ताम् अहम् (अन्वाददे) गृह्णामि ।

'Aridhāyasaḥ' occurs nowhere else in the Ṛg-Veda. Dayānanda's translation is quite reasonable.

The word 'viśyā iva' has been used only here in the commentary of Dayānanda. He derives it from 'viś' meaning 'prajāḥ'.[1]

'Vrāḥ' is listed in Nigh.IV,2 and is explained as 'vrātyaḥ praiṣāḥ' by Yāska in N.V,3 with reference to Rv. VIII,2.6. Pt. Chandramani[2] connects it with 'vrātyas' defined in M. II,39. But the text of Yāska is quite clear and rules out all possibilities of such a connection. Yāska wishes to translate it as 'servants' only. Dayānanda too assigns the same sense to it in the present verse by deriving it from /vraja gatau by adding the Uṇādi suffix 'ḍa' by 'bahula'. He has explained it as 'one that covers' in I,124.8; as 'one that goes' in I,126.5; as 'those that are selected' in IV,1.16. In the first and the last case he has derived it from / vṛñ varaṇe by adding the Uṇādi suffix 'ḍa'. In the present case too he could have derived it from / vṛñ. The sense denoted would still have been 'praiṣāḥ'. It is possible that 'vṛñ' at some stage was read or copied as 'vraja'.

Dayānanda has given the following gist of this verse:-

ये जना: सभासेनाशालाध्यक्षान् कुशलानश्वौ सभासद: शत्रुविनाशकान् वीरान् गवादीन् पशून् मित्राणि धनाढ्यान् वणिग्जनान् कृषीवलांश्च संरक्ष्यान्नाद्यैश्वर्यमुन्नयन्ति ते मनुष्यशिरोमणय: सन्ति ॥

Rv. I.126.6.

या (आगधिता) समन्तात् गृहीता (परिगधिता) परित:

1. See SB. IV,2.1.17.   2. NB. PP.317.

सर्वतो गाधिता शुभैर्गुणैर्युक्ता नीतिः (जंगहे) अत्यन्तं ग्रहीतव्ये (कशीकेव) यथा ताडनार्था कशीका (याशूनाम्) प्रयतमानानाम् (यादुरी) प्रयत्नशीला (शता) शतानि असंख्यातानि वस्तूनि (भोज्या) भोक्तुं योग्यानि मह्यं ददाति सा सर्वैः स्वीकार्या।

'Āgadhitā' has not been used anywhere else in the Ṛg-Veda. Dayānanda interprets it on the authority of N. V,15 where 'gadhya' sfx has been derived from /grah. The word 'parigadhitā' kx too has not been used in any other Mantra of the Ṛg-Veda. Dayānanda accepts the position taken by Yāska who derives it from 'gadhyatirmiśrībhāvakarmā' in N. V,15 with reference to the present verse. Yāska does not intend to derive 'āgadhitā' and 'parigadhitā' from two different roots as done by Dayānanda. He could have derived the former word also from the root gadhya and given the sense now given to it. He could as well derive 'parigadhitā' from /grah and it would have easily given the ~~sense~~ desired sense. It is not necessary to follow Yāska in every detail.

'Yādurī' does not occur in any other Ṛk. It can be derived from / yatī prayatne (causative) or from / yata nikāropaskārayoḥ by adding 'urac' by U.I,38 followed by Feminine 'x ī'. The 't' is changed into 'd' by vyatyaya. Dayānanda writes:-'atra yatadhātorbahulakād auṇādika xx urī pratyayaḥ, tasya daḥ'. His note needs modification as shown above.

'Yāśūnām' is used only in this verse. Dayānanda derives it from /yasu prayatne by adding 'uṇ' by U.I,1. 'S' is changed into 'ś'. byxxx

The following Bhāvārthaḥ aptly summarises the underlying idea of this verse:-

यया नीत्याऽसंख्यातानि स्युः सा सर्वैः संपादनीया।

Dayānanda takes this verse as a case of Upamā.

<u>Rv. I.126.7.</u>

हे पते राजन्! या (अहम्) (गन्धारीणाम् इव) यथा पृथिवीराज्यधर्त्रीणां मध्ये (अविका) रक्षिका (रोमशा) प्रशस्तलोमा (सर्वा) (अस्मि) तस्याः (मे) मम गुणान् (परामृश) विचारय (मे) मम (दभ्राणि) अल्पानि कर्माणि (मा) (उप) (उप) (मन्यथाः)

Such a beautiful and simple verse has been distorted and misinterpreted by medieval scholiasts followed by modern scholars. The renderings of word 'yādurī' as 'multum humorem, i.e., semen genitale, effundens' or 'the name of a slave girl' and of 'gāndhārīṇāmavikā' as 'a ewe of the Gandharis' are quite inappropriate and incorrect in the context of this hymn.

Mr. Griffith proposes a rearrangement of the last two verses. Dayānanda by his interpretation of these verses has shown that their order need not be changed. The verses in the hymn represent a connected whole. They deal with the high ideals of government. The welfare of the women of the state must be looked after by the queen who must be consulted in all government affairs. She must assert her right and thus fulfil her duty. Dayānanda has summed up the idea of this verse in the following words:-

राज्ञी राजानं प्रति ब्रूयादहं भवतो न्यूना नास्मि। यथा भवान् पुरुषाणां न्यायाधीशोऽस्ति तथाऽहं स्त्रीणां न्यायकारिणी भवामि। यथा पूर्वा राजपत्न्यः प्रजास्थानां स्त्रीणां न्यायकारिण्योऽभूवन् तथाऽहमपि स्याम्॥

The Ṛg-Veda thus contains no obscene verses. All such views are based on misinterpretation. Correctly interpreted such verses yield sublime truths.

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XX. Dāna-stutis in the Ṛg-Veda.

Dr. Mani Lal Patel thinks that ~~in~~ 38 hymns of the Ṛg-Veda deal with Dānastutis whereas Kātyāyana in his Sarvānukramaṇī gives 22 as the number of such hymns. Most of them occur in the VIII Maṇḍala. The western scholars consider them as eulogies by Vedic poets of bounties conferred upon them by various kings whose names are generally used in the hymns. In his Ṛg-Veda-Bhāṣya Dayānanda has accepted Rv. ~~XXX~~ VI, 27.8; VI, 47.22-25; and VII, 18.22-25 only as the Dānastutis of Abhyāvarti Cāyamāna, Prastoka Sārñjaya and Sudās Paijavana respectively. His interpretation of these verses is discussed below:-

Rv. VI, 27.8.

हे (अग्ने) [अग्निवद् वर्त्तमान][1] [राजन्][2] ये (वसुमन्तः) प्रशस्ता वसवो विद्यन्ते येषां ते (रथिनः) प्रशस्ता रथा येषां ते स्युः यान् (द्वयान्) प्रजासेना जनान् (मघवा) प्रशस्तधनवान् (सम्राट्) यः सम्यग् राजते (अभ्यावर्त्ती) यो विजेतुमभ्यावर्त्तते सः (चायमानः) पूज्यमानः जनान् (विंशतिम्) (गाः) धेनुरिव ददाति स त्वं महीं या (पार्थवानाम्) पृथ्वौ विस्तीर्णायां विद्यायां भवानां राज्ञाम् (इयम्) (दूणाशा) दुर्लभो नाशो यस्याः सा (दक्षिणा) भवता दत्तास्ति तया तान् प्रीणीहि ।

'Dūṇāśā' has been analysed in the Pada-Pāṭha as 'duḥ/nāśā'. Dayānanda has explained its forms as 'which can be destroyed with great difficulty' in I, 176.4; VII, 18.25; as 'whose destruction is very difficult' in III, 56.8; and 'whose destruction is rare' in VI, 27.8; VI, 45.26; VII, 18.25; VII, 32.7.

The phrase 'dhenūriva' makes no sense. He has made no reference to the Upamā in the Bhāvārthaḥ ~~ww~~ which runs as follows:-

1. Adopted from the H.T. 2. Adopted from the Bhāvārthaḥ.

XX Dānastutis in the Ṛg-Veda.

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Ṛv. VI.27.8.

'Dūṇāśa' has been analysed in the Pada-pāṭha as 'duḥ/naśa'. Dayānanda has explained its forms as 'which can be destroyed with great difficulty' in I. 176.4; VII.19.25; as 'whose destruction is very difficult' in III.30.8; and 'whose destruction is rare' in VI.27.8; VI.45.23; VII.18.23; VII.32.7.

The phrase 'dvayāṁ rathinaḥ' makes no sense. He has made no reference to the Dvayāṁ in the Ṛg. verses which runs as follows:-

1. Adopted from the R.V. 2. Adopted from the R.V.

यो राजा कुलीनान् विद्या व्यवहार विचक्षणान् धार्मिकान् राज प्रजाजनानभयान् करोति सोऽतुलां प्रतिष्ठां प्राप्नोतीति ।

The translation needs some modifications in the light of this Bhāvārthaḥ.

'Pārthavānām' does not occur in any other Ṛk. Dayānanda's explanation is quite satisfactory.

Dayānanda has derived 'cāyamānaḥ' in VII, 18.8 translated as 'vardhamānaḥ' from √cin cayane and in VI,27.5 translated as 'satkartṛ' and in VI,27.8 translated as 'pūjyamānaḥ' from √cāyṛ pūjāniśāmanayoḥ by adding 'cānaś' by P. III,2.129.

The word 'abhyāvartin' has been used only twice in the Ṛg-Veda -- here in the Nominative and in VI,27.5 in the Dative. Dayānanda has explained it as 'abhitaḥ sarvataḥ ā samantāt vartate ityabhyāvartī. It is formed by adding 'ṇiniḥ' to √vṛtu vartane preceded by 'abhi' and 'ā' by P.III,2.78 in the present case. In VI,27.5 he has explained it as 'abhyāvartitum śīlam yasya tasmai'. The formation is the same. Dayānanda's interpretation of VI,27.5 is as follows:-

Rv. VI.27.5.

हे मनुष्याः! (यत्) यः (शेषः) यः शिष्यते (इन्द्रः) सूर्यः (वृचीवतः) वृचिः अविद्या छेदनं प्रशस्तं यस्य तस्य (वाशिखस्य) वाशिखा यस्य तद्वत् मेघस्य (अभ्यावर्तिने) अभ्यावर्तितुं शीलं यस्य तस्मै इव (चायमानाय) सत्कर्त्रे (शिक्षन्) विद्यां ददत् (भियसा) भयेन (हरियूपीयायाम्) हरीन् मुनीनिच्छती पीयायां पान क्रियायाम् (पूर्वे) सम्मुखे (अर्द्धे) (हन्) हन्ति (वधीत्) हन्यात् अपरो विद्युदग्निस्तम् (दर्त्) दृणाति तथा वर्तमानम् उपदेशकं वयं सत्कुर्याम ॥

Dayānanda has translated 'śeṣaḥ' as 'what remains' or 'what is left behind' in all places except in

VII, 4.7 where he explains it as 'viśeṣatā vā apne ātma kī ora se śuddha vicāra kucha' in H.T. He thus takes it as "viśeṣaḥ" without the prefix 'vi'.

Dayānanda has explained 'vṛcīvataḥ' as 'vṛciravidyāchedanam praśastam yasya tasya' in the present verse; as 'chedanavataḥ' in VI, 27.7; and as 'rogācchāditavantaḥ' in VI, 27.6. The word "vṛci" in the first two cases appears to have been derived from √vraścū chedane by adding the suffix "kit" by U. IV, 120 and in the third case it is derived from √ vṛñ āvaraṇe by adding 'cit' by U. IV, 71.

'Varaśikhasya' occurs only in VI, 27.4; 5. His interpretation in both these places is the same.

'Hariyūpīyāyām' does not occur at any other place in the Ṛg-Veda. Griffith takes it as 'the name of a town, or according to others, of a river'. He literally translates it as 'having golden sacrificial posts'.[1] ~~Dayana~~ Dayānanda's interpretation of this word is not clear. It can be improved by interpreting 'hari' as 'rays'.

The translation of this verse does not convey any consistent idea. He gives the following gist of this verse:-

ये मनुष्याः पूर्वे वयसि विद्वद्भ्यो विद्यां गृहीत्वा दुर्व्यसना-
-नि हत्वा सुशीला भवन्ति तेऽधर्माचरणाद्
बिभ्यति ।

The translation needs modifications in the light of this gist.

Rv. VI. 47.22.

हे (इन्द्र) सूर्य इव परमैश्वर्ययुक्त ! यः (ते) तव
(वाजिनः) बहुबलयुक्तस्य (राधसः) धनस्य (दश)
(कोशयीः) याः कोशान् यान्ति ताः भूमीः (प्रस्तोकः)
यः प्रस्तौति (अदात्) ददाति । दशगुणं सम्पादयति
यत् (अतिथिग्वस्य) योऽतिथीनागच्छति (तस्य)

1. Vide his footnotes on his translation of VI, 27.5.

(दिवोदासात्) प्रकाशदातुः प्राप्तम् (राधः) [धनम्][1] (शाम्बरम्) शम्बरे मेघे भवम् (वसु) जलादिकं द्रव्यं ~~प्राप्तं~~ च वर्यम् (प्रत्यग्रभीष्म) गृह्णीयाम तद् (इत) एव (नु) सद्यः भवानस्मभ्यं प्रयच्छतु (तदिन्नु) तत् एव सद्यः वयं तुभ्यं दद्याम।

'Rādhaḥ' is included in the synonyms of 'wealth' in Nigh. II,10.

'Kośayīḥ' is used only in this verse. It has not been analysed in the Padapāṭha. Dayānanda's sense appears to be 'land that yields immense wealth' -- a sense not very improbable.

'Dayānanda has translated 'divodāsa' as 'giver of the light of education and righteousness' in I, 112.14; as 'giver of the light of education' in VI,61.1; VII,18.25; as 'giver of the light of knowledge' (vijñāna) in IV,26.3; VI,31.1; VI,43.1; as ' a charitably disposed person like light' in VI,26.5; as 'giver of light' in I,130.10; II,19.6; VI,16.19; VI,47.22; as 'giver of desirable wealth' in VI,47.23; as 'giver of the light of justice and education' in I,116.18; as 'a commander' in I, 119.4; as 'bestower of desired objects' in I,130.7; VI,16.5; as 'one who enjoys light' in IV,30.20. It is formed by the Vārtika 'divaśca dāsa upasaṃkhyānam' on P.VI,3.21.

'Prastoka' occurs only in this verse. Dayānanda has suggested the right interpretation of this word. ~~word.~~

'Śambara' has been translated by Dayānanda as 'a cloud' in I,59.6; I,103.8; I,130.7; II,12.11; II,14.6; II,19.6; II,24.2; III,47.4; IV,26.3; IV,30.14; VI,18.8; VI, 26.5; VI,43.1; VI,47.2; 21; 22; VII,18.20; as 'strength' in I,51.6; I,112.14; as 'an enemy' in I,54.4; I,103.8; VI,31.4; as 'relating to unrighteousness' in I,101.2. It is derived

1. Adopted from the H.T.

~~Kram~~ as 'śam sukham vṛṇoti yena ~~tam~~'. 'Vṛṇoti' means 'covers happiness' or 'covers ~~covers~~ with happiness'. In I,101.2 it is derived from / śamba by adding 'aran'. In I,51.6; I,112.14 he relies upon Nigh. II,7. It is also included in the synonyms of 'a cloud' in Nigh. I,10. He has translated 'śāmbara' in III,47.4 as 'the battle relating to clouds'. ~~In~~ In the present case he means to suggest that it ~~may~~ is possible to make the clouds rain at will. The king must possess such means as can cause (natural as well as artificial) rain. Such means should be used whenever necessary. It can also refer to the rain-water stored in tanks etc. and used for irrigation purposes in places where no other means of irrigation are available.

Rv. VI,47.23.

हे (इन्द्र) राजन् ! (दिवोदासात्) कमनीयधनदातुः त्वत् (दश) एतत्संख्याकान् (अश्वान्) तुरङ्गादीन् (दश) (कोशान्) दश गुणधन पूर्णान् (दश) दशगुणानि (वस्त्रा) वस्त्राणि (दश) (अधिभोजना) अधिकानि भोजनानि (दश) (हिरण्यपिण्डान्) सुवर्णादि-समूहान् च अहम् (असानिषम्) संभजन् ~~प्राप~~ प्राप्नुयाम् ।

This translation is quite simple.

Rv. VI,47.24.

हे राजन् गृहस्थ ! वा यथा (अश्वथः) योऽश्नुते स मेधावी (पायवे) पालनाय (अथर्वभ्यः) अहिंसकेभ्यः (प्राष्टिमतः) प्रष्टयोऽभीप्सा[1] विद्यन्ते येषु तान् (दश) (रथान्) (शतम्) (गाः) धेनूः (अदात्) दद्यात् तथा त्वमपि देहि ।

'Aśvathaḥ' is translated into Hindi as

1. P.T. ' praṣṭayo-nipsā'.

'bhojana karane wālā buddhimān jana'. The form of 'aśnute'. is of √ aśūṅ vyāptau saṅghāte ca and not of √ aśa bhojane. The former is Ātmanepada where as the latter is Parasmaipada. Dayānanda himself says 'aśnute vyāpnotītyaśvaḥ' in his comments on U. I,151. The sense in the present verse is 'saṅghāta', i.e., 'one who can collect. It has not been used xx anywhere else in the Ṛg-Veda. The word 'aśvattha' in I, 135.8 has been explained as 'pippalamiva'.

'Atharvan' and its forms have been translated as ' one who causes no injury' in I,83.5; VI,16.13; 14; VI,47.24; and X,120.9 (explained in Yv. XIX,50); as 'the churning (manthana) as described in the Atharva-Veda' in VI,15.17; as 'one who is free from the evils of violence' in I,80.16; and as 'unassailable army' in I,112.10. He derives it from √thurvī hiṃsārthaḥ. In VI,15.17 too it can be translated as 'non-injuring, non-violent'.

'Prastimataḥ' occurs only in this verse. Griffith takes it as an adjective of 'rathān' and translates it as 'ten cars with extra steed to each'. Dayānanda has explained 'praṣṭiḥ' in I,39.6 as 'pṛcchanti jñīpsantyanena x saḥ'; and 'praṣṭibhiḥ' in I,100.17 as 'praśnaiḥ pṛṣṭaḥ san'. He is supported by Skanda who in his comments on I,100.17 writes ' iha tu pṛcchyate-sāviti praṣṭiḥ prakhyātaḥ ucyate. prathamārthe caiṣā tṛtīyā. atyantaprakhyāta ityarthaḥ.....'

The P.T. reads 'anīpsā'. This appears to be incorrect. The adopted reading 'abhīpsā' accords well x in the context as well as with the other two explanations. It appears that the ' bha' was mistaken for 'na'.

'Pāyu' has been translated by Dayānanda as 'protector' in I,89.5; I,143.8; I,147.3; II,1.7; III, 15.4; IV,2.6; IV,4.3; 12; V,12.4; V,70.3; VI,15.8; VI,44.7; VII,37.8; as 'protection' in I,95.9; I,130.10; V,41.15; V,70.3; VI,47.24; VI,71.3; VII,38.3; as 'protection and such other acts' in I,31.12; as 'cause or means of protection' in I,31.13; I,189.4; as 'one who drinks' in II,2.4.

V.M., Skd., Sā. and others have also associated the senses of 'protection' and 'protector' with this word. Mr. Griffith also translates it as 'a guard' in verses like I,31.12;13. It is, therefore, impossible to agree with Prof. Griffith who translates this word as a proper name representing Pāyu, the brother of Garga, the seer of this hymn. This word has been frequently used by the predecessors of Pāyu.

It is derived from _/ pā used both in the senses of 'protection' and 'drinking' by adding 'uṇ' by U. I,1. The gist of this verse is:-

अत्र वाचकलु० - ये राजादयो जनाः पालनार्हाय पायुभ्यादि रक्षणाधिकां ददति ते सुसामग्री-युक्ता भवन्ति ।

This Bhāvārhaḥ does not convey the exact sense of the translation and needs further amplification.

Rv. VI.47.25.

यः (साञ्जर्यः) यो विविधान् न्याययुक्तान् व्यवहारान् सृजति तस्यापत्यम् (महि) महत् (विश्वजन्यम्) विश्वान् जनयितुं योग्यं विश्वसुखजनकं वा (राधः) धनम् (देष्वानान्) धाकान् (साम्राजान्) ये राजानस्तादीन् भान्ति तान् (अभ्यष्ट) अभिसंगच्छेत स राजा सम्राट् स्यात् ।

The word 'sārñjayaḥ' occurs no where else in the Ṛg-Veda. Dayānanda has explained 'sṛñjaya' as 'production' in VI,27.7; and as 'one who wins invading (prāpta) enemies' in VI,15.4. It is thus derived from _/sṛja in the first case and by compounding 'sṛ' (one who moves) with _/ ji to conquer. The significance of the 'apatya-pratyaya' in 'sārñjayaḥ' is [redacted] to indicate the excellence of qualities of prowess and continence in the hero. This significance is brought out by Dayānanda in the following Bhāvārthaḥ:-

यो ब्रह्मचर्येण प्रतिपालितानौ बलिष्ठौ कृत्वा सकलै-
-श्वर्यभुक्तौ यो तस्मात् पुरुषान् संगृह्णाति स एव
राजा राज्यमुन्नेतुमर्हेत् ।

Dayānanda has explained 'bharadvāja', its forms and its ~~mimi~~ derivative bases as 'one who informs or enlightens those who possess good qualities and knowledge' in I,112.13; as 'those who possess knowledge' in VI,15.3; VI,16.5; VI,16.33; VI,23.10; VI,25.9; VI,31.4; VI,35.4; VI,48.13; VI,50.15; VI,51.12; VI,63.10; as 'those who maintain food and the like' in VI,10.6; VI,47.25; as 'one who has well-nourished and powerful warriors' in I,116.18; as 'a conduct that protects or invigorates the state' in VI,17.14; as 'one who maintains knowledge and the like' in VI,48.7; as 'earth and other (planets etc.) that bear (beings) and that are (well) known' in I,59.7; and as 'ear' in VI,65.6. He has derived it as a compound of 'bharat (derived from √bhṛ bharaṇe)' and 'vāja derived from √vaja mārga saṃskāragatyoḥ). The sense 'knowledge' follows from the 'gati' sense ~~of √vaja~~ and that of 'conduct' follows from the 'saṃskāra' sense of ~~the same root~~ √vaja. Dayānanda's interpretation of this word ~~xxx~~ is supported by such Brāhmaṇa passages as SB. VIII,1.1.9. Yāska in N. III,17 also derives it as "bharaṇād bharadvājaḥ".

Rv. VII.18.22.

हे (अग्ने) विद्वन्! यथा (अर्हन्) सत्कुर्वन्
(सुदासः) उत्तमदानः अहम् (दानम्) यद्दीयते
तत् (होतेव) दातेव (सद्म) स्थानम् (पैजवनस्य)
वेगयुक्तस्य (नप्तुः) पौत्रस्य (सद्म) स्थानम्
(पर्येमि) सर्वतः प्राप्नोमि (देववतः) प्रशस्त-
-गुण विद्वद्युक्तस्य (गोः) धेनो भूमेर्वा
(द्वे) (शते) (वधूमन्ता) प्रशस्ते वध्वौ
विद्येते ययोस्तौ (रथा) जलस्थलान्तरिक्षेषु

गमयितारौ (पर्यैमि) सर्वतः प्राप्नोमि यथा विद्वांसः (येमन्) स्तुवन्ति तान् (पर्यैमि) सर्वतः प्राप्नोमि तथा त्वं भव।

Dayānanda has translated 'sudāḥ' and 'sudāsa' and their forms as ' who gives good charities' in III,53.9;11; VII,18.9;15;17;22;23; VII,19.6; VII,20.2; VII,25.3; VII,32.10; VII,33.3; as 'who gives in charity excellent knowledge' in VII,18.25; as 'one who possesses excellent servants' in I,47.6; V,53.2; VII, 32.10; as 'a good servant' in VII,33.3; as 'a country having excellent charitable persons' in I,63.7; as 'excellent charity' in I,112.19; as 'excellent charitable conduct' in VII,18.5; VII,60.9; as 'heaven and earth possessing excellent charitable(persons and objects)' in VII,53.3; as ' a conduct dependent upon (lit. possessing) excellent charitable persons' in VII,60.8. Griffith translates it as 'bounteous man' in V,53.2 whereas in all other places he takes it as the name of a king. But king Sudāsa comes very late in the geneological lists gathered from the Purāṇas as well from the Sarvānukramaṇī. He cannot be referred to by his predecessors like Kutsa Āṅgirasa (I,112. 19); Viśvāmitra (III,53); and Vasiṣṭha (VII,18). Moreover, there are two words in the Ṛg-Veda 'sudās and 'sudāsa' which assume the same form in certain cases. It remains to be established whether they are both the names of the same person or one of them is a name and the other is not. No cogent reasons are at present available for any of these alternatives. On the other hand even Sā. has interpreted 'sudāḥ' in VIII,78.4 as 'sudātā'. These two words should, therefore, be explained as done by Dayānanda.

Dayānanda has translated 'paijavana' as 'full of energy (vega)' in VII,18.22; as 'the sons of a

man who/ forgives' in VII,18.25. It is derived from _/pija himsābalādānaniketanesu.

The word 'devavataḥ' has been translated as ' one having scholars possessing excellent qualities' in VII,18.22; and as ' to whom learned men are related' in VI,47.10. The word 'devavāta' is different from ~~this~~ the present word and has been translated ~~as~~ by Dayānanda as 'one who possesses a divine impeller (preraka)(' in III, 23.2; as 'one who approaches scholars or who acquires objects' in VI,29.4; as 'made by scholars' in IV,3.15; as 'one who moves with the learned' in III,20.2; as 'relating to those known by the learned' in III,23.3; as 'one who perfectly knows about the divine (i.e., possessed of various qualities denoted by the root div) wind' in VI,27.7 and as 'born or found in the acquisition of scholars' in IV,15.4. ~~Its~~ It is identified with the name of a Vedic seer by the medieval and modern scholars. Dayānanda has derived it from _/vā gatigandhanayoḥ preceded by 'deva'. The ~~former~~ present word 'devavat' is derived by adding 'matup' to 'deva'. Sā. in VIII, 31.15 interprets 'devavataḥ' as 'devā yaṣṭavyatayā yasya santi sa devavān tasya'. He too thus realises that it can not be taken as a proper name.

In his commentary on U. II,2 Dayānanda derives 'ratha' as 'ramate yasmin yena vā sa rathaḥ. yānaṃ śarīraṃ pādo vetaso vā.' In H.T. ' ratha' has been rendered as 'chariot'. This does not ~~seem to be~~ seem to be the sense of the Sanskrit text. The sense of the stanza is clarified in the following Bhāvārthaḥ:-

अत्रोपमावाचकलु०- हे मनुष्या यथा दाता उत्तमानि यानानि ददति पौत्रपर्यन्तं धनधान्यपश्वादीन् समर्धयन्ति तथा सर्वैर्वर्त्तितव्यम् |

Rv. VII.18.23.

हे राजन्! (पैजवनस्य) क्षमाशीलस्य ते यथा (चत्वारः) ऋत्विजः (दातुः) दातारः (सद्मदिष्टयः) निश्चिता दिष्टयो दर्शनानि येषां ते (कृशनिनः)

कृशनं बहुहिरण्यं विद्यते येषां ते (कृशनासः) सालङ्काराः (पृथिविष्ठाः) ये पृथिव्यां तिष्ठन्ति [ते][1a] विद्वांसः (निरेके) निःशङ्के राजव्यवहारे (मा) माम् निदधाति (श्रवसे) विद्याश्रवणाय (तोकाय) अपत्याय च (तोकम्) अपत्यं वहन्ति तथा तान् प्रति भवान् (सुदासः) शोभनदानो भवेत् ।

According to the classical Sanskrit lexicons 'dāna' is used in the Neuter gender.[1] The Ṛg-Veda has two 'dāna' words. One is accented on the first syllable; and the other is accented on the final syllable. Dayānanda has explained the latter as ' a donor' in VII,27.4; as ' alms' in I,180.5; II,13.13; V,52.14;15; V,87.2; VI,45.23; 32; as 'charity of knowledge and the like' in I,48.4; I. 55.7; as 'imparting of happiness' in I,112.2; and as 'respect or honour to others' in II,14.12. The former 'dāna' has been translated as 'charity' in I,128.5; V,30.7; V,33. 6; VII,18.22; as 'that is being given' in VIII,51.7 explained in Yv. III,34; as 'a charity of good education, wealth, and the like' in VIII,51.7 as explained in Yv. VIII,2 (H.T); as 'donor' in V,27.5; VII,18.23; as 'giving' in VI,53.3; as 'charity of knowledge and the like' in X,141.5 as explained in Yv. IX,27. In II,14.2 he has explained 'dāna' as 'honour' probably because in India of old all honour was begun with the offering of seat, water and madhuparka. In V,87.2 'dānā' is interpreted as the Instrumental singular on the authority of P.VII,139. In V,52.14 it has been taken as 'dānāni' on the authority of P. VI,1.106. It may be noted that in the Ṛg-Veda both the 'dāna' words have been used in the masculine gender.

'Smaddiṣṭi' and its forms ~~xx~~ have been

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1. cp. '~~kyx~~ AK. II,27.29 and the text of Viśva and Medinī on this word quoted by Bhānujidīkṣita in his commentary

1a. Adopted from the H.T.

explained by Dayānanda as 'whose forms or principles (darśana) are well-defined' in VII,18.23; as 'having praiseworthy forms (i.e., graceful appearances)' in VI,63.9; as 'an instructor in ways leading to bliss (kalyāṇopadeṣṭā)' in III,45.5; There is a remarkable similarity between these translations and those given by Sā. which are 'possessed of munificience, faith and other accompaniments of charity' in VII,18.23; as 'having charming appearances' in VI,63.9; as 'having gentle mode of address' in III,45.5; and as 'who lead on the path of bliss' in X,62.10. V.M. in III,45.5 agrees with others and explains it as 'having charming appearances'.

Dayānanda has explained 'smat' in the sense of 'excellent' in I,51.15; I,186.6; as 'favourable accomplishment of actions' in I,100.13 (H.T.);[1] and as 'profuse'[2] in I,73.6. All the Indian commentators are thus agreed on the point that 'smat' is used in the senses of 'śreṣṭha' and 'eva'. This word in 'smaddiṣṭi' is used in the former sense. 'Diṣṭi' is derived from √diśa atisarjane by adding 'ktic' by P. III,3.174.

'Kṛśaninaḥ' is used only here. It is formed from 'kṛśana' which has been explained as 'tanūkaraṇaiḥ sūkṣmatvaniṣpādakaiḥ kiraṇaiḥ vividhai rūpairvā' in I,35.4 on the authority of Nigh. III,7 and as 'golden ornaments' in I,126.4. It is included in the synonyms of 'gold' in Nigh. I,2.

Dayānanda has explained 'ṛjra' of the compound 'ṛjrāśva' as 'ṛju' in all the Ṛks excepting I,117.17 where he has translated it as 'well-trained'. This sense can be obtained only by Lakṣaṇā. His translation of 'ṛjra' used singly is as 'one who moves straight' in I,174.5; as 'easy movements' in IV,16.11; as 'gentle-natured man' in VII,18.23; as 'dear on account of gentleness' in VI,63.9; and as 'those that carry easily' in I,117.14.

Dayānanda has translated 'nireke' as 'a

1. Padārthaḥ - 'तत्कर्मानुष्ठानोक्तम्'.
2. Skd., V.M. ('Excellent').

conduct beyond suspicion' in VII,20.8; as ' a (conduct relating to arts and crafts)[1] free from all apprehensions' in I,51.14; and as 'fearless administrative conduct' in VII,18.23. The word 'rekā' is derived from / rekṛ śaṅkāyām. M.M.Williams also gives the sense of 'suspicion, doubt, fear' to 'reka'[2]. Dayānanda has expounded 'nireke' as 'nirgatā rekāḥ yasmāt tasmin' in I,51.14.

Dayānanda has clarified the ambiguity that has crept into his translation of this verse in the following Bhāvārthaḥ:-

अत्र वाचकलु०- हे मनुष्या यथा वेदविद ऋत्विजो राजसहायेन यज्ञानुष्ठानात् सर्वेषां निश्चितं सुखं वर्धयन्ति यथा च ब्रह्मचारिणः सन्तानाय ब्रह्मचर्येण पूर्वं विद्याध्ययनाय च विवाहं विधायाऽपत्यमुत्पादयन्ति तथैव राजा राजपुरुषाश्च सर्वेषां हिताय सर्वान् सन्तानान् ब्रह्मचर्येण विद्या ग्राहयित्वा सर्वेषां सुखमुन्नयेयुः ।

Rv. VII.18.24.

हे मनुष्याः (यस्य) मनुष्यस्य (श्रवः) अन्नं श्रवणं वा (उर्वी) बहुकलादियुक्ते (रोदसी) द्यावापृथिव्यौ (शीर्ष्णे-शीर्ष्णे) शिरोवदुत्तमायोत्तमाय सुखाय (अन्तः) मध्ये (विबभाज) विशेषेण भजेत सेवेत (इन्द्रम्) विद्युतम् (न) इव (सप्त) सप्तविधे (विभक्ता) विभक्ते भिन्ने सत्यौ सुखानि (इत्) एव (स्रवतः) प्रापयतः ये सर्वे (गृणन्ति) स्तुवन्ति तयोर्विद्याम्। यो राजा (अभीके) समीपे (युध्यामधिम्) यो युध्यि संग्रामे आधिं रोगं दध्याति तं शत्रुम् (न्यशिशात्) छेदयेत् स एव राज्यं शासितुमर्हेत् ।

The word 'yudhyāmadhim' is used only in this verse. Dayānanda's explanation appears to be quite

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1. See H.T. 2. See SED. PP.887.

reasonable and appropriate. The translation of the ~~whole~~ verse, however, is not very clear. He gives the following Bhāvārthaḥ of this verse:-

यदि राजादयो धार्म्ये न्याये वर्त्तित्वा राज्यं प्रशासयेयुस्तर्हि सूर्यवत्प्रजासूत्तमानि सुखान्युन्नेतुं शक्नुवन्ति शत्रूनिवार्य मन्नान् समीपस्थाञ्जनान् सत्कर्तुं जानन्ति ।

Rv. VII.18.25.

हे (नरः) नायकाः (मरुतः) मनुष्याः! यः (सुदासः) उत्तम-विद्यादाता भवेत् तम् इमम् (दिवोदासम्) विद्याप्रकाशदातारम् (पितरम्) पालकम् (न) इव यूयम् (सश्चत) समवयन्तु (पैजवनस्य) क्षमाशीलाज्जातस्य पुत्रस्य (दूणाशम्) दुःखेन नाशयितुं योग्यं दुर्लभविनाशं वा (केतम्) प्रज्ञाम् (अजरम्) नाश-रहितम् (दुवोयु) परिचरणाय कमनीयम् (क्षत्रम्) राज्यं धनं वा च (अविष्टन) व्याप्नुत ।

Aviṣṭan is the Imperative second person plural form of √ viśa by P. ~~VII, 1.45.~~ VII, 1.45.

This translation is quite clear.

Dayānanda's views about the Danastutis which have not been explained by him can be easily gathered from the few verses discussed above. He thinks that the Vedas sanction charity with particular reference to the charity of knowledge and education. He always laid stress on the famous line of Manu 'sarveṣām dānānām brahmadānam viśiṣyate'. The Vedas declare in emphatic words that a learned man, a teacher and a preacher should be well looked after. The ruler should give bounties to his subjects who will in return give all they can to the king. Mutual harmony and righteousness are the key-notes of Vedic gifts.

XXI. PHILOSOPHY OF THE RG-VEDA.

Dayānanda holds that there is only one God who with the help of Jīva (the individual soul) and Prakṛti (matter) creats this world. He thinks that the Vedas advocate the eternity of these three entities. He quotes Rv. I,164.20 in his support. The Supreme Soul is the 'nimitta-kāraṇa' of the Creation while Matter is its 'upādāna kāraṇa'. He has explained this verse both in the Satyārta Prakāśa and in the Rg-Veda-Bhāṣya. His translation of this verse from the Satyārtha Prakāśa is as follows:-

Rv. I.164.20.

(द्वा) जो ब्रह्म और जीव दोनों (सुपर्णा) चेतनता
और पालनादि गुणों से सदृश (सयुजा) व्याप्य-
व्यापक भाव से संयुक्त (सखाया) परस्पर मित्रता-
युक्त सनातन अनादि हैं और (समानम्) वैसा
ही (वृक्षम्) अनादि मूल रूप कारण और शाखा
रूप कार्य युक्त वृक्ष अर्थात् जो स्थूल होकर
प्रलय में छिन्न भिन्न हो जाता है वह तीसरा
अनादि पदार्थ इन तीनों के गुण, कर्म और
स्वभाव भी अनादि हैं। इन जीव और ब्रह्म में
से एक जो जीव है वह इस संसार रूप वृक्ष ~~रूप संसार~~ में[1a]
पाप पुण्य रूप फलों को (स्वाद्वत्ति) अच्छे
प्रकार भोगता है और दूसरा परमात्मा कर्मों के
फलों को (अनश्नन्) न भोगता हुआ चारों
ओर अर्थात् भीतर बाहर सर्वत्र प्रकाशमान हो
रहा है। जीव से ईश्वर, ईश्वर से जीव और
दोनों से प्रकृति भिन्न स्वरूप अनादि हैं।"[1]

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1. SP. VIII, PP.135. 1a. P.T. 'वृक्ष रूप संसार में'।

In the Ṛg-Veda-Bhāṣya he has translated 'sayujā' as 'samānasambandhau' also and 'pippalam' as 'paripakvaṃ phalaṃ pāpapuṇyajanyaṃ sukhaduḥkhātmakabhogaṃ vā'. He has accepted the theory of Sāṃkhya in respect of the nature and functions of matter[1] and soul along with the plurality of the latter.[2] He also accepts the oneness of the Supreme Soul as propounded in the Vedānta and other systems of Philosophy supported by Vedic authorities.[3] The nature of the Supreme Soul is discussed in many verses of the Ṛg-Veda. He is Viṣṇu, i.e., all-pervading.[4] He is superior to all.[5] He is the Ruler and Lord of the moveable and the immoveable.[6] He was the over-Lord even before the Creation.[7] Nothing can exist beyond Him. He pervades both Prakṛti and the Jīvas and stands in the relation of 'vyāpyavyāpakabhāva' to these.[8] He is like a father to the people.[9] He is the benefactor like a brother;[10] creats all objects for the eternal beings[11]; He can not be known by the incontinent and ignorant.[12] Rv. X,48.1 says that He is the winner and bestower of all wealth. He is the primeval cause and Lord of the world. He has classified objects for the protection and nourishment of beings. He should be invoked by men.[13] He is the illuminator of all; invincible; immortal and Creator of the entire universe.[14] He is the source of all knowledge. The Vedas have come out of Him. He is described in the Vedas. He increases the knowledge of all; directs the good; gives fruit to the sacrificers and is the upholder of all that exists(Rv. X,49.1).[15]

The words 'isa liye tumaloga mujha ko choda kisī dūsare ko ' etc. at the end of the translation of this

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1. SP. VIII; PP. 135.
2. CSPD. PP. 231.
3. See RBB.; SP.
4. Rv. I,22.20.
5. YV. VIII,36; RBB. PP. 57.
6. Rv. I,89.5.
7. Rv. X,121.1 explained in RBB. PP. 149.
8. SP. VII, PP. 125.
9. Rv. I,1.9.
10. Yv. XXXII,10.
11. YV. XL,8.
12. Yv. XVII,31
13. As translated in SP. PP.286 (SS).
14. Rv. X,48.5 as translated in the SP. PP. 286 (SS).
15. Rv. X,49.1 as translated in SP. PP.287 (SS). This translation is given in continuation of the translation of Rv. X,48.5 but the text of the verse has not been quoted at the proper place either on PP. 285 or on PP. 287. There appears to have been a mistake in copying. The numbering of the verses is also wrong. The Calcutta edition also suffers from this defect.

In the Ṛg-Veda-bhāṣya he has translated 'asvaḥ' as 'ṛṣabhasambandhinaḥ' also and 'pippalam' as 'paripakvam phalam phalabhuñjatvam sukhaduḥkhātmakabhogam vā'. He has accepted the theory of Sāṅkhya in respect of the nature and functions of matter[1] and soul along with the plurality of the latter.[2] He also accepts the oneness of the supreme soul as propounded in the Vedānta and other systems of philosophy supported by Vedic authorities.[3] The nature of the Supreme Soul is discussed in many verses of the Ṛg-Veda. He is Viṣṇu, i.e., all-pervading.[4] He is superior to all.[5] He is the Ruler and Lord of the moveable and the immoveable.[6] He was the over-Lord even before the Creation.[7] Nothing can exist beyond Him. He pervades both Prakṛti and the jīvas and stands in the relation of 'vyāpyavyāpakabhāva' to them. He is like a father to the people.[9] He is the benefactor like a brother; creates all objects for the eternal beings.[10] He can not be known by the incontinent and ignorant.[12] Ṛv. X.48.1 says that He is the winner and bestower of all wealth. He is the primeval cause and Lord of the world. He has classified objects for the protection and nourishment of beings. He should be invoked by men.[13] He is the illuminator of all; invincible; immortal and Creator of the entire universe. He is the source of all knowledge. The Vedas have come out of Him. He is described in the Vedas. He increases the knowledge of all; directs the good; gives fruit to the sacrificers and is the upholder of all that exists (Ṛv. X.49.1).

The words 'ima kṛṇve bhuvanam sadhisvah(?) ... kim dhanam(?) ...' etc. at the end of the translation of this

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1. Ṛv. VIII. [illegible] 2. [illegible] IV. 231. 3. See [illegible]
4. Ṛv. I. [illegible] 5. Ṛv. VIII. 50; [illegible] IV. [illegible]
6. Ṛv. I. 90. 5. 7. Ṛv. X. 121. [illegible]
[illegible] 9. [illegible] 11. [illegible]
[illegible] 10. [illegible]
13. Ṛv. [illegible] 12. [illegible] As translated in [illegible]
14. Ṛv. [illegible] as translated by in the [illegible]
15. Ṛv. X. 49. 1 are translated in [illegible] the translation of [illegible] lation is given in continuation [illegible] but the text of the verse has not been quoted at proper place either in the MS or [illegible] to have been a mistake in copying [illegible] verses is also wrong. The Calcutta edition [illegible] from this defect.

verse can be dispensed with. There is no text corresponding to them. No Vyañjanā can be applied to imply this sense since it has not been applied in the case of first two verses -- Rv. X,48.1;5 immediately preceding it in the context. It is, however, probable that Dayānanda intended to connect this sentence with all the three verses in question. This sense must have been suggested to him by the words

न गौ पूर्वः सत्ये रिषायन

of Rv. X,48.5.

The Supreme Soul is indestructible and all-pervading.[1] He bears various epithets like Indra, Varuṇa and others. He is one and only one.[2]

Mr. Bloomfield in his Vedic Repeatitions has collected some references to Ṛg-Verses under the title 'cosmic acts connected with the sun and heaven and light' with the note ' next of dimine attributes in scope and importance are those which ascribe to different gods the act of placing the sun ~~with~~ in the sky; illuminating the spaces of the heavens (rocana); or dwelling in, or coming from the heavens or their shining regions'.[3] Dayānanda does not accept any such position. His interpretation of the relevant verses clearly shows that whereever such acts are mentioned in the Vedic hymns they always relate to the Supreme Soul. In other places no such acts are described in the Mantras. The seeming descriptions are based on a misinterpretation of the verses . Thus Rv. I,7.3 and III, 44.4 have ~~xxxx~~ associated such acts with Indra. Dayānanda's interpretation of the former verse is as follows:-

Rv. I.7.3. (Indra).

(इन्द्रः) सृष्टिकर्त्ता जगदीश्वरः (दीर्घाय)[4] महते निरन्तराय (चक्षसे) दर्शनाय यम् (सूर्यम्) प्रत्यक्षं सूर्यलोकम् (दिवि) प्रकाशनिमित्ते [सर्व पदार्थाना-

1. Rv. I,164,39.
2. Rv. I,164.46; YV./XXXII,1.
3. Vide Bloomfield, Vedic
4. See Anvayah

-गित्यर्थः]*1 (आरोहयत्) उपरि स्थापितवान् सोऽयं (गोभिः) रश्मिभिः (अद्रिम्) मेघम् (वि)[2] (ऐरयत्) वीरयत्यूर्ध्वमधो गमयति।

'Gobhiḥ' has been translated into 'tejobhiḥ' by V.M.; into 'raśmibhiḥ' and 'jalairnimittabhūtai' by Sā.; into 'vajraiḥ' and 'udakahetoḥ' by SKT. All agree in translating 'adrim' by 'megham'.

In this verse Indra and Sūrya have been stated as different from one another. The first part of this verse ' Indro dīrghāya cakṣase ā sūryaṃ rohayaddivi' relates an action of the Supreme Soul. The remaining part deals with the function of the sun so placed.

Rv. III.44.4.(Indra).

It states that the sun as soon as created holds his rays. He is the source of rain and light. By implication Dayānanda infers that the learned should also be a source of the light of knowledge and should shower happiness. His interpretation of 'bāhvoḥ' is not satisfactory.

Rv. I.49.1 (Uṣas).

It contains a simili. Just as Dawn appears in the sky with beneficial effects and bears light in the same way a lady endowed with good qualities like continence and education when married brings happiness to the family (of her husband).

The Hindi Translation of the interpretation of 'aruṇapsavaḥ' is incorrect. The Sanskrit text of Padārthaḥ 'aruṇā raktaguṇaviśiṣṭāśca psavo bhakṣaṇāni yeṣānte vṛddhāḥ jātāḥ' means 'persons who have become strong by using food which increases red corpuscles in the blood. It has been taken as an adjective to 'sominaḥ' in the Anvayaḥ and in the H.T. The Padārthaḥ interprets 'sominaḥ' as 'praśataḥ

1. Adopted from the H.T.
2. Padārthaḥ — '(वि) विविधार्थे'

somāḥ padārthāḥ santi yasya tasya'. Dayānanda thus takes it as a Geninitve Singular. It can not, therefore, be qualified by 'aruṇapsavaḥ'. This defect appears to have crept in on account of a lack of proper revision on the part of the author. It can also be due to a subsequent change effected by the paṇḍitas of the Vedic Yantralaya Ajmer who have revised the entire text of the commentary. The reading in the Sanskrit text of the Padārthaḥ should be ' yeṣām te' in place of 'yasya tasya', i.e., 'sominaḥ' should be taken as the Nominative Plural since it alone can be the subject of the verb 'upavahantu' in the sentence 'tathā tvāruṇapsavaḥ sominaḥ gṛhamupavahantu' of the Anvayaḥ.

RV. I,49.4. (Uṣas).

Dayānanda construes a simili in this verse. A woman who is like Dawn that illuminates the world should be praised and honoured by the learned.

Dayānanda has translated 'vyucchantī' as 'taking abode' in I,48.9[1]; as 'helping others in taking abode' in I,49.4; IV,52.1; as 'remover of darkness' in I,113.7;8; I,124.8; and as 'remover of sleep' in I,113.11. 'Vyucchanti' in I,113.18 has been taken as a verb meaning 'remove troubles'. The word 'vyucchān' has been translated as 'firm objects' in I,113.10; and as 'scholars who have been well-established' in VII,30.3. He has thus derived 'vyucchantī' and allied words from √ uñchi uñche ucchī vivāse. The sense 'making others to take abode' does not appear to be very appropriate in the case of Dawn. It is all right as an adjective of 'woman'. In all the other cases of this type 'nivāsam kurvatī' is an appropriate translation. The word √ vāsa is formed as 'vasantyatra' by adding 'ghañ' to √ vasa by P. III, 3.121.

Dayānanda has translated 'vasuyu' and its forms as ' desirous of wealth' in I,51.14(H.T.);[2] I,97.2 (H.T);

1. H.T. 'nivāsa karatī huī saṃsāra ko prakāśita karatī hai'.
2. The interpretation of this word has not been printed in the Padārthaḥ.

I,128.8 (i,ii); I,165.1; II,11.1; II,32.1; IV,44.1; V,3.6; V,25.9; V,29.15; VI,51.12; VII,1.6; VII,32.2; VII,34.21; as 'persons engaged in hoarding wealth (for one's self)' in III,26.1[1]; as 'persons desirous of the wealth of knowledge for themselves' in I,62.11; and as 'scholars who unite and separate earth and the like' ~~x~~ in I,49.4; Though the derivation and interpretation ~~k~~ of this word are correct yet they are not suited to the present context. 'Vasu' should have been translated as 'wealth or knowledge' to give a consistent sense.

Rv. I.50.4. (Sūryaḥ)

In the Bhāvārthaḥ Dayānanda observes:

अत्र वाचकलु०। यथा सूर्यविद्युतौ बाह्याभ्यन्तरस्थान् मूर्त्तान् पदार्थान् प्रकाशेतान्तथेश्वरः सर्वमखिलं जगत् प्रकाशयति।

In the Anvayaḥ and Padārthaḥ he has not interpreted any simili. In both these places he takes Sūrya as the Supreme Soul. It conveys the senses of 'sun' and 'the Supreme Soul' by Abhidhā. The simili is thus implied through 'Artha Śleṣa'. Technically it can be classified as 'Abhidhāmūlako Vivakṣitānyaparavācyaḥ Saṃlakṣyakramavyaṅgyo-rthaśaktyudbhavaḥ Svataḥsambhavī Vākyagataḥ Śleṣālaṅkāreṇa Upamālaṅkāradhvaniḥ'. If the simili is not taken as implied the verse can be translated either way according to the context, ~~and~~ the speaker, or the person addressed.

The H.T. of 'taraṇiḥ' is incorrect.

Rv. V,56.1. (Marutaḥ).

It is an invocation of the group of strong and powerful (śardhantam) persons (marutām) adorned with shining and golden ornaments (rukmebhirañjibhiḥ).

In the Bhāvārthaḥ he writes that this verse involves 'Vācakaluptopamā'. Marutām, thus, denotes both 'wind' and 'men'. In the enunciation of the subject-

1. Padārthaḥ -- 'vasūni yuvanti miśrayanti'.

matter of the verse too he conveys the same sense by writing " atha vidvadupadeśena manuṣyaguṇān vāyuguṇān viditvā punarmanuṣyāḥ kiṃ kuryurityāha". He has not explained this figure in the Padārthaḥ and Anvayaḥ. The simile is implied through a Śleṣa on 'marutām'.

"Rocanāt"[1] should have been translated as "on account of affection". The translation of 'piṣṭam' as "avayavībhūtam" too does not appear to be very appropriate.

Rv. II.27.9. (Ādityāḥ).

Dayānanda interprets 'ādityāḥ' as 'learned man'; 'divyā rocanā' as 'pure illuminating knowledge'; 'dhārapūtāḥ' as 'whose speech is purified by knowledge and good education'. In the Bhāvārthaḥ he says that scholars who possess a knowledge of the three eternal entities; who remove the ignorance of men and give them knowledge can promote the welfare of people.

Rv. V.29.1. (Indrādityāḥ).

Dayānanda interprets Indra as 'a king'; and 'divyā trī rocanā' as 'the sacred illuminating performances of action, knowledge and worship'. ~~Xxxx~~ The deity of this verse is Indra only.

Rv. I.105.5. (Viśvedevāḥ).

This verse contains an enquiry about the existence ~~of~~ after the final destruction of all the various worldly objects experienced by men through the light of the sun. Dayānanda interprets a reply to this enquiry in "vittaṃ me asya rodasī" but he has not explained these words in the commentary on the present verse. He has simply referred to his commentary on these words in verse 1 of the hymn. The commentary in verse 1 does not convey the sense which Dayānanda wishes to yield from these words. His Bhāvārthaḥ of this verse runs as follows:-

यदा सर्वेषां लोकानामाहुतिः प्रलयो जायते तदा कार्यं कारणं जीवाश्च क्व तिष्ठन्तीति प्रश्नः। एतदुत्तरं सर्वव्यापक ईश्वर आकाशे च कारणरूपेण सर्वं जगत्

1. cp. 'रुचिः'.

सुषुम्नवज्ज्योतिराच्च वर्त्तन्त इति। एकैकस्य सूर्यस्य प्रकाशाकर्षण-विषये यावन्तो यावन्तो लोका वर्त्तन्ते तावन्तस्तावन्तः सर्वे ईश्वरेण रचयित्वा धृत्वा व्यवस्थाप्यन्त इति वेद्यम्।

Rv. I,155.3. (Indrāviṣṇū).

Dayānanda correctly gives 'Viṣṇu' alone as the deity of this verse. There is no word in the Dual number except 'mātarā', ~~which~~ or has been used in the Accusative and hence cannot refer to Indra and Viṣṇu taken together.

This verse deals with the proper education of one's off-spring. The translation needs minor changes.

Rv. I,23.2. (Indravāyū).

Dayānanda interprets 'Indravāyū' as 'fire' and 'wind' that make aerial vehicles to move in the sky (divispṛśā). People should know all about them.

Rv. I,22.2. (Aśvins).

Dayānanda interprets 'aśvinā' as 'fire' and 'water' possessing the qualities of pervasion. The following Bhāvārthaḥ conveys a faithful idea of the translation of this verse:-

मनुष्यैर्यौ शिल्पानां साधकतमौ जलाग्नी[2] ~~[illegible]~~ स्तस्तौ संप्रयोजितौ कार्य्यसिद्धिहेतू भवत इति।

This verse has also been explained in the same way in his comments on 'aśvinā' in I,3.1.

Rv. V,67.2. (Mitrāvaruṇā).

Dayānanda interprets 'mitra' as 'friend' or 'well-wisher' and 'varuṇa' as 'best'.[1] The sense intended by Dayānanda is not quite clear in the text of the commentary as it stands. The translation suggests 'sabhāseneśau' as the probable subject of the verse whereas the Bhāvārthaḥ suggests it as 'adhyāpakopadeśakau'. The word 'riśādasā' goes against the latter sense. The former interpretation of 'mitrāvaruṇā' is also found in IV, ~~38~~ 39.2. No cosmic acts ~~are~~, however, implied by any of these interpretations.

1. See Rv. V,67.1. 2. P.T. 'अग्निजले'. Also see RV. I,3.1

Rv. I.108.12. (Indrāgnī).

Dayānanda interprets 'indrāgnī' as 'air' and 'lightening'.[1] The verse advocates their proper use.

There are three roots -- √ madī harṣa-glepanayoḥ belonging to the Ghaṭādi section of the First Conjugation; √ madī harṣe of the Fourth Conjugation; and √ mada tṛptiyoge belonging to the Tenth Conjugation. 'Mādayethe' is obtained from √ madī in the causative or from √ mada tṛptiyoge. In the latter case it conveys a causative sense as well.

The translation of this verse needs modifications. His interpretation of 'sūryasya divaḥ madhye' is not appropriate. If 'vṛṣaṇā' is an adjective to 'indrāgnī' which it is , the propriety of 'pibataṃ' is very doubtful.

Mr. Bloomfield has collected some references under the heading 'control of the world and its laws by the gods' and has written;-' In another group of set Pādas different gods are placed in control of the world, or of particular parts of the world; of its creatures, and of the races or clans of men; of the sacrifice and divine law; of the prosperity of gods; and of universal power.' These references as interpreted by Dayānanda contain no such conceptions. Some of these references are discussed below in the light of the interpretation given to them by Dayānanda:-

Rv. III.46.2. (Indra).

Dayānanda has interpreted 'indra' as 'a respectable and powerful king'. His duty is to win enemies and honour the good.

Rv. VI.36.4. (~~Xx~~ Indra).

Indra is ' a king who ~~x~~ is the lord of wealth'. He should protect his subjects like the Supreme Soul.

1. Taken from Rv. I,108.11.

Dayānanda has interpreted 'khā' as 'a river' in II, 28.5; and as 'treasure like a river' on the authority of Nigh. I, 13 in VI, 36.4 (Anvayah and H.T.). In both these places 'khā' has been used in the singular whereas in Nigh. I, 13 it has been given in the plural like other synonyms of 'nadī' given in the list.

Rv. VI.44.21. (Indra).

Dayānanda has interpreted 'indra' as 'a king'. He has given the following gist of the translation of this verse:

हे राजन्! यदि त्वं विद्युद्भूमिनदीसमुद्रान्तरिक्ष-
स्थावरजंगमानां पदार्थानां विद्योपयोगौ विजानीयास्तर्हि
त्वं महानानन्दः प्राप्नुयात् ॥

He has interpreted 'stiyānām' as 'waters' in VII, 5.2 on the authority of N. VI, 17; and as 'united moveable and ~~immova~~ immoveable being' in the present verse. He has ~~explaine~~ explained 'stīn' in VII, 19.11 as 'united'. He has, ~~thu~~ thus, derived 'stī' from √ styai śabdasaṅghātayoḥ.

'Madhupeyaḥ' is the Tritīyā Tatpuruṣa compound of 'madhu' and 'peyaḥ'. 'Madhu' has been translated as 'honey' in the present verse and as 'sweet qualities' in I, 34.11; and IV, 14.4.

Rv. III.56.3. (Of a Tvaṣṭṛ like god).

This god is the Supreme Soul. Dayānanda's translation of this verse is as follows:-

हे (पुरुधा) यः पुरून् बहून् दधाति तत्सम्बुद्धौ विद्वन्!
यः (त्रिपाजस्यः) त्रिषु शरीरात्मसम्बन्धिबलेषु साधुः
(वृषभः) वर्षकः (त्र्युधा) त्रीणि कारणसूक्ष्मस्थूलान्यूधांसि
यस्मिन् सः (विश्वरूपः) विश्वमखिलं रूपं यस्मिन् यस्माद्
वा स विद्युदिव (उत) अपि (प्रजावान्) बह्व्यः प्रजा विद्यन्ते
यस्य सः (त्र्यनीकः) त्रीणि त्रिगुणान्यनीकानि सैन्यानि
यस्य स इव (महिनावान्) बहूनि महिमानि सत्कार-
णानि विद्यन्ते यस्य सः (शश्वतीनाम्) अनादिभूतानां
प्रकृतिजीवाख्यानां प्रजानाम् (रेतोधाः) यो रेतः
उदकमिव वीर्यं दधाति स सूर्य इव वीर्यप्रदोऽस्तीति
विजानीहि ॥

'Tripājasyaḥ' occurs only in this verse. Dayānanda has explained 'pājas' and its forms as 'food and the like' on the authority of Nigh. II,7 in VII,10.1; as 'protector and illuminator' in I,121.11 (H.T.)[1] and as 'strength' on the authority of Nigh. II,9 in all other Ṛks. It is derived from √ pā rakṣaṇe by U. IV,203. The present word 'tripājasyaḥ' is a derivative noun from 'pājas' preceded by 'tri'. It is formed by P. IV,4.98. Dayānanda's interpretation of this word is thus quite correct.

~~The~~ The translation needs certain changes. It is somewhat vague. Dayānanda has applied the figure 'Vācakaluptopamā' thrice in this verse. He could have avoided two of them by a proper prose-order without changing the sense. His Bhāvārthaḥ of this verse is as follows:-

अत्र वाचकलु० - यो जगदीश्वरो विद्युद्वत्सर्वत्राऽभिव्याप्य प्रकाशको धर्त्ता उतापि न्यायाधीशस्त्वामयनन्तमहिमयुक्तोऽनादिभूतानां न्यायाधीशो वर्त्तते तस्माद् उपासित्वा पापानि त्यक्त्वा प्रीत्या धर्ममाचर्य तमेव स्वान्ते सर्वे समाद्ध्यात् ।

Rv. VI.50.7. (Āpaḥ).

Dayānanda construes a simili in this verse. He interprets 'āpaḥ' as 'jalānīva manuṣyāḥ'. The verse advocates that like the waters people should purify the impure (amṛkta) and support ~~those~~ him who protects others (... omānam) as well as ~~xxxx~~ human beings like mothers and others possessing the qualities of mothers who protect babies and children.

Rv. VII.60.2. (Mitrāvaruṇā).

Dayānanda has interpreted 'Mitrāvaruṇau' as 'sarveṣām prāṇodānau' and has taken it as an object of 'prakāśayati' (understood). The verse declares that it is the Supreme Soul who protects the moveable and the immoveable in the world. The deity of this verse should be Indra in place of Mitrāvaruṇau since it treats of the

1. The Padārthaḥ reads 'rakṣaṇanimitte'.

functions of the Supreme Soul. The mitrāvaruṇa have comparatively no importance.

Dayānanda has translated 'vṛjina' and its forms as 'worth discarding' in VI,51.13; as 'sins[1] which should be abandoned' in II,27.3; as 'sinful[1] who should be avoided' in III,34.6; V,3.11; as 'wealth' in V,12.5; as 'obstructors' in VI,52,2; and as 'strength' in I,31.6; IV,1.17; IV,2.11; IV,23.8; V,12.5; VI,46.13; VI,51.2; VII,60.2.

It is derived from √ vṛjī varjane by U. II,47. All the senses attributed to it by Dayānanda follow from this root. Yāska in N. X,42 explains 'vṛjināni' of Rv. IV,23,8 as 'varjanīyāni' and thus supports the above derivation.

In I,31.6 and IV,23.8, however, Dayānanda quotes Nigh. II,9 as his authority for interpreting this word as 'bala'. This word is not found in the printed editions of the Nighaṇṭu. It can not be taken as a case of contemination since Dayānanda has translated 'vṛjanam' on the authority of Nigh. II,9 in I,51.15; I,73.2; I,91.21; I,105.19; I,175.6 and other verses. In I,31.6 he has given the figure '406' between the words ' vṛjinamiti balanamasu paṭhitam' and 'Nigh. II,9'. This figure gives a clue to Dayānanda's citation of Nigh. II,9. In the present texts of the Nighaṇṭu the number of the word 'vṛjanam' is 591. If '406' is regarded as a misprint for '604' the difference of '12' remains to be accounted for, the thirteenth word being 'vṛjinam'. It appears that the text of the Nighaṇṭu utilized by Dayānanda read '12' words more than the present text upto 'vṛjanam'. A similar case of a difference in the text of the Nighaṇṭu is afforded by the word 'aśva' which Dayānanda has explained on the authority of Nigh. III,3 in Rv. I,100,17.[2] This word is not found in the present text. Some more examples of this type may be discovered in the course of further studies.

The H.T. of the interpretation of 'vṛji-

1. See AK. I,4.23 2. Also see the interpretation of 'अश्व' in RBB. PP. 372.

nā' in the present verse is incorrect. The Padārthaḥ reads 'vṛjināni balāni'. It should be translated as 'strength' since '~~xxkxyxx~~ armies' has no propriety in the translation.

Rv. IV.53.6. (Viśvedevāḥ).

The deity of this verse is 'savitā' interpreted by Dayānanda as the Supreme Soul. He controls the world.

Rv. III.10.1. (Agniḥ).

Agniḥ is the Supreme Soul who is the Lord and controller of all. He illuminates the heart of the seekers after knowledge and gives them happiness and bliss just as the fire in the form of sun illuminates the world and does good to it.

He has not interpreted the Upamā in the Padārthaḥ and the Anvayaḥ. It is implied through a pun on 'agniḥ'.

Scepticism in the Rg-Veda.

Evolutionists believe that the philosophic ideas in the Vedas represent several stages of development beginning with naturalistic and anthromorphic gods and culminating into monotheism. Some of the hymns give an indication of a stage when the mind of the Vedic seers was not decided. They had a spirit of inquiry. Some such texts are Rv. I,24.1; I,185.1; I,164.4; X,121.1; X,129.6; X,130.3; Yv. XVII,18 and so on.[1]

Dayānanda does not see any scepticism in such passa-ges. In all such cases the questions ~~xxx xxxxxx~~ contained in a verse are answered either in the verse immediately following or in the latter part of the same verse. The questions in Rv. I,24.1 are contained in Rv. I, 24.2. The answer to the questions raised in I,185.1 are contained in the second half of the same verse. In the Bhāvārthaḥ Dayānanda observes that the 'dyāvāpṛthivī' are

1. Also see CSPD. PP. 46.

the objects known as cause and effect. They exist in the relation of the support and the supporter and are like day and night. The questions of Rv. I,164.4 are replied by the same verse by Kāku.[1] A similar case is Rv. X,129.1. These are nothing but rhetorical expressions. Dayānanda has interpreted only definite statements in Rv. X,129.7. He sees no inquiries in this verse.[2]

Creation and the three eternal entities.

Dayānanda has cited and explained Rv. X, 129 and X,90 in order to describe his view about the Vedic conception of Creation and the three eternal entities. The salient features of his interpretation of these hymns are discussed below:-

Rv. X,129.1.

Dayānanda has translated the first part of this verse as:-

'Before the Creation of the world there was neither the void sky nor the unmanifested matter called 'sat', the cause of the world. There were neither the minutest particles nor even the Virāṭ. But at that time existed only the power (sāmarthya) of the Supreme Soul which is the ultimate cause of all this.'[3]

Dayānanda has explained 'vyomāparaḥ' as 'vyomākāśamaparam yasmin virāḍākhye saḥ'. It should thus be analysed as 'vyoma - aparaḥ'.

This explanation of the first part of this verse appears to contradict his theory of three eternal entities. When neither matter nor even the minutest particles were there how could the Creation take place? The words 'asat' and 'rajaḥ', therefore, should have been explained as 'gross matter' and 'divisions or perceptions of place'.

Dayānanda's translation of Pādas (c) and (d) has been very successful. There is an Upamādhvaniḥ in these feet which has been well explained by him.

1. See Bhāvārthaḥ. 2. See RBB. PP. 148. Also see CSPD. PP. 48. ~~The author thinks that the questio~~
3. RBB. PP. 147-148

Rv. X.129.2.

It has not been explained in the Sanskrit portion of the Bhūmikā. ~~but~~ The H.T. ~~has~~ says that there was no death before the Creation since it could not exist due to the absense of objects that could perish.[1]

Rv. X.129.3.

The world before Creation was covered with darkness which was unknowable. The world in the form of void was insignificant as compared to the endless Supreme Lord.[2]

Rv. X.129.5(explained in Yv. XXXIII,74).

In the Yajur-Veda the deity of this verse is 'sūrya' and the seer is Prajāpati. The Sarvānukramasūtra gives the deity as 'bhāvavṛttam'.[3] The table given in the foot-notes by its editor puts the deity as 'bhāvavṛttam (Viśvedevāḥ)'.[3]

Dayānanda in his translation of this verse describes the nature of the rays of sun and lightening and exhorts people to make a proper use of them. This verse in the Yajur-Veda has been used in a different context. He, therefore, could not be expected to give a cosmic interpretation.

Rv. X.129.7.

' Since this visible and multifarious Creation has ~~proceeded~~ proceeded from the Supreme Lord. He may create it or may destroy it. It exists in Him and vanishes into Him at the time of final destruction.'[4]

In this translation Dayānanda has interpreted 'parame vyoman' on the authority of Rv. I,164.39 which identifies it with the Supreme Soul.

Rv. X.90.1.

Dayānanda has explained 'daśāṅgulam' as

1. RBB. PP. 149. 2. SP. VIII, PP. 135.
3. The Sarvānukramasūtra of Yajur-Veda edited by Pt. D.Satvalekar, PP.74.
4. RBB. PP. 148.

follows:-

दशाङ्गुलमिति ब्रह्माण्ड हृदययोरुपलक्षणम्। अंगुलमित्यवयवोपलक्षणेन मितस्य जगतोऽत्र ग्रहणं भवति। पञ्च स्थूल भूतानि, पञ्च सूक्ष्माणि चैतदुभयं मिलित्वा दशावयवाख्यं सकलं जगदस्ति। अन्यच्च। पञ्च प्राणाः सेन्द्रियं चतुष्टयमन्तःकरणं, दशमो जीवश्च। एतेनान्यदपि जीवस्य हृदयं दशाङ्गुल परिमितं च तृतीयं गृह्यते।[1]

Dayānanda means to convey that the Supreme Soul pervades both the Jīva and Prakṛti and all that is born in the world is their product. This translation is supported by verses like Rv. I,164,20;39.

Rv. X.90.2.

The Supreme Soul knows all the past, present and future Creations. He is the Ruler and the bestower of salvation. His translation of 'yadannenātirohati' is:-

पुरुषो यद् यस्मादन्नेन पृथिव्यादिना जगता सहातिरोहति व्यतिरिक्तः सन् जन्मादि रहितोऽस्ति। तस्मात् स्वयमजः सन्सर्वं जनयति, स्वसामर्थ्यादिकारणात् कार्यं जगदुत्पादयति। नास्यादिकारणं किञ्चिदप्यस्ति। किञ्च, सर्वस्यादिनिमित्तकारणं पुरुष एवास्तीति वेद्यम्।[2]

Here the first sentence is a translation of the text and the rest is the conclusion that Dayānanda draws from the verse. This translation has made an obscure line quite clear, and intelligible.

Rv. X.90.3.

The phrase 'ato jyāyāṃśca pūruṣaḥ' has been explained as 'naitāvanmātra eva mahimeti. kiṃ tarhi. ato-pyadhikatamo mahimānant tasyāstīti gamyate'[3] Macdonell's translation 'and more than that is Puruṣa' is incorrect.

1. RBB. PP. 151.
2. ibid. PP. 152.
3. ibid. PP.153.

The word 'atah' shows that the word of comparison 'jyayān' has been used with reference to 'mahimā' and not 'purusa'. Dayānanda appears to interpret 'purusa' as 'such is the Purusa'. His translation is mute on this point. His last sentence ' svayam ca moksasvarūpah, sarvādhisthātā, sarvopāsyah, sarvānandah, sarvaprakāśako-sti'[1] appears to be an explanation of this word.

Rv. X.90.4.

Dayānanda has explained 'tripādūrdhvam udait purusah' as 'pūrvoktastripāt purusah (ūrdhvah) sarvebhyah utkrstah samsārāt prthak muktirūpah (udait) udeti'.[2] The explanation in the Bhūmikā[3] is not very clear.

Rv. X.90.5.

Dayānanda has translated this verse as follows:-

'From that came out Virāt. After that were created the different bodies of all being. These bodies grow by the limbs of the universe and after destruction vanish into it. But the Supreme Soul is apart from all beings. The God supported the earth after creating it and then the individual soul by the might of the Supreme Soul took a body. Yet the Supreme Soul remains different from the individual soul.'[4]

Dayānanda has defined 'virāt' as follows:-

ब्रह्माण्ड शरीरः, सूर्यचन्द्र नेत्रो, वायुप्राणः, पृथिवी पाद इत्याद्यलङ्कार लक्षण लक्षितो हि सर्व प्राणिणां समष्टि देहो, विविधैः पदार्थैः राजमानः सन् विराट् ।

This interpretation of 'virāt' is based on Av. X,8.1; X.7.32; 33; 34. Chapter XI of the Bhagavadgītā also contains a similar description and is styled as 'virātrūpadarśanam'.

The word 'purusa' should be analysed as

1. RBB. PP. 153. 2. Yv. XXXI,4. 3. RBB. PP. 155.
4. ibid. PP. 155. 5. ibid.

'puri saṃsāre sīdati vartate'.

In the text of the Mantra the word 'paścāt' remains unconnected. Dayānanda has offered a very reasonable explanation of this word.

Rv. X.90.6.

In the first two Pādas Dayānanda interprets the description of the origin of sacrifices beginning with Agnihotra and ending with Aśvamedha as well as the arts and crafts and knowledge, through the agency of learned men. In the second part, he says, are described the means of Creation consisting of the divisions of time.[1] The two part thus remain disjointed. The trahsaltion of the latter half is not very satisfactory.

Rv. X.90.7.

Dayānanda has explained 'yajnam' as ' the Supreme Soul, adorable by all'; 'devāḥ' as 'scholars'; 'barhiṣi' as 'the cavity of the heart'; 'devāḥ' as ' scholars guided (by God) through the lessons of the Veda'; 'sādhyāḥ' as 'learned men possessed of knowledge'; and 'ayajantaṁ as 'worshipped'. 'Tena' refers to the Supreme Soul.[2]

Rv. X.90.8.

Dayānanda thinks that the use of 'ca' in this verse refers to the creation of insects, moths and the like who possess very small and invisible forms.[3] These beings have not been described as created in any other verse. There is nothing objectionable in Dayānanda's view. The Vedic seer describing other aspects of creation must have paid some attention to these beings also. It is fair to interpret a reference to them in this verse.

Rv. X.90.10.

'Gavah' has been explained as 'cows, rays and senses' in the Sanskrit text.[4] The H.T. adds 'earth' also in its senses.[5]

1. RBB. PP. 161. 2. ibid. PP. 158. 3. ibid. PP. 256.
4. RBB. PP. 157. 5. ibid.

Rv. X.90.11.

Dayānanda's translation of this verse xxxxx says that the Supreme Soul had been explained, is explained and will be explained in various ways. It them contains a query in regard to the objects created from the various qualities of the Supreme Soul.[1]

Macdonell's translation 'when they divided Purusa, into how many parts did they dispose him'[2] is not sound. The words 'katidhā vyakalpayan' contain a question which remains unanswered in his translation whereas all other questions are disposed of in the next verse. 'Vyadadhuh' must, therefore, be taken as a reply to this question. Dayānanda has done so.

The words 'mukham', 'bāhū', 'ūrū', and 'pādau' stand for the various parts of the body of the Supreme Soul Who is formless. These words can thus signify His qualities only.

Dayānanda has translated 'āsīt' and 'ucyete' as 'was born' and ' has been born' respectively. These renderings have necessitated a change in the cases of 'mukham,' 'bāhū', ' ūrū' and 'pādau' The context and the next verse support this change. This hymn deals with Creation. Every object has been described as born. Verse 12 uses the word 'ajāyata' for 'ucyete' and changes the case of 'pādau' into 'padbhyām'. Dayānanda's position is thus the only correct one.

Rv. X.90.12:-13: 14.

These verses describe the creation of the four castes, the moon, the sun, the sky, the air, the breath, xxxx the fire, the mid-region, the highest region, the earth and the quarters.[3]

Rv. X.90.15.

The seven paridhis are described as (i)

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1. RBB. PP. 158-159. 2. Vedic Reader PP.200
3. RBB. PP. 159; 160; 161.

samudraḥ, (ii) trasareṇusahito vāyuḥ, (iii) meghamaṇḍalam tatrastho vāyuḥ; (iv) vṛṣṭijalam, (v) tadupari vāyuḥ, (vi) atyantasūkṣmo dhanañjayaḥ, (vii) sūtrātmā sarvatravyāptaḥ. The 21 samits are : (a) Prakṛtiḥ, mahat, buddhyādyantaḥkaraṇam, and jīvaḥ -- these are counted as one on account of their extreme subtlety; (b) the ten senses, the five Tanmātrās and the five elements make twenty. These 21 entities are considered as the means of the creation of the universe.[1]

Dayānanda has explained 'paśum' as 'the seer of all' and 'abadhnan' as 'meditate'.[1a] He thus does not interpret any reference to the sacrifice of Puruṣa like the medieval and modern scholars.

Rv. X.90.16.

Dayānanda has explained 'yajñena' as 'praise prayer, and worship of the Supreme Soul'; 'yajñena' as 'the adorable Supreme Lord'; and 'nāka' as 'the Supreme Soul and the state of salvation, both free from misery'. The verse states that people should obtain salvation by worshipping God.[2]

This verse has also been explained in Rv. I.164.50 and Yv. XXXI.16. In the former place the explanation is 'ādhibhautika'. In the latter it is almost the same as in the Bhūmikā.

The interpretation of Rv. X.90 and 129, thus, clearly state that there is only one entity -- the Supreme Soul who creates this world. The conception of the creation being a product of the three eternal entities was propounded in the second edition of the Satyārtha Prakāśa only.[3] In this work he accepts the theory of the Sāṁkhya Sūtras attributed to Kapila in toto. He also maintains that the universe exists on account of the mutual attraction of various objects.[4] All objects like

1. RBB. PP. 162. 1a. ibid PP. 163. 2. ibid. PP. 164.
3. See PP. 165 ; SP. VIII.
4. Rv. I.35.2; X.189.1; see SP. PP. 148-149.

samudrah , (ii) trasarenumatro vāyuh, (iii) meghamandalastha vāyuh; (iv) vrstijalam,(v) tadupari vāyuh , (vi) atyantasūksma dhananjayah, (vii) sūtrātmā sarvatravyāptah.' The 21 samidhs are : (a) Prakrtih, mahat, buddhirāyantahkaranam, and jīvah -- these/are counted as one on account of their extreme subtlety; (b) the ten senses, the five Tanmātrās and the five elements make twenty. These 21 entities are considered as the means of the creation of the universe.[1]

Dayānanda has explained 'pasum' as 'the seer of all' and 'abadhnan' as 'meditate'. He thus does not interpret any reference to the sacrifice of Purusa like the medieval and modern scholars.

<u>Rv. X.90.16.</u>

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This verse has also been explained in Rv. I.164.50 and Yv. XXXI.16. In the former place the explanation is 'Adhibhautika'. In the latter it is almost the same as in the Mantra.

The interpretation of Rv. X.90 and 129, thus, clearly state that there is only one entity -- the Supreme Soul who creates this world. The conception of the creation being a product of the three eternal entities was propounded in the second edition of the Satyārtha Prakāsa only.[3] In this work he accepts the theory of the Sāmkhya Sūtras attributed to Kapila in toto. He also maintains that the universe exists on account of the mutual attraction of the various objects.[4] All the objects like

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1. RDB, III, 102 ... 13. 1516 IV, 163. [illegible]
2. See III, 103 [illegible] VIII [illegible]
4. Rv. I.35.2; X.190.1; see [illegible] 140-149.

the sun, and the moon found in the present Creation are created in every cycle of Creations.[1]

According to the interpretation of Dayānanda the Ṛg-Veda has no traces of the unreality of the world as propounded by the neo-Vedantists. The Padma Purāṇa declares the doctrine of Māyā as non-Vedic and Buddhistic in origin. Vijñāna Bhikṣu in his commentary on Sāṅkhya Pravacana Sūtra I,22 declares that this theory does not belong to the Vedānta.[2] The Vedic hymns regard the world as real and as sustained by truth.[3] They breathe a picture of vigorous life full of hopes. The Vedic seers wanted to live and enjoy for a hundred years.[4]

The word 'māyā' has been used about 70 times in the Ṛg-Veda. All the commentators agree in translating it as 'intellect, specific knowledge' and the like. None has interpreted it in the sense of 'illusion' or the cause of it.[5] Radha Krishnan writes that in the Ṛg-Veda this word signifies only might or power.[6]

Transmigration in the Ṛg-Veda.

Dr. Radha krishnan holds that the Vedic Aryans had 'no special doctrines about life after death'. He admits that in the opinion of Vedic Aryans beings who once had been could never cease to be. Death was not the end of things.[7]

These conceptions of Vedic people necessarily imply the existence of the theory of rebirth and the immortality of the individual soul. Rv. X,121.3 refers to salvation under the name 'amṛta'.[8] Dayānanda has rightly cited and explained Rv. X,59.6;7 in this connection.[9] He writes that this verse describes former births and rebirth.[9] He has explained 'asunīte' as 'the

1. Rv. X,190,1; Sp. VIII,PP. 150. 2. H.B.Sharda, Saṅkara and Dayānanda PP. 46. 3. Rv. X,85.1. 4. cp. 'jīvema śaradaḥ śatam'. 5. CSPD. PP.43-44. 6. ibid.; Radha Krishnan Indian Philosophy Vol. I. 7. ibid. PP.113-114. 8. See his commentary on Yv. XXV,13; also see its translation in the SVD ... RBB PP. 258

Supreme Soul who carries breath'. He has been invoked in these verses to grant full senses, breath, mind and the like to the bodies acquired by souls in their next birth; He has also been invoked for granting all types of happiness and pleasures.[1]

In his translation of these two verses Dayānanda has taken 'cakṣuḥ' and 'prāṇam' as standing for 'the various senses' and for 'breath and the mind' respectively. He has inferred the application of the prayers in these verses to the next birth from the frequent use of the word 'punaḥ' in Rv. X,59.7. This word has no other significance than the one seen by Dayānanda.

Dayānanda has interpreted several other Ṛks like Rv. I,164.30;31;38 as implying similar descriptions of the rebirth of the individual soul. Prof. Ranade on the authority of the translations of Roth and others points out Rv. I,164.30;38 as dealing with Vedic eschatology.[2] Sāyaṇa has also interpreted Rv I,164.38 with reference to this subject. Dr. Radha Krishnan also refers to a passage describing three births.[3]

The three paths after death.

Though scholars have seen a reference to the path of the dead in the use of the word 'devayāna' in the Ṛg.Veda Dayānanda has not seen any such reference in the use of this word in the portion of the Ṛg-Veda commented by him. He has translated it as 'the vehicles used by scholars' in I,72.7; I,162.4; I,183.6; I,184.6; IV,37.1; V,36.1; and 'the mode of conduct adopted by the learned'[4] in VII,38.8. It is in his translation of Rv. X,18.1; and X,88.15 occuring in the Yajur-Veda at XXXV,7 and XIX,47 respectively that he interprets two paths after death -- the Devayāna and the Pitṛyāna. In his translation of the latter verse in the Bhūmikā[5] he has explained 'Devayāna' as 'the path by which the learned

1. RBB. PP. 258. 2. See his 'A Constructive Survey of Upanisadic Philosophy, PP.147. 3. Indian Philosophy Vol. 1, PP. 116 . The reference given is not correct.
4. cp. 'mahājano yena gataḥ sa panthāḥ'.
5. RBB. PP.263.

and the like attain salvation after death and are freed from the cycle of birth and death' and 'Pitṛyāna' as 'the path by which persons devoid of worldly and spiritual knowledge (vidyāvijñānarahita) again and again enjoy pleasure and pain as the results of their good and bad actions by acquiring through his parents a new body after death'. In his commentary on Yv. XXXV,7 he regards the path which is different from the path of the 'devas (scholars)' as some thing evil and hence wishes death to go to that path. This path is the same as 'Pitṛyāna'. Dayānanda does not regard it as good. He advocates the attainment of salvation by all. In this connection Dayānanda has referred to M. XII, 40 in the Satyārtha Prakāśa.[1] This verse contains the gist of Dayānanda's conception of the two paths after death. In his opinion the Vedas do not refer to any third path after death. He also does not believe in the existence of any heaven or hell beyond the good and bad states in the world.[2]

Salvation.

Dayānanda has based his conception of salvation on Rv. X,62.1 explained in the Bhūmikā, and in Yv. XXXII,10. Salavation can be achieved through knowledge and friendship with the Supreme Soul.[3] The liberated souls live together in harmony and enjoy eternal bliss. In his commentary on Rv. X,90.16[4] he maintains that there is no return after salvation which lasts for 100 years of Brahma. The words denoting the duration of salvation here appear to have been interpolated since the sentence involves a grammatical mistake. In his later life of course he advocated a return after salvation on the authority of Rv. I,24.1;2; Sāṅkhya Sūtra I,159; Muṇḍakop. III,2.6.

1. SP. IX PP.165. 2. ibid. PP.163. 3. Also cp. Rv. V,81.1 which advocates the yoking of one's mind into the Supreme Soul. 4. RBB. PP.164. He has not advocated or even referred to this return or the duration of the life in salvation in his chapter on this subject in this work. Also see DGI. PP. 73-76

and the like attain salvation after death and ~~are~~ are freed from the cycle of birth and death' and 'Pitṛyāna' as 'the path by which persons devoid of worldly and spiritual knowledge (vidyāvijñānarahita) again and again enjoy pleasure and pain as the results of their good and bad actions ~~xx~~ by acquiring through birth and death a new body after death'. In his commentary on Yv. XXXV,7 he regards the path which is ~~xx~~ different from the path of the 'devas (scholars)' as something evil and hence wishes death to go to that path. This path is the same as 'Pitṛyāna'. Dayānanda does not regard it as good. He advocates the attainment of salvation by all. In this connection Dayānanda has referred to Rv. XII, 40 in the Satyārtha Prakāśa.[1] This verse contains the gist of Dayānanda's conception of the two paths after death. In his opinion the Vedas do not refer to any third path after death. He also does not believe in the existence of any heaven or hell ~~in~~ beyond the good and bad states in the world.[2]

<u>Salvation.</u>

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1. RV. IX,III,165. 2. ibid. pp.153.

XXII. History in the Ṛg-Veda.

Literature generally contains names of persons, or things, or events — past or present. It is not possible to refer to future events with historical accuracy.

Ṛg-Veda is a book of literature. It is, therefore, natural that scholars should have seen some references to historical names, places, and events in this most ancient book of human civilization. But a section of Indian commentators have held from most ancient times that there are no such references in this work. Dayānanda is one of them. He has emphatically denied all historical references in the Vedas. He writes:-

" ato nātra Mantrabhāge itihāsaleśo'pyastītyavagantavyam, ato yacca SāyaṇācāryādibhirVedaprakāśādiṣu yatra kutrace-tihāsavarṇanaṃ kṛtam tadbhramamūlamastīti mantavyam". [1]

Dayānanda is justified in his stand. A careful examination of the alleged historical names in relation to the seers in whose hymns they occur and in relation to Paurāṇika geneologies of kings and seers indicate that there is no connection between the Vedic and Paurāṇika personages and that the historical references in the Ṛg-Veda are full of discrepancies and contradictions. Some such references are examined below with references to the geneological tables constructed on the basis of the statements of the Sarvānukramaṇī.

A cursory glance at the geneologies given in the Purāṇas shows that all these lines begin from Vaivasvat Manu. All other kings and sages including the great seer Viśvāmitra are descendants of this Manu. The tradition of different Manus, Indras, and the seven sages of different Manvantaras does not appear to possess any historical authenticity. [2]

1. RBB. PP. 105.
2. For this tradition see Viṣṇu Purāṇam.

XVII. History in the Ṛg-Veda.

Literature generally contains names of persons or things or events — past or present, and sometimes it is not possible to refer to future events with historical accuracy.

Ṛg-Veda is a book of literature. It is, therefore, natural that scholars should have seen some references to historical names, places, and events in this most ancient book of human civilization. But a section of Indian commentators have held from most ancient times that there are no such references in this work. Dayānanda is one of them. He has emphatically denied all historical references in the Vedas. He writes:-

'ato nātra Mantrabhāge itihāsaleśo'pyasti. ato yacca Sāyaṇācāryādibhir Vedaprakāśādiṣu yatra kutra itihāsavarṇanam kṛtam tad bhramamūlamastīti mantavyam'.[1]

Dayānanda is justified in his stand. A careful examination of the alleged historical names in relation to the score in whose company they occur and in relation to Paurāṇika genealogies of kings and seers indicate that there is no connection between the Vedic and Purāṇic personages and that the historical references in the Ṛg-Veda are full of discrepancies and contradictions. Some such references are examined below with references to the genealogical tables constructed on the basis of the statements of the Purāṇas.

A cursory glance at the genealogies given in the Purāṇas shows that all these lines begin from Vaivasvat Manu. All other kings and sages including the great seer Viśvāmitra are descendants of this Manu. The tradition of different Manus, Indras, and the seven sages of different Manvantaras is not meant to possess any historical authenticity.[2]

1. RBh. 10.165
2. For this tradition see Viṣṇu Purāṇa.

According to the geneologies of Vedic seers Vaivasvat Manu comes in the sixth generation of Viśvāmitra and in the ninth generation of Iṣīratha. The Ṛg-Vedic Viśvāmitra is not a kṣatriya whereas the Paurāṇika Viśvāmitra is a kṣatriya. The former officiates as a priest to king Sudāsa.[1]

A legend makes Viśvāmitra and Vasiṣṭha as enemies. This legend centres round the Vasiṣṭha-dveṣiṇyaḥ verses of the Ṛg-Veda. But in the Ṛg-Veda no such enmity is ever referred to. The books ascribed to these two seers have much in common.

In III,53.24 the seer has used the words 'Bharatasya putrāḥ'. It is difficult to identify this Bharata. If he is identified with the son of Śakuntalā and Duṣyanta, Viśvāmitra would be calling himself a son of his daughter's son which is contrary to the Indian custom.

The Nahuṣa of the Sarvānukramaṇī is ~~different~~ different from the Nahuṣa son of Ambarīṣa of the Rāmāyaṇa and the Nahuṣa son of Pururavā Aila of the Mahābhārata and the Purāṇas.[2] Similarly there are three Yayātis.

Yayāti has been referred to in X,63.1 and is qualified by the word 'nahuṣyasya' interpreted by Sā. as 'the son of Nahuṣa'. If this interpretation is accepted he will be the fourth Yayāti.

Yayāti is also referred to in I,31.17 (Hiraṇyastūpaḥ, second ~~in generation~~ from Aṅgiras). In the Vedic geneology Yayāti comes ~~x~~ several generations after Hiraṇyastūpaḥ. He cannot thus be referred to by the author. It is also not possible to identify him with any other Yayāti.

Nahuṣa is referred to in V,73.3 (Paura Ātreya); I,100.16 (Ṛjrāśva and others); VII,95.2; VII,6.24 (Vasiṣṭho Maitrāvaruṇiḥ); I,31.11 (Hiraṇyastūpa); IX,91.2

1. Rv. III,53.7-9; VII,80.4.
2. Vedic civilization and Culture.

(Kaśyapa Mārīcaḥ); and X,49.8 (Indro Vaikuṇṭhaḥ). The geneology of Atri's family is the worst preserved. Rv. I,100 has been proved to be by Kutsa.[1] Now Kutsa, Hiraṇyastūpa, Vasiṣṭha and Kaśyapa lived much earlier than Nahuṣa. He can not be referred to by them.

Yadu, Puru, Turvaśu, Anu and Druhyu are regarded as the sons of Yayāti. They have all been mentioned in VII,5.3 by Vasiṣṭha. The use of these words by him as well as by other seers like Kaṇva, Savya, Agastya and Vāma Deva, therefore, cannot refer to historical persons of these names.

Mahādevānanda Giri thinks that the word 'Āyu' in I,53.10 (Savya Āṅgirasaḥ); II,14.7 (Gṛtsamadaḥ); VI,18.13(Bharadvāja) and VIII,53.2 (Medhyaḥ Kāṇvaḥ) refers to Aila Purūravas.[2] Direct reference to Aila Pururavāḥ is seen in I,31.4(Hiraṇyastūpa). All these seers lived several generations before Aila Pururavas.

Āyu, the son of Pururavāḥ is alluded to in II,14.7 (Gṛtsamada); VI,18.13 (Bharadvāja); VIII,52.1 (Āyuḥ Kāṇvaḥ); VIII,53.2 (Medhyaḥ Kāṇvaḥ); I,53.10 (Savya Āṅgirasa); and X,49.5 (Indra Vaikuṇṭhaḥ). Some of these seers can never be expected to refer to Āyu.

Śaryāta, son of Manu is referred to in I,112.17 by Kutsa Āṅgirasa. It is not possible to identify this Manu. If he is identified with Vaivasvat Manu, the father of Śaryāta on the authority of the statements of the Purāṇa he can not be referred to by Kutsa. Likewise Śaryāta, son of Śaryāta cannot be identified with the word 'śaryāta' used by Savya in I,51.12 and by Viśvāmitra in III,51.7.

The Rāmāyaṇa associates Yuvanāśva with the family of Vaivasvat Manu. In the Veda it is not possible to discover any relation between the two. But for Māndhātā no other name is common to the lists of the predecessors and

1. See S.K.Gupta -- Authorship of some of the Hymns of the Ṛg-Veda, A.I.O.C. 1949.
2. Vedic Civilization and Culture.

(Kaśyapa Mārīcaḥ); and X.40.8 (Indro Vaikuṇṭhaḥ). The genealogy of Atri's family is the worst preserved. Rv. I.100 has been proved to be by Kutsa.[1] Now Kutsa, Hiraṇyastūpa, Vasiṣṭha, and Kaśyapa lived much earlier than Hiṇḍapa. He can not be referred to by them.

Yadu, Puru, Turvaśu, Anu and Druhyu are regarded as the sons of Yayāti. They have all been mentioned in VII.8.3 by Vasiṣṭha. The use of these words by him as well as by other seers like Kaṇva, Śavya, Agastya and Vāma Deva, therefore, cannot refer to historical persons of these names.

Mahādevānanda Giri thinks that the word 'Āyu' in I.53.10 (Savya Āṅgirasaḥ); II.14.7 (Gṛtsamadaḥ); VI.18.13 (Bharadvāja) and VIII.53.2 (Medhyaḥ Kāṇvaḥ) refers to Aila Purūravas.[2] Direct reference to Aila Purūravāḥ is seen in I.31.4 (Hiraṇyastūpa). All these seers lived several generations before Aila Purūravas.

Āyu, the son of Purūravāḥ is alluded to in II.14.7 (Gṛtsamada); VI.18.13 (Bharadvāja); VIII.53.1 (Āyuḥ Kāṇvaḥ); VIII.53.2 (Medhyaḥ Kāṇvaḥ); I.53.10 (Savya Āṅgirasa); and X.49.5 (Indra Vaikuṇṭhaḥ). None of these seers can never be expected to refer to Āyu.

Śaryāta, son of Manu is referred to in I.112.17 by Kutsa Āṅgirasa. It is not possible to identify this Manu, if even he is identified with Vaivasvat Manu, the father of Śaryāta on the authority of the statements of the Purāṇas. He can not be referred to by Kutsa. Likewise Śāryāta, son of Śaryāta can not be identified with the word 'Śāryāta' used by Savya in I.51.12 and by Viśvāmitra in III.51.7.

The Purāṇas associates Yuvanāśva with the family of Vaivasvat Manu, it is not possible to discover any relation between the two, ~~but~~ for Māndhātā nor other name is common to the lists of the Purāṇas and the Vedas.

1. See Dr. J. Gonda — Authorship of some of the hymns of the Ṛg-Veda, A.I.O.C. 1949.
2. Vedic Civilisation and Culture.

followers of Yuvanāśva given in the Ṛg-Veda and the Rāmāyaṇa. If Yuvanāśva and his descendants are identified with those of the Rāmāyaṇa, they cannot be referred to in the verses where their names occur in the Ṛg-Veda. If they are considered as a separate family their authentic geneologies has yet to be determined before they can be regarded as historical personages mentioned in the hymns of the Ṛg-Veda.

Both accordingto the Purāṇas and the geneologies of Vedic seers, Bharata's mother Śakuntalā is the daughter of Viśvāmitra. He is regarded as a contemporary of Sudāsa since he officiated in the sacrifice of the latter. But ~~from~~ the internal evidence of the Ṛg-Veda shows that Sudāsa is sixth in descent from Duṣyanta.[1] 'Yet according to the Puranas king Dushmanta is placed in the sixth descending generation from Jadu. According to the Ṛg-Veda Sudāsa is the sixth in descent from Dushmanta. So according to the Puranas emperor Sudāsa who is described in the Rg-Veda as the contemporary of Jadu, Puru and others falls to their 12th descending generation.'[2]

Rv. I,116.16 contains a peculiar statement that the father made Ṛjrāśva blind. Such an event is unthinkable. Passages like this are mystic poetry and have a remarkable affinity with similar sayings by Kabir and other saint poets of Hindi. They cannot, therefore, be taken as historical facts.

The association of Aṅgiras and his descendants with fire[3] and their epithets 'agneḥ sūnavaḥ'[5] and 'divasputrāḥ'[4] and the story of the birth of Aṅgiras from live-charcoal given in the Aitareya Brāhmaṇa indicate that the Ṛg-Veda and its Brāhmaṇa do not imply historical persons by words like Aṅgiras. Dr. Macdonell and Prof. Keith in their Vedic Index declare that the Vedic seers like Aṅgiras, Agastya, Atri, Uśanas, and

1. ~~VEC.~~ ibid 2. ibid. 3. Rv. I,31.1; I,127.2.
4. Rv. IV,2.15; III,53.7; X,62.7.
5. Rv. X,62.5.

followers of [illegible] given in the Ṛg-Veda and the Rāmāyaṇa. If [illegible] and his descendants are identified with those of the [illegible], they cannot be referred to in the verses where their names occur in the Ṛg-Veda. If they are considered as a separate family their authentic genealogy has yet to be determined before they can be regarded as historical personages mentioned in the hymns of the Ṛg-Veda.

Both according to the Purāṇas and the [illegible] genealogies of Vedic seers, Bharata's mother Śakuntalā is the daughter of Viśvāmitra. He is regarded as a contemporary of Sudās since he officiated in the sacrifice of the latter. But from the internal evidence of the Ṛg-Veda shows that Sudās is sixth in descent from Dyumanta.[1] Yet according to the Purāṇas king Dushmanta is placed in the sixth descending generation from Jadu. According to the Ṛg-Veda Sudās is the sixth in descent from Dushmanta. So according to the Purāṇas emperor Sudās who is described in the Ṛg-Veda as the contemporary of Jadu, Puru and others falls to their 12th descending generation.'[2]

Ṛv. I, 116.16 contains a peculiar statement that the father made Ṛjrāśva blind. Such an event is unthinkable. Passages like this are mystic poetry and have a remarkable affinity with similar sayings by Kabir and other saint poets of Hindi. They cannot, therefore, be taken as historical facts.

The association of Aṅgiras and his descendants with fire and their epithets 'agneḥ sūnavaḥ',[3] and 'divaspurāḥ',[4] and the story of the birth of Aṅgiras from live-charcoal given in the Aitareya Brāhmaṇa indicate that the Ṛg-Veda and its Brāhmaṇas do not a imply historical persons by mentioning [illegible]. Dr. Macdonell and Prof. Keith in their Vedic Index declare that the Vedic names like [illegible]

1. [illegible] 1124 [illegible] 2. [illegible]
3. Ṛv. [illegible]
4. Ṛv. [illegible]

Ṛjiśvan in the Ṛg-Veda are either mythical persons or are half-mythical beings. They have no historical existence. They have been mentioned ~~but~~ only vaguely. Thus Kutsa refers to Bharadvāja in I,112.13 and Bharadvāja refers to Kutsa in VI,18.13. In the geneology of Vedic seers Kutsa is second and Bharadvāja is third in descent from Aṅgiras. The word 'Atri' has been used 18 times by the ~~f~~ family of Atri and 21 times by other families. The use of this word goes back to the earliest poets of the Aṅgiras ~~family~~ and other families.

Under the circumstances it is not possible to connect the alleged historical names found in the Ṛg-Veda with their counter-parts in the Purāṇas. No ~~other~~ connected and consistent history has so far been traced or constructed from the evidence of the Ṛg-Veda. The ~~[illegible]~~ ancient works like the Brāhmaṇas and the Nighaṇṭu of Yāska treat such names as anything but proper names. It is, therefore, safer to interpret such words in their root-sense till further researches in this respect lead to a different conclusion. Dayānanda has done so. It matters little that his out-look and approach in arriving at this conclusion is different from the one followed above.

XXIII. Dayānanda's Interpretation of some Important Historical Names of the Ṛg-Veda.

Dayānanda has explained every historical name in its etymological sense. Some of these words have already been discussed before. Some of the rest are discussed below:-

Anānataḥ.

It has been explained as ' unbending before enemies' in I,87.1; VI,45.9; and as 'modest' in VII,6.4. In the former case it is analysed as 'na /ānata' and the latter case it is analysed as 'na /anata.'

Adhriguḥ.

Dayānanda has derived it by adding the suffix 'u' by U. I,7to / gamḷ gatau preceded by 'adhri' in I,61.1; I,112.20; III,21.4; V,73.2; and VI,45.20. The word 'adhri' has been expalained as 'warriors unbearable to the enemies' in I,61.1; as 'prosperity' in I,112.20; as 'Mantras' in III,21.4; as 'much' in V,73.2; and as 'truthful' in VI,45.20. He has thus derived it from / dhṛñ dhvaṃsane. He has explained 'adhrigu' as 'one who employs irresistible warriors' in I,61.1; as ' a prosperous man' in I,112.20; as 'one who knows the Mantras' in III,21.4; as 'one who travels much' in V,73.2; and as 'one who possesses a truthful conduct' in VI,45.20. In V,10.1 he explains it as 'yo-dhṛn dhārakān gacchati' Here it is derived from / gamḷ as before preceded by 'dhṛ' compounded with 'nañ'. 'Dhṛ' is derived from /dhṛ. Both in I,61.1 and III,21.4 Dayānanda differs from Yāska in his explanation of this word though he takes his stand on the etymologies of Yāska. This difference is due to the different outlook of Dayānanda who is giving an ādhyātmika explanation of these verses. In I,61.1 Yāska's explanation results in repetition on account of the use of the word Indra in the verse. 'Adhrigu' must therefore, be explained as Dayānanda has done.

Ambarīṣa.

Dayānanda has explained it in I,100.17 as 'śabdavidyāvit'. He derives it from /abi śabde by U. IV,29.

Uśanā Kāvyaḥ.

Dayānanda has explained 'uśanā' throughout the Ṛg-Veda except in I,130.9 and IV,16.12 as 'desirous'. In I,130.9 it has been translated into Hindi as 'vidyādi guṇom se kānti yukta'. In IV,16.2 'uśanā iva' is has been translated as 'yathākāmaḥ'. In all these cases this word is derived from / vaśa kāntau by U. IV,239.

The word 'kāvyaḥ' associated with 'uśanā' is derived from 'kavi' uniformly translated by Dayānada as ' a wise man'. Dayānanda has explained 'kāvyaḥ' used in the masculine as 'the son of a wise man' and in the neuter as 'the work of a wise man' except in I,72.1 where it has been translated as 'vedastotrāṇi'. In this case it is to be explained as 'the work of kavi -- the Supreme Soul'.

Uśik and Auśija.

Dayānanda explains 'uśikā' by 'desirous' supplying an appropriate object where necessary. Thus in I,60.4 it is 'truth' in I,131.5; 'righteousness' in I,131.5; as 'propagation of good qualities' in III,27.10. It is derived from / vaśa kantau.

Dayānanda has explained 'auśijaḥ' as 'yaḥ uśiji prakāśe jātaḥ sa uśik tasya vidyāvataḥ putra iva' in I,18.1 on the authority of N. VI,10; as 'the son of a scholar' in I,112.11 on the authority of Nigh. III,15; as 'expert in respect of desirous persons' in IV,21.7; and as 'a son of a desirous person' in all other places.

Ṛjiśvā.

Dayānanda takes it as a compound of 'ṛji' (straightforward) and 'śvan'. The latter word has been explained in two different ways. In I,51.5 it has been derived from / aśūṅ vyāptau saṅghāte ca by adding the

suffix 'kvanip' and by dropping the initial 'a'. Here he has explained 'ṛjiśvā' as 'ṛjūn jñānādisaralān guṇānaśnute taṃ dhārmikaṃ manuṣyam'. He has derived 'ṛji' from / ṛja gatisthānārjanopārjaneṣu.[1] In all other cases he has derived 'śvan' from / ṭu o śvi gativṛddhyoḥ by U. I,159.

Dayānanda has translated 'ṛjiśvā' as 'the study that has a smooth progress' in I,101.1; as 'one who has progressed by straightforward qualities' in IV,16.13; as 'one who increases the qualities of straightforwardness and the like' in VI,20.7; as 'a simple dog' in V,29.11; and as 'one who has trained well dogs having straight-forward qualities' in I,53.8 (Padārthaḥ); as 'in the conduct of such persons' (Anvayaḥ). ~~and~~ In the last case he infers that none protects like well-trained dogs. They should, therefore, be carefully protected.[2]

<u>Ṛjrāśva.</u>

Dayānanda has taken it as a compound of 'ṛjra' and 'aśva'. ~~Dayānanda~~ He has translated it as 'a man possessing well-trained[3] horses' in I,116.16; I,117.18; as 'a president of the state-assembly having well-trained[3] horses' in I,100.16; as 'an army having well-trained horses and the like' in I,117.17; and as 'one who has straightforward and strong policies' in I,100.17. In the last case he has explained 'aśva' on the authority of Nigh. III,3 where it does not occur. It is not possible to regard it as a case of contamination between 'aśva' and 'abhva' since the latter has also been explained on the same authority in several verses. Is it that this word existed in his manuscript? No answer to this is possible now.[4] His explanation can, however, be justified etymologically.

1. The Uṇādi Sūtra cited by him is not traceable. He probably refers to U. IV,120. 2. See Bhāvārthaḥ of this verse.
3. The original words are 'sarala, ṛjugatimāt, and ṛjugāmī'.
4. Also see PP. 501 ~~infra~~ supra

Aucathya.

Dayānanda derives it from 'ucatha' and explains it as 'born or found in the straightforward' in I,158.1; and as 'expert in all proper actions' in I,158.4.

He has translated 'ucatha' as 'proper' in I,143.6; V,12.3; as 'worth-speaking' in I,182.8; II,19.7; II,20.5; VII,18.5; as 'the sayings of the Vedas' in I,73.10; as 'agreeable, pleasing' in IV,24.7; as 'preaching and teaching' in I,110.1. It is derived from √ vaca paribhāṣaṇe.

Kavaṣa.

Dayānanda has explained it as ' a preacher' in VII,18.12. It is derived from √ ku śabde by U. IV,2. The 'xx S' is changed 'ṣ'.xx

Gṛtsamada.

The word 'gṛtsa' has been explained as 'wise' on the authority of Nigh. III,15 in all the Ṛks except in II,19.8; II,41.18; and II,39.8.

He derives it from √gṛdhu abhikāṅkṣāyām in II,19.8 and II,39.8. He has thus translated 'gṛtsamada' as 'those who are desirous of happiness' in II,19.8;II,39.8; as 'those who have acquired happiness' in II,41.18; and as 'those whose happiness is like that of wise men' in II,4.9.

Gotama.

It has been taken as the superlative form of 'go' and has been translated as ' an excellent panagyrist' on the authority of Nigh. III,16 in I,79.10; as ' a man possessing knowledge and education' in I,78.2; I,88.4;5; I.183.5; IV,32.12; as 'scholars who xxx acquire, know and possess good qualities like knowledge' or 'rays' in I,63.9. In the first case he derives 'go' from √gamḷ gatau. Xxxxx The sense attributed to it in Nigh. III,16 indicates that it is xxx derived from a root signifying 'speech'. The root 'gamḷ' does not ~~to~~ signify ~~it~~ this sense directly. Dayānanda, however, attaches this sense to this root in explaining 'gotamāsaḥ' in I,61.16 as 'gacchanti stuvanti sarvā vidyāste-tiśayitāḥ'.

Originally it appears to have been derived from /guṅ avyakte śabde. The limitation of the sense of this root appears to be later. It is better to derive 'go' of Nigh. III,16 from this root instead of from / gamḷ. In all other cases he takes his stand on Nigh. IV,1.

Gaurivīti.

It has been explained as 'yo gaurīṃ vācaṃ (Nigh. I,11) vyeti saḥ.'[1]

Jamadagniḥ.

It has been explained in all the three verses as ' an eye' on the authority of SB. VIII,1.2.3. The Padapāṭha has analysed it as 'jamad / agniḥ'. This analysis follows the explanation of the Śatapatha Brāhmaṇa.

Trasadasyu.

It has been translated as 'one who is a terror to the wicked' in IV,38.1; IV,42.8; IV,42.9; V,27.3; V,33.8; and VII,19.3; and as 'one who is afraid of the wicked' in I,112.14.

~~Āptyaḥ.~~

~~It is derived from / āpḷ vyāptau. It has been translated as 'āpteṣu bhavaḥ' in I,105.9; V,41.9; and as 'sarvavidyādisadguṇavyāptaḥ' in I,30.14.~~

Nahuṣa.

It is included in the synonyms of 'a man' in Nigh. III,3. Dayānanda has given this sense to this word throughout his commentary except in VII,6.5 where he explains it as 'tied in truth'. It is derived from / naha bandhane by U. IV,75. In I,122.8 Dayānanda has combined both these senses.

Nodhāḥ.

In his commentary on the U. IV,226 Dayānanda has derived it as 'nauti stauti nūyate stūyate vā saḥ'. He has explained it as ' a panagyrist' in I,62.13; I,124.4; and in I,64.1.

In I,61.14 he has explained it as a compound of 'no' and 'dhā' derived from /ṇīñ prāpaṇe by adding

1. Also See VK. PP. 156-157.

the Uṇādi suffix 'do' and from √ ḍu dhāñ dhāraṇapoṣaṇayoḥ by adding 'kvip' respectively. The compounded whole is explained as 'nāyakān prāptikarān dhărantīti.' This etymology is quite sound.

Paṇayaḥ.

In his commentary on U. IV,118 Dayānanda has derived it as 'yaḥ paṇāyati vyavaharati sa paṇiḥ.' ~~xipamik~~ The root 'paṇa' is used in stuti also. Dayānanda has, therefore, attached this sense also in his translation of 'paṇi' in the Ṛg-Veda. He has translated this word as ' engaged in business' in I,124.10; I,151.9; I,180.7; VI,13.3; VI,51.14; VI,53.7; VII,6.3; VII,19.9; as 'knowing business or conduct' in VI,20.4; as 'true in business or conduct' in I,33.3; as ' a trader and the like engaged in business' in IV,25.7; as ' a trader breeding or protecting cows' in I,32.11; as 'praiseworthy traders' in I,184.2; IV,58.4; VI,45.31; VI,53.6; VII,9.2; as 'praiseworthy men expert in business' in II,24.6; as 'persons engaged in gambling and the like' in VI,53.3;5; as ' engaged in good and bad conduct' in I,182.3; as 'praiseworthy' in V,34.7; V,61.8; VI,33.2; as 'business and conduct' in I,93.4; III,58.2; as 'praiseworthy conduct and business' in I,83.4; VI,44.22; VI,39.2; and VI,61.1.

~~Purxxxxxx~~

Pururavas.

It has been explained as 'puravo bahavo ravāḥ śabdā yasya viduṣastasmai.'[1]

Bhṛgu.

U. I,28 derives it from √ bhrasja pāke. Dayānanda derives it from √ bhṛjī bharjane also. He has translated it as ' wise and learned men possessing ripe knowledge' in I,58.6; II,4.2; IV,7.1; VI,15.2; VII,18.6; as 'those who destroy ignorance and unrighteousness' in I,127.7 (1); I,143.4; III,2.4; as 'remover of miseries' in

1. Also see N. X,46; Dayānanda's commentary, ~~xx~~ SK., and Bala Manoramā on U. IV,232. ~~xxxxxx~~

I,127.7 (ii); as 'shining technicians' in IV,16.20; as 'being ~~km~~ roasted or cooked' in III,5.10; as 'roasting or cooking' in I,60.1. He has translated 'bhṛgavāṇa' as 'one who accomplishes various objects by material sciences' in I,71.4; as ' (sun's) power of ripening' in IV,7.4; and as 'one who behaves like a scholar having a well developed intelligence' in I,120.5. In the last case he takes it as a noun formed by adding 'śānac' to the nominal root 'bhṛgu'. ~~(bhṛgu)~~

Medhyātithi.

It is a compound of 'medhya (pure)' and 'atithi(guest or visitor)'. It has been translated as 'a teacher accompanied by pure guests or visitors' in I,36.10; as ' a scholar having pure and adorable students' in I,36.11; and as 'one whose guests or visitors are pure and worthy of association' in I,36.17.

Yayāti.

It has been derived from √ yatī prayatne by adding the Uṇādi suffix 'in'. The reduplication is irregular. It has been translated as 'just as energetic persons accomplish or help in accomplishment of actions'. He could have derived it as 'yathā/ =/ yatī /in'.

Vāmadeva.

It has been translated as 'beautiful scholar' in IV,16.18.

Śaryāta.

It has been explained as 'śaro hiṃsakān prāptam' in I,112.17. He thus takes it as a 'Dvitīyā Tatpuruṣa' compound of 'śarah' and 'yātam'. 'Śarah' is the Accusative Plural of 'śṛ' derived from √ śṛ hiṃsāyām. The form 'śaryāta' in III,51,7[1] has been explained in the same way. But in I,51.12 it has been explained as 'yo vīrasamūhaṃ śarituṃ hiṃsituṃ yogyān samantāt nirantaram atati vyāpnoti'. The word is thus taken as a compound of 'śarya' formed from √ śṛ by adding 'ṇyat' and of 'ata' formed from √ata by adding 'ac'. The derivation is ~~no doubt~~ in order. But he could directly derive it from 'śaryāta'.

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1. P.T. reads 'शरीरे हिंसकान्' for 'शरो हिंसकान्'.

XXIV Sciences in the Vedas.

Dayānanda regarded the Vedas as revealed and hence as the source of all knowledge. It was, therefore, natural for him to interpret many Vedic verses as containing references to and descriptions of scientific inventions and theories, mathematics, medical science and the like. He has devoted a few chapters to such subjects in his Bhūmikā.

There is no regular and connected treatment of such subjects in the Vedas. All such references are scattered over them here and there. Dayānanda's belief is not new. ~~It is very old.~~ All ancient writers on technical sciences have declared their theories as based on the Vedas. Bodhānanda in his commentary on the Yantra Sarvasva declares that Bharadvāja wrote this work after he had laboured over the Vedas and had collected the facts treated in this work.[1] Dayānanda's interpretation of some verses as containing references to scientific subjects is, thus, not a novelty. Such interpretations of Vedic verses must have existed even before him though they have not come down to the present day in the form of written works. Some of the verses interpreted by Dayānanda as having scientific knowledge in them are, therefore, discussed below.

He has seen a description of the movement of the earth round the sun in X,189,1 as interpreted in the Bhūmikā and in Yv. III,6. He has explained the word 'asadat' as 'svakakṣāyām bhramati'. It is derived from ṣadḷ viśaraṇa gatyavasādaneṣu. The word is thus incapable of signifying 'svakakṣāyām'. It has to be supplied by the context to complete the sense on the basis of knowledge gathered from practical experience or intuition or facts gathered from other works dealing with the subject.

'Mātaram' has been translated as 'waters

1. See Vimāna Śāstra PP. 10-11.

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He has seen a description of the movement of the earth round the sun in X.189.1 as interpreted in the Bhūmikā and in Yv. III.6. He has explained the word 'āyan' as 'svakakṣyām bhramati'. It is derived from ā and √i, ... The word is thus incomplete of signifying 'svakakṣyām'. It has to be supplied by the context to complete the sense on the basis of knowledge gathered from practical experience or intuition or facts gathered from other works dealing with the subject.

'Mātaram' has been translated as 'mātaram'

1. See Vimāna Śāstra, p. 10-11.

the origin of earth'. The earth has been described as created from water in the Tait. Up. II,1 ~~and other works~~ III,9.2; M. I,8;12;13; Rv. X,129.3 and in such other authorities. His interpretation of 'pitā' is confirmed by SB. XIV,1.4.15.

Dayānanda writes that this verse has been explained in SB. II,1.4.29. This Brāhmaṇa has quoted all the three verses of the hymn followed by the words 'tadyadevā-syātra sambhārairvā'nakṣatrairvartubhirvā--dhānena vānāptaṃ bhavati tadevāsyaitena sarvamāptaṃ bhavati tasmāt sarparājnyā ṛgbhirupatiṣṭhate.' The sense of these words is not quite clear. They appear to suggest that the earth is not reached by the stars, the planets and the seasons. It is the earth that reaches them. If so Dayānanda is perfectly supported by this Brāhmaṇa in his conclusion.

In the Bhūmikā Dayānanda has widened the scope of this Mantra by interpreting 'gauḥ'[1] as 'the sun', 'the moon' and any other region or planet (loka). He does so on the authority of SB. VI,1.2.34 (which clearly propounds the movement of the earth); VI,5.2.17; AB. IV,15;17;[2] and on the basis of the etymology of the word. All that moves is 'gauḥ'. The interpretation of 'mātaram' and 'pitā' naturally varies with the ~~[illegible]~~ variation of the object treated.[3] Dayānanda also infers that the sun moves round ~~in~~ his axis whereas all other regions move round the sun.[4]

In his interpretation of Rv. I,164.17 Dayānanda sees a description of the earth moving round the three sides of the sun so that one half of it is always illuminated while the other half is enveloped in darkness. It happens by rotation.[5] This verse thus contains a scientific explanation of the occurrence of day and night. Rv. X,65.6 also states that the earth moves on her axis round the sun.[6] Rv. II,11.20 states that the various regions are supported and kept under control by the sun.[7]

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1. Also see YvBB. PP.235 ft.3.
2. See VK. PP. 154; N.II,5.
3. RBB. PP.173.
4. See H.T. PP.174; also see YvBB. PP.239 ft. para 5 in col. 2.
5. See Bhāvārthaḥ.
6. RBB. PP. 175.
7. cp. 'cakraṃ sūryo nāvartayat'. Also see YVBB. PP.238-240 ft.

Rv. VIII,48.13 deals with the movement of the moon.[1] Dayānanda has interpreted 'anu' as 'anubhramati'. This peposition has no corresponding verb in the verse. Its object also has not been mentioned. Dayānanda thus interprets it correctly and justly supplies the object 'bhūmim'. He has interpreted 'dyāvāpṛthivī ā tatantha' as 'comes between the earth and the sun in the course of its movements'. The verb in the sentence is in the singular and can refer to 'soma' only. It is the perfect form of tanu vistāre. 'Dyāvāpṛthivī' should, therefore, be explained as Dayānanda has done.

Rv. I,35.2 (also explained in Yv. XXXIII, 43); VI,8.3; VIII,12;28;29 describe the mutual force of attraction and gravitation of the sun, the earth and God.[2] Dayānanda has explained 'harī' in VIII,12.28 as 'ākarṣaṇaprakāśanaharaṇaśīlau'. Dayānanda repeats this word in the second part of this verse and in the next two verses. This manner of repetition and explanation is not unnatural, although there was no need to do so. His purpose had been amply served by the first verse. Rv. VI,8.3 is incapable of yielding the conclusion drawn by Dayānanda.

In I,35.2 he gives two explanations in the commentary. In one of them he connects 'ā' with 'kṛṣṇena' and in the other with 'vartmānaḥ'. He has explained the former word as 'power of attraction' and the latter as 'existing with the power of attraction'. Both the constructions and explanations are sound. Objection has, however, been taken to the construction and explanation of 'ākṛṣṇena' on the ground that such a construction has not been given by any commentator.[3] The objection needs no comments.

Dayānanda interprets a description of circumference, diameter and axis of the earth[4] in Rv. I,164.

1. RBB. PP. 175-176. 2. ibid, PP. 176 - 180.
3. See Bhūmikābhāṣah PP. 199-201.
4. RBB. PP. 186-187.

Ṛv. VIII, 49, 13 deals with the movement of the moon. Dayānanda has interpreted 'amu' as 'antarikṣa'. This preposition has no corresponding verb in the verse. Its object also has not been mentioned. Dayānanda thus interprets it correctly and justly supplies the object 'bhūmim'. He has interpreted 'dyāvāpṛthivī ā tatantha' as 'comes in between the earth and the sun in the course of its movements'. The verb in the sentence is in the singular and can refer to 'soma' only. It is the perfect form of √tanu vistāre. 'Rodasī' 'dyāvāpṛthivī' should, therefore, be explained as Dayānanda has done.

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(b) I, 35, 2 he gives two explanations in the commentary. In one of them he connects 'ā' with 'kṛṣṇena' and in the other with 'vartamānaḥ'. He has explained the former word as 'power of attraction' and the latter as 'existing with the power of attraction'. Both the constructions and explanations are sound. Objection has, however, been taken to the construction and explanation of 'kṛṣṇena' on the ground that such a construction has not been given by any commentator.[3] The objection needs no comment.

Dayānanda interprets a description of circumference, diameter and axis of the earth in Ṛv. I, 164, [illegible]

1. [illegible], pp. 171-176. [illegible] Ibid., pp. 175 - 180.
2. See Ṛgvedādibhāṣyabhūmikā, pp. 198-201.
3. [illegible]

35 (interpreted in Yv. XXXIII also) and X,130.3. In the latter verse words like 'paridhi' have been used. Dayānanda has based his conclusion on this use. But his conclusion can not be regarded as following from the verse.

The conclusions drawn from I,164.35 follow from its interpretation given in the Bhūmikā and in the commentary on the Yajur-Veda. They do not follow from his comments in the Ṛg-Veda Bhāṣya. He could have been justified on the basis of the questions in the previous verse about the extreme end and naval of the earth if he had explained this verse after the manner followed in the Bhūmikā and the Yajur-Veda. In the Bhūmikā he has interpreted 'yajña' as 'vyāsa' and 'madhyarekhā'. He takes his stand on the 'saṅgatikaraṇa' sense of the √ yaja. In the Yajur-Veda commentary he has explained 'vediḥ' as 'madhyarekhā'. This sense follows from the 'sattā' and 'lābha' senses of the √ vid.

From his interpretations of Rv. I,34.2;7; I,46.7;8; I,85.4; I,116.3-6; I,164,47; 48 Dayānanda infers the construction and use of aeroplanes, ships and the like. I,116.5 refers to the 100 'aritras' (iron pillers) to uphold vehicles and to measure depths in air, sea and on earth. I,34.2 describes the three wheels (pavayaḥ) and three tying posts (skambhāsaḥ); and I,164,48 describes the 12 pradhis, 300 śaṅkus, 60 fixing nails and 3 axles of a wheel. Dayānanda's conclusions are confirmed by the conclusions arrived at by Mr. G.B. Makoday in his article 'Ships and Planes in the Rig-Veda'[1] on the basis of Rv. I,116. 2-5. Verses 3-5 have also been cited and explained by Dayānanda in this connection.[2]

1. Submitted to A.I.O.C. XIV,1948; See Summary of Papers Part I, PP. 2-3. He concludes that the Vedic people had vehicles not less than 200 feet long moving both in air and water, wireless system, and a measure like but of greater power than the modern horse-power measure. The researches of Prof. Church Wood in the folk songs of the tribes of east show the existence of aeroplanes in India about 12,000 years ago.
2. RBB. PP. 243-255.

Dayānanda has seen a description of wireless and xk telegraphic means of communications in his interpretation of Rv. I,119.10. He has explained 'abhidyum' as 'connected with electric energy'; 'śaryaiḥ' as 'repeated strokes and movements '; and 'tarutāram' as 'wireless and telegraphic apparatus'; and 'śvetam' as 'made of shining metals'. In the Ṛg-Veda commentary he has translated 'śaryaiḥ' as 'having machenical parts which are to be struck ~~and~~ (at the time of use)'. The Hindi Translation of this word is incorrect. The interpretation ~~at~~ of 'śvetam' in the Ṛg-Veda commentary is not clear. His explanation in the Bhūmikā is quite reasonable.

Dayānanda has translated several verses dealing with medical science. Thus in V,78 he has interpreted the science of delivering children from the womb of the mother. In the Bhūmikā he writes that the germ of medical science is found in Yv. VI,22. He could have referred to some more better verses in this connection both from the Ṛg-Veda and other Vedas.

Dayānanda has translated several other verses of the Ṛg-Veda and the Yajur-Veda as referring to scientific theories, terms, inventions, appliances and machines. Many of his conclusions arrived at from the interpretation of such verses are irresistible.

XXV Dayānanda's Treatment of the Repeated Texts of the Ṛg-Veda.

In mystic poetry repetition is not regarded as objectionable. Some poets resort to it with insistence. It does not mar the beauty of the poem. On the other hand 'it gives it a singular power and beauty.' It often helps the poet in impressing upon the mind of the reader the subtle ideas of his mind with greater exquisitiveness than it could otherwise be done.[1]

The Ṛg-Veda is a book of mystic poetry as well. It, therefore, contains a large mass of repetitions. Prof. Bloomfield thinks that there are 2400 note-worthy repetitions. He has classified these repetitions into nine groups. Dayānanda's treatment of repeated texts under some of these groups is examined below.

a. Lines repeated in the same hymn including refrain lines.

The number of such lines is quite large. Lines other than refrain lines repeated in the same hymn become a part of the context of the verse in which they are repeated. Their words are adjusted backward and forward as the expalantion in the context demands. Such texts are, therefore, no repetitions in so far as their interpretation is concerned. To illustrate the point by an example, Rv. I,12.3a repeated as I,12.10b may be taken. Dayānanda's interpretation of this foot in the former verse is ' (devān) divyaguṇasahitān padārthān (iha) asmin sthāne (ā) abhitaḥ (vaha) vahati'. In the latter place it is ' (devān) viduṣo divyaguṇān vā (iha) asmin saṃsāre-smatsannidhau (ā) samantāt (vaha) prāpaya prāpayati vā'. It is not necessary that in such cases the interpretation of all the words should change. In I,36.2c repeated as I,36.6c the difference is in the interpretation of the

1. See A. Ghosh in Aurobindo Mandir Annual 5, August, 1946 on Mystic Poetry PP. 16-17.

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1. See [illegible] in [illegible] [illegible] Journal on Mystic Poetry pp. 16-17.

word 'nah' only. In the former place it has been taken in the Genitive and in the latter place in the Accusative.

The case with refrain lines is different. Often their interpretation remains the same. Thus the refrains of I,19.1c; I,94.1 cd; I,95.11 cd, I,112.1 cd and others wherever they occur have almost the same explanation.

b. Entire single stanzas repeated unchanged as refrains at the end of hymns.

The majority of such stanzas are usually ascribed to the same seer or family of seers. But there is a large number of such stanzas scattered through the entire collection that have been repeated on account of their subject matter. In some cases the same words acquire a differnt sense depending upon the context in which they have been used. Thus Dayānanda has given a different interpretations of I,95.11 in I,96.9; of I,100.19 in I,102.11; of I,175.6 in I,176.6; of I,183.6 in I,184.6; of II,1.16 in II,2.13; of II,11.21 in II,15.10; II,16.9; II,17.9; II,18.9; II,19.9; and II,20.9; of II,13.13 in II,14.12; of II,23.19 in II,24.16 and so on. Dayānanda thus explains two identical words differently mainly according to the context. He does not indulge in unnecessary display of his knowledge of grammar though it helps him much in his attempt. He has thus successfully shown in many cases that the so-called repeated texts play different rolls at different places and hence such verses should be explained with reference to the context only in utter disregard to their seemingly identical forms.

c. Entire single stanzas not refrains, repeated in any part of a hymn.

The number of these stanzas is 23, repeated each a single time, so as to yield a total of 46 occurrences. Dayānanda has explained differently the repeated stanza I,13.9 in V,5.8; I,23.8 in II,41.15; I,

word 'and' only. In the former place it has been taken in the [illegible] and in the latter place in the accusative.

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c. Entire stanzas not refrains, repeated in any part of a hymn.

[illegible]

124.12 in VI,64.6; I,147.3 in IV,4.13; I,174.9 in VI,20.12; and III,52.3 in IV,32.16. He has given the same expalanation but a different gist of III,41.6 in VI,45.27; of III,47.5 in VI,19.11 and of VI,15.12 in VII,4.9. His translation as well as the gist of II,41.13 is the same in VI, 52.7. Though the deity of this repeated stanza is the same in both the places the seer differs. Dayānanda has not been worried about the difference in authorship. Him concern was with the subject-matter only. This survey clearly shows that he does not insist in giving a different explanation of each repeated text.

d. Groups of stanzas of a hymn repeated in another hymn.

Under this head fall two groups-- III,4. 8-11 repeated in VII,2.8-11; and V,42.16 cd,-18 repeated in V,43.15 cd - 17. ~~Inxthesextwoxgroups~~ The verses in the latter group have practically the same explanation in both the places except minor differences here and there. These differences are confined to the interpretation of a word or two. The gist of V,42.18 is different in V,43.17.

In the former group the verses have been interpreted differently at both the places. These differences are in the interpretations of some important words, in the prose order and in the gist.

In short Dayānanda's interpretation of repeated texts of the Ṛg-Veda is quite sound and is based on scientific principles.

XXVI Figures of Speech detected by Dayānanda in the Mantras of the Ṛg-Veda.

All the research done in the study of the Ṛg-Veda from the rhetorical point of view is of no pracical value in respect of the commentary of Dayānanda. He offers a different type of explanation. He had studied the Kāvyālaṅkārasūtravṛtti and the Kāvya Prakāśa. He has not only advocated the use of figures of speech and the śabda śaktis in the interpretation of Vedic Mantras but has applied them in his commentary. He has thus pointed out figures in a large number of Vedic Mantras. These figures are Śleṣa, Upamā, and Rūpaka. He has defined them and classified them in the Bhūmikā.[1] Upamā is of two kinds -- Pūrṇa and Luptā. The latter is of eight kinds according as one or more of the ingredients of Upamā are suppressed. Later authorities like Viśvanātha and Mammaṭa do not recognise Vācakopamānaluptā. Śleṣa is of three types. Rūpaka has six types.

In his definition, classification and working of figures both in the Bhūmikā and in the commentaries he has followed the scheme of the Kāvyālaṅkārasūtravṛtti. The theories of Mammaṭa were comparatively recent. Dayānanda perhapes also did not like the taste of the Kāvya Prakāśa. Moreover, works of later rhetoricians did not serve his purpose. They were incapable of interpreting the phrases as Upamās listed in Nigh. III,13 (nos. 5-8). Many a Vedic Mantras did not confirm to the rules laid down by them. All such cases could be accounted for by the Kāvyālaṅkārasūtravṛtti.

In his commentary Dayānanda has pointed Rūpaka only in four verses of I,164. In none of them he has classified it into its kinds. Thus I,164.20 involves Adhikābhedarūpaka (Bhede-bhedarūpātiśayokti of Viśvanātha) since here is the complete identity of all the ey

1. RBB. PP. 463-464.

XXVI Figures of Speech detected by Dayānanda

in his Bhāṣya of the Ṛg-Veda

All the research done in the study of the Ṛg-Veda from the rhetorical point of view is of no practical value in respect of the commentary of Dayānanda. He offers a different type of explanation. He had studied the Kāvyālaṅkārasūtravṛtti and the Kāvya Prakāśa. He has not only advocated the use of figures of speech and the śabda śakti in the interpretation of Vedic Mantras but has applied them in his commentary. He has thus pointed out figures in a large number of Vedic Mantras. These figures are Śleṣa, Upamā, and Rūpaka. He has defined them and classified them in the Bhūmikā.[1] Upamā is of two kinds -- Pūrṇā and Luptā. The latter is of eight kinds according as one or more of the ingredients of Upamā are suppressed. Later authorities like Viśvanātha and Mammaṭa do not recognise Vācakopamānaluptā. Śleṣa is of three types. Rūpaka has six types.

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1. [illegible]

Upameyas with their Upamānas. Likewise I,164.20; 24 involve the same figure. But in all these cases ~~it~~ he has termed it simply as Rūpaka.

In I,164.26 Dayānanda interprets a Rūpaka in the word 'savitā', i.e., he thinks that here is a complete identity of 'savitā (the sun)' and 'savitā (the teacher)'. It is in fact Śleṣa and not Rūpaka. The two senses are separately yielded by Śleṣa on this as well on other words by Abhidhā. The two senses are then combined into a simili by Dhvani. The verse thus involves Abhidhāmūlako Vivakṣitānyaparavācyo Lakṣyakramavyaṅgyaḥ Arthaśaktyudbhavaḥ Svataḥ-sambhavī Padagataḥ Śleṣālaṅkāreṇa Upamādhvaniḥ'.

There is no Rūpaka in the interpretation given to I,164.30 by Dayānanda.

The number of verses involving Śleṣa is fairely large. Dayānanda has not classified these verses according to the various types of Śleṣa. In many cases it is the Artha Śleṣa that occurs in the Mantras. But the majority cases involve the Śabda Śleṣa.

Though Dayānanda has given 9 types of Upamā in the Bhūmikā he has used only four ~~in~~ -- Upamā, Pūrṇopamā, Luptopamā and Vācakaluptopamā. The first and third are only general terms.

Pūrṇopamā has been pointed out only in I,27.10. ~~where~~ It does not occur here.

Dayānanda has not classified a large number of verses containing ~~into~~ Upamā into its types. Thus I,1.9; I,8.8; II,33.6; IV,19.4; VI,41.1[1] as well as I,3.8 should be classed as Pūrṇopamā cases; V,79.1 as Dharmavācakaluptā; and I,32.1 as suggested simili. Similarly he has not classified about 26 cases of Luptopamā into ~~their~~ its classes. Thus I,2.7 and I,26.8 contain suggested similies and I,80.2 Vācakopameyaluptā.

1. The classification of the figure in the H.T. is incorrect The Vācaka 'na' is clearly read in the verse.

The number of verses involving Vācakaluptā is the largest. In the majority cases they are suggested ones. Some of them have already been discussed in the earlier chapters. Some of the similis under this class are of course Abhidheya.

Dayānanda has also noticed cases of Saṅkara and Saṃsṛṣṭi without giving these names. In such cases he ~~includes only two~~ has detected the combinations of ~~the various types of~~ Upamā with Vācakaluptopamā in three cases in I,32 and of Upamā (both Pūrṇā and Luptā) with Śleṣa in about a score of verses.

In verses like I,92.14; I,97.2;3; I,119.1; II,20.2; II,27.4 and III,8.2 he does not refrain from repeating one or more words occuring in a verse in the following verse, ~~where necessary.~~

He also makes use of Kāku in a number of verses. I,30.20 may be cited as one of them.

Dayānanda's classification of figures thus is not very accurate. But it has in no way marred the accuracy of the commentary. It is not the figures that have dictated the interpretation ~~in all cases. In some cases the figure has~~ They have been named after the interpretation.

It is evident from this survey that Dayānanda has amply applied Dhvani and Vyañjanā in his commentary though he has ~~not acknowledged them or~~ not classed verses under them. It is doubtful if he ever studied works like the Dhvanyāloka. If he had seen them he must have expressly referred to them and to their theories. He could not have escaped their influence especially because they would have proved a powerful and helpful weapon and instrument in his hand.

The number of verses involving Vācya-luptā is the largest. In the majority cases they are suggested ones. Some of them have already been discussed in the earlier chapters. Some of the similes under this class are of course Abhidheya.

Dayānanda has also noticed cases of Sahokti and Sasandeha without giving these names. In such cases he has [illegible] detected the combinations of [illegible] Upamā with Vācakaluptopamā in three cases like I.[illegible] and Upamā (both Pūrṇā and Luptā) with Śleṣa in about a score of verses.

In verses like I.58.14; I.97.[illegible]; I.110.1; IX.20.[illegible]; [illegible] and III.6.2 he does not refrain from repeating one or more words occurring in a verse in the following verse, where necessary.

He also makes use of Śleṣa in a number of verses. I.20.[illegible] may be cited as one of them.

Dayānanda's classification of figures thus is not very accurate. But it has in no way marred the accuracy of the commentary. It is not the figures that have dictated the interpretation, in all cases, it seems the [illegible] they have been named after the interpretation.

It is evident from this survey that Dayānanda has mainly applied Śravaṇī and Vyañjanā in his commentary. He has though not defined them or classed verses under them. It is doubtful if he ever studied works like the Dhvanyāloka. If he had seen them he might have expressly referred to them and to their theories. He could not have escaped their influence especially because they would have aroused [illegible] and delight and enthusiasm in his head.

XXVII The Padapātha of the Ṛg-Veda as given by Dayānanda.

Dayānanda has given the Padapātha of all the Mantras of the Ṛg-Veda. This Padapātha differs at many places from the Padapātha attributed to Śākalya.[1] These differences are very vital in many places. Though the Padapātha of Dayānanda is not free from defects and irregularities it makes a definite improvement upon the work of Śākalya in some respects. The chief points of irregularities and specialities are noted below.

a. <u>Irregularities.</u>

The following types of words have not been analysed in this text:

1. Words like 'ṛṣibhiḥ' (I,1.2); 'apturaḥ' (I,3.8).
2. Several compounds like 'vṛktabarhiṣaḥ' (I,3.3).
3. Several compounds having 'asvapada vigraha' like 'sumatīnam' (I,4.3); 'sajoṣasaḥ' (I,43.3); 'sukhaḥ' (I,120.11); 'susaṅkāśā' (I,123.11); 'atimānam'(I,129.5); and 'niyānam' (I,164.47).
4. Words formed by suffixes 'kvanip' 'matup' and the like 'harivaḥ' (I,3.6).
5. Upapada derivative nouns like 'yatasrucaḥ' (I,142.5); and 'atithigva' (I,51.6).
6. In cases of compounds like 'somaparvabhiḥ' (I,9.1) the 'avagraha' is placed between the two members of the compound instead of between the case-ending and the compound word.

'Iti' is irregularly placed after the compounds ending in dual 'ī','ū' and 'e' and seldom after cases governed by P. I,1.11.

'U' of the Saṃhitā text has always been shown as 'ūm iti'.

They metrical lengthening governed by 'anyeṣāmapi dṛśyate' in words like 'rāthyebhiḥ' (I,157.6)

1. The text of Śākalya's Padapātha printed in the Ṛgarthadīpikā and in the Ṛgveda published by the Poona Saṃśodhaka Maṇḍala has been utilized in this chapter.

and 'vāvṛdhānaḥ' (V,2.12) has not been k shortenend; and that of 'tujādīnām' has been irregularly shortened.

The final 'anusvāra' has not been restored both in the case of padas as well as in the case of the first member of a an analysed word.

Besides these there are several other irregularities which are mostly due to printing mistakes and a lack of proper revision both by the author and the editor.

b. Peculiarities and specialities.

Śākalya's Padapātha is incorrect in many places. Dayānanda has given a correct analysis of the X Saṃhitā text in several such places. He has thus analysed 'sacām anyaiḥ' (I,162.5) as 'sacān,/ anyaiḥ'; 'devayānam' (I,162.4) as 'deva - yānam'; 'hṛṣīvantaḥ' (II,31.1) as 'hṛṣī - vantaḥ'. He has not shortened the 'ā' in 'uṣāsau' (I,188.6) on the authority of the Vedic word 'uṣāsānaktā' in V,41.7. He has disjoined the sandhis in 'āgaman' (I,89.17) as 'ā /agaman' and in 'āgamat' (III,10.4) as 'ā / agamat'.

In several cases the difference in the Padapātha of Dayānanda is responsible for a difference in the interpretation of the relevant words. Some such cases are:-

'Śubhaspatī' (I,3.1) (a compound of 'śubha' and 'patī'); 'tvāyavaḥ' in I,3.4 (fr. tvad and āyavaḥ)[1]; 'purandhyām' in I,5.3; 'purandhim' in I,134.3 (fr. puru and/dhā); 'devayantaḥ' in I,6.6; 'devayantīḥ' in I,77.3; 'vājayanti' in I,109.1 (all are forms of the respective nominal roots); 'sāsahyām' in I,8.4; 'sāsahiḥ' in I,171.6; 'sāsahyāt' in V,7.10 (fr. the frequentative of / saha marṣaṇe[2]); 'manur hitaḥ' in I,13.4 (taken as two words); 'anvetavai' in I,24.8 (anu / etavai); 'śrathāya' in I,24.15 (fr. / śrantha vimocanapratiharṣayoḥ by P. III,1.84); 'siñcaindubhiḥ' in I,30.1 (siñca is in the second person); 'rathe śubham'

1. See his grammatical note on this word in the commentary.
2. See DRK. PP. 240.

in I,37.1 (as two words); 'asāmibhiḥ' in I,39.9 (fr. nam compounded with sāmi from _/ sai kṣaye)[1]; 'vāvasānasya' in I,51.3 (fr. the frequentative of _/ vasa ācchādane[2] with cānaś); 'ṛjiśvanā' in I,53.8 (a compound of ṛji and śvan) ; 'rāmayat' in I,56.3 (fr. _/ rāma); 'bhūmā' in I,62.8; II,4.2 (see P. VII,1.39); 'vidhyatā' in I,86.9 (Instrumental Singular); 'tejiṣṭhābhiḥ' in I,129.5 (fr. tejiṣṭhā fem.); 'mithunā' in I,131.3 (neuter); 'vibhāvam' in I,148.1 (explained as 'viśeṣeṇa bhāvukam') ; 'yāmayanti' in I,162.16 (fr. yamo-pariveṣaṇe)[3]; 'āsuḥ' in I,179.2 (fr. _/ asu kṣepaṇe); 'susahā' in I,186.2 (compound of 'su' and 'saha'); 'suṣmā' in II,17.1 (neuter); 'manuṣyāḥ' in II,39.9 (Nominative Plural); 'guhyā' in II,32.2 (neuter); and 'sudāsa indraḥ' ('sudāsa' is an adjective of 'indra'). These examples can be further multiplied.

c. The Padapāṭha of Dayānanda needs modifications as shown below in the following cases since the present Padapāṭha of Dayānanda is against his interpretation:-

'Avadyago-hanā' in I,34.3 as 'avadya-gohanā' (fr. _/guh); 'tiraḥ/ ahnyam' in I,45.10 as 'tiraḥ-ahnyam' (Bahuvrīhi); 'parāda-diḥ' in I,81.2 as 'para-ādadiḥ' (prāṇcchatrūnādatā); 'agneḥ / aśvāḥ' in III,6.8 as 'agne /aśvāḥ' (the interpretation in the Padārthaḥ is incorrect since it is against the Anvayaḥ and the H.T.). There are several other cases of this type.

c. <u>Differences due to differences in the readings of the Saṃhitā Text.</u>

Some such noteworthy differences are given below. All cases which appear to be printing mistakes have been omitted. These changes have brought about a change in the interpretation of relevant words.

'Drāyim' in I,25.13 (fr. _/ drai with īn); 'śrubhriṣu' in I, 29.2; 'āvivāsati' in I,31.5; 'asmaddhruk' in I,36.16; 'rai-

1. See his grammatical note on it. 2. See DRK. PP.341.
3. See Ākhyātika PP. 83; DRK. PP.228; SK. PP.762. The Dhātupāṭha reads 'yamo pariveṣaṇe' while others read as adopted here.

bhiḥ' in I,37.2; 'naptaḥ' in I,49.9; 'raghuspadaḥ' in I,64.7; 'sakhyena' in I,100.9; 'mīḍhve' in I,100.11; 'dukṣan' in I,121.8; 'spandrā and its forms' in I,180.9; V,52.8; V,83.3; 'vibhṛtaḥ' in II,10.2; 'madantu' in II,11.11 (fr. _/ madī harṣaglepanayoḥ); 'pañcantam' in II,12.14 (fr. _/ paci of the Tenth Conjugation ?) and 'apāṃsam' in II,35.15.

It is not known what text of the Saṃhitā and the Pada was utilized by Dayānanda. The Vedic Yantrālaya and the secretary of the Paropakāriṇī Sabhā have not been able to keep any record about it. It is,however,certain that he possessed the edition of the Ṛg-Veda with the commentary of Sāyaṇa brought out by Max Muller. But it is not possible to imagine that this edition formed the basis of his Padapāṭha and the Saṃhitāpāṭha since the irregularities noted above and the differences in readings do not occur in this edition. Moreover, most of the irregularities found in this edition and collected by Mr. C.G.Kashikar [1] in his article on this subject are not found in the texts of Dayānanda's edition.[2] It appears that the manuscripts used by Dayānanda were not correct or were not legibly written. Some of the changes might belong to a different school received by Dayānanda from his teachers. Whatever may be the case his defects lose their importance when it is remembered that he had no access to good texts and that he had to work with unreliable persons of shallow knowlege. They are concealed in his merits - 'eko hi doṣo guṇasannipāte nimajjati'. They can be removed by a careful editing.

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1. Vide Poona Orientalist XIII, 1-2 Jan.& April 1948 PP. 47-56 -- 'An Examination of Max Muller's Ṛg-Veda Saṃhitā And Pada Text.'
2. The Ajmer Edition of the Saṃhitā Text has removed all these differences. It has now been brought in line with other texts.

bhiḥ' in [illegible]; '[illegible]' in I.49.3; 'raghuṣyadaḥ' in I.64.7; 'sudhṛṣṭamaḥ' in I.100.9; 'mādhve' in I.100.11; 'duṣpad' in I.121.9; '[illegible] and its forms' in I.120.2; V.52.6; V.53.3; '[illegible]' in II.10.2; 'nadanta' in II.11.11 (Fr. √ nad [illegible]); 'pāvaktam' in II.12.14 (Fr. √ pac of the [illegible] conjunction ?) and 'apāsam' in II.30.10.

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1. [illegible] 1942, [illegible] Max Muller's Ṛg-Veda Saṃhitā [illegible] been brought in line with [illegible]

XXVIII. Dayānanda's Use of Etymology and Grammar in the Commentary.

Dayānanda has given the etymologies and derivations of all the important words used in the Vedic verses. His commentaries ~~both~~ on the Ṛg-Veda and the Yajur-Veda, the Ṛg-Vedādibhāṣyabhūmikā[1] and the First chapter of the Satyārtha Prakāśa[1] are full of such etymologies and derivations. Many of them have been discussed in earlier chapters.

In giving the etymology of a word Dayānanda keeps due regard of the k context, the sense, the accent and the form of the word. Where the forms and accent of the word are quite regular his derivations are quite simple and direct, e.g., his etymologies of 'pāvaka' (I,3.10); 'yajña' (I,1.1); 'girvaṇaḥ' (I,11.12); 'hammanā' (I,33.11); 'śravāṃsi' (I,34.5); 'vṛdyām' (I,51.13); 'camriṣaḥ' (I,56.1) and so on. His derivations of words like 'vāśrāḥ' depend upon the sense and the context; and those of words like 'nimiślaḥ' (VI,23.1); 'parijman' (fr. √ hana; I,63.8) recognise the change of letters; interchange of syllables, and such other laws of ~~the~~ change of language. In his derivationsm of 'nidaḥ' (I,4.5); 'śipra' (II,12.6) and the like he accepts irregular formations due to dropping of one or more letters. Derivations ~~like~~ of words like 'kuṇḍerṇācyā' in I,29.6 (fr. √ kuḍi, √ ṛ and √ añcū); 'durgṛbhiśvanaḥ' in I,52.6 (fr. duḥkha, gṛhi and śvan); and 'arhariṣvaṇiḥ' in I,56.4 (fr. √ arha, √ riṣa and √ vana recognise the formation of words by a combination of more than one root or nouns.

Yāska, though recognises grammar as the completion of etymology, has not explained his etymologies grammatically. It is perhapes due to the insufficient pro-

1. ~~The~~ Important etymologies ~~of~~ occurring in these latter works have been collected in Appendix XXVIII.

gress of grammatical studies in his time. But these studies had been fully developed and had reached their climax in the days of Dayānanda. He, therefore, took the fullest possible advantage of these studies as contained in the Aṣṭādhyāyī of Pāṇini as explained by Patañjali in his Mahābhāṣya and the Uṇādi Sūtras. He has thus explained all his etymologies grammatically as well. He was a keen student and an erudite scholar of grammar. He, therefore, had no difficulty in understanding its spirit and intricacies.

He has often criticised Sāyaṇa for his inaccurate and incorrect grammatical explanations of Vedic words. In I,1.5 Sāyaṇa takes 'gamat' as a form of Imperative whereas Dayānanda rightly takes it as a form of Aorist. Among other cases of this type may be cited 'apasam' (I,2.9); 'dhiyāvasuḥ' (I,3.10); 'parijman' (I,6.9); 'svaryam' (I,32.2); and 'vidaḥ' (I,42.7).

All the Vedic commentators of the Medieval and Modern Schools have explained the forms of √ ṛñj (ṛji) on the authority of N. VI,21 where Yāska explains it as 'prasādhanakarmā'. These commentators have misinterpreted Yāska by translating 'prasādhana' as 'decoration', from its implied sense. Dayānanda has the credit of attributing to it its original sense of 'accomplishing, effecting'[1] by associating it with √ sādh of Conjuagation IX[2] in all places except in I,141.6 and III,4.7 where he takes 'ṛñjate' and 'ṛñje' as forms of √ ṛji bharjane. His derivations of 'it' in I,4.5; 'arhat', 'sānu' and 'kartvam' in I,10.2 are specially noteworthy. No commentator has reached the depth of Dayānanda in knowledge and accuracy of grammar. His explanations of 'jalgulaḥ' (I,28.1;2); 'adhiṣavaṇyam' (I,28.2); 'mithūdṛśā' (I,28.3) and other words point to his superiority over Skanda; of 'sani' (I,18.6); 'yujyaḥ' (I,22.19); 'vipanyavaḥ' (I,22.21); 'āpyāyasva' (I,91.16) over Guṇa Viṣṇu; of 'dosāvastaḥ' (mark the accent; I,1.7)

1. M.M.Williams: SED. PP. 697. 2. It is the only 'sādh' root read in the Dhātupāṭha.

'divedive' (I,1.7); 'pūtadakṣam'[1] (I,2.7); 'dasra'[2] (I,3.3); 'prayaḥ' (I,2.4); 'pipiṣati' (I,15.9) over Uvaṭa; of 'tsthuṣaḥ' (I,6.1); 'abibhyuṣaḥ' (I,11.5) over Veṅkaṭa Mādhava;[3] and of 'neṣṭaḥ' (I,15.3); 'bhuraṇyantam' (I,50.6); 'dīdivam' (I,1.8); 'tavastaram' (I,30.7); and 'śavasānāya' (I,62.1) over Mahīdhara.

A serious objection has been raised against Dayānanda's use of 'bahulaṃ chandasi' in his interpretation of Vedic Verses. Mr. T. William[4] declares it as the Magna Charta of Dayānanda. Mr. H. D. Griswold accuses him of ignoring Vedic usage and of assumption of irregularity in the Vedic moods, tenses, persons and cases.[5]

But a comparison of Dayānanda's use of 'bahulam chandasi', P. III,1.85; III,4.6 and such other rules governing the Vedic language with their use by other medieval and modern commentators clearly establishes that Dayānanda's use of such rules is very moderate and limited. He applies such rules in most genuine cases. But the other commentators have taken much liberty with it. They have used them out of all proportions. Skanda's interpretation of Rv. I,120.11 and I,20.3 illustrate the point quite vividly. In these verses Skanda changes the number of 'sumaha'; the tense and person of 'tanu'; and declares that 'ārcat' has a desiderative sense. Dayānanda explains these words in the forms in which they have been used. He sees no irregularity in them. Unlike Guṇa Viṣṇu Dayānanda does not change the case of 'uṣasaḥ' in I,44.1 by P. II,3.69. Haradatta and other commentators have employed two very potent weapons in the form of 'sāmarthyādiha' and 'dhātūnāmanekārthatvāt'. Dayānanda does not apply any such device.

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1. Both Uvaṭa and Mahīdhara explain it as an Upapada derivative noun from √dakṣa preceded by 'pūta' in utter disregard of the accent.
2. See U. II,13.
3. He has given grammatical explanations very rarely..
4. He contributed his criticism to news papers. Pt. Guru Datt Vidyarthi has reproduced it in his works.
5. Vide his Insight into Modern Hinduism PP.120.

Moreover, rules beginning with 'bahulam' Chandasi are 12 in number. Each of them deals with a separate matter and applies in number of limited cases. None of these rules, ~~therefore,~~ is capable of giving a liscence to Dayānanda. Likewise the spheres of 'vā chandasi' and P. VII,1.39 hxxx are limited and well defined. It is only P. III,1.85 which gives sufficient liscence and proves dangerous in the hands of incompetent and unscrupulous persons. Dayānanda is free from these defects. In his interpretations of Vedic verses in the Bhūmikā he has no where quoted this rule to declare a form irregular. What greater restraint he can exercise than this? His use of this rule in the commentaries on the Ṛg-Veda and the Yajur-Veda too are very few in number. It is, therefore, futile to accuse him of thxx an undue use of this or similar other rules unless all such cases have been examined on their individual merit.

Dayānanda has sometime changed the tense and person of the verbs. This happens in two cases. xxx One group of such changes is limited to the verses classed x as 'pratyakṣakṛt' by Yāska.[1] Such verses are represented by Rv. X,152.4; I,2.1; I,3.2 and others. The other xxxx group of such changes is limited to those places where the object treated is an inanimate one. Technically this also falls under the x category of 'pratyakṣakṛt' verses. Dayānanda is fully justified in explaining all such cases in the third person.

Unlike Sāyaṇa Dayānanda seldom enters into an explanation of the accent of a word. He touches it only where he must. He has, however, kept proper regard to it in his commentary. He possesses ~~xxxxxxxxxxxxxxxxinsight~~ a profound knowledge of accent and exhibits a keen insight in understanding its intricacies. He has also criticised Sāyaṇa for his lapses in the application of the rules of xxxxaccent, e.g., of 'tvām' in I,36.19.

XXIX. Dayānanda and other Commentators.

Dayānanda and the Śatapatha Brāhmaṇa.

Dayānanda has declared the Śatapatha Brāhmaṇa as an authority on Vedic interpretation. This Brāhmaṇa has explained a large number of Ṛg-verses occurring in the Yajur-Veda. A comparison of the explanations of these verses with those given by Dayānanda in his commentaries on the Ṛg-Veda and the Yajur-Veda shows that in many cases the two explanations differ from each other. In his commentary Dayānanda had purposely avoided all sacrificial explanations and had given only the ādhibhautika and ādhidaivika interpretations. This accounts for the differences in the explanations of Dayānanda and the Śatapatha Brāhmaṇa. He has, however, expressly accepted the explanations of the Brāhmaṇa in almost all cases by writing 'ayam Mantraḥ Śa(tapatha Brāhamaṇa) ....vyākhyātaḥ' at the end of relevant verses in his commentary on the Yajur-Veda and in some cases in the Ṛg-Veda also as in Rv. I,6.1. In some cases Dayānanda's interpretation is nothing but an exposition of the explanation of the Brāhmaṇa. In places where such acceptance is not conveyed the omission can be explained either due to the absence of a scientific index or most probably because he regarded those explanations against the spirit of the Vedas. Each such case needs a detailed examination before any definite conclusion is arrived at.

Yāska and Dayānanda.

Dayānanda has profusely quoted the Nighaṇṭu and the Nirukta in support of his interpretations. Such references abound in the first two Aṣṭakas. The references beyond Aṣṭaka II are rare.

Yāska has paraphrased a large number of verses from the Ṛg-Veda in the Nirukta. Dayānanda has quoted in full the paraphrase of 29 such verses in his commentary. Dayānanda's purpose is to show that his explanation

XXIX. Dayānanda and other Commentators.

Dayānanda and the Śatapatha Brāhmaṇa.

Dayānanda has declared the Śatapatha Brāhmaṇa as an authority on Vedic interpretation. This Brāhmaṇa has explained a large number of Ṛg-verses occurring in the Yajur-Veda. A comparison of the explanations of these verses with those given by Dayānanda in his commentaries on the Ṛg-Veda and the Yajur-Veda shows that in many cases the two explanations differ from each other. In his commentary Dayānanda had purposely avoided all sacrificial explanations and had given only the ādhibhautika and ādhidaivika interpretations. This accounts for the differences in the explanations of Dayānanda and the Śatapatha Brāhmaṇa. He had, however, expressly accepted the explanations of the Brāhmaṇa in almost all cases by writing 'evam Mantrokta Mantraḥ Śa(tapatha Brāhmaṇa) .... vyākhyātaḥ' at the end of relevant verses in his commentary on the Yajur-Veda and in some cases in the Ṛg-Veda also as in Ṛv. I.6.1. In some cases Dayānanda's interpretation is nothing but an exposition of the explanation of the Brāhmaṇa. In places where such acceptance is not conveyed the omission can be explained either due to the absence of a scientific index or most probably because he regarded those explanations against the spirit of the Vedas. Each such case needs a detailed examination before any definite conclusion is arrived at.

Yāska and Dayānanda.

Dayānanda has profusely quoted the Nighaṇṭu and the Nirukta in support of his interpretations. Such references [illegible] in the first two Adhyāyas. The Nir[illegible] references [illegible] are rare.

[illegible] has [illegible] verses from the [illegible] Nirukta [illegible] in his commentary [illegible]

is in line with that of Yāska.

Yāska has explained the words of the Mantras in the order of their occurrence. He does not give any prose order. He also does not state what the central idea of the verse commented upon is. His commentary, therefore, needs an interpretation. In most cases Dayānanda has fulfilled this need.

Where he has not quoted Yāska he sometimes differs from Yāska as in I,28.7 and sometimes agree with him as in I,59.6. The differences, however, are not very vital. These are mostly in places where Yāska gives sacrificial explanations.

Dayānanda has also interpreted many a vital points discussed by Yāska concerning Vedic interpretation like the conception of Vedic deities in his Bhūmikā. He has successfully laid bare the ideas underlying the sentences of Yāska. No other commentator than he has been able to grasp the real spirit of Yāska.

<u>Patañjali and Dayānanda.</u>

Dayānanda has accepted Patañjali as an authority on grammar. The latter has explained a few words and Mantras in his Mahābhāṣya. Though both differ widely as well as vitally in their conceptions about the Vedas[1] there is a complete agreement between the interpretations of Dayānanda and Patañjali of 'tubhyedamagne' (Rv. V, 11.5); 'adhisnuṣu' (Yv. XVII,14); 'iyakṣamāṇaḥ' (AV. IV, 14.5); 'dhātu' (Rv. I,190.8); and 'pṛtsu' (Rv. I,27.7). Dayānanda has followed Patañjali in his explanations of Rv. I,164.45; IV,58.3;[2] and X,71.4.[3] In the first verse he has further explained the words 'triṇi' and 'turīya' left unexplained by Patañjali. The two differ only in the etymology of 'ugaṇaḥ' (Yv. XI,77); and in the translation of 'mīḍhvaḥ' (Rv. II,33.14).

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1. See Candramani: Patañjali and Tatkālīna Bhārata.
2. See Bhāvārthaḥ.
3. See SP. III, PP.42; HBB. PP.402.

Medieval Commentatars and Dayānanda.

There is a wide difference in the outlook, the method of interpretation and conceptions of medieval scholars from those of Dayānanda. In scholarship, too, they are no match to Dayānanda. No comparison can be possible in such circumstances. Dayānanda's superiority to these scholars is apparent in the explanations of almost all the verses of the Ṛg-Veda, e.g., a comparison may be made of the commentary of Dayānanda with that of Skanda on I,28.1;2; I,29.3; I,75.5; I,76.3; I,120.11; I,1.4; with that of Mādhava Vivaraṇakāra and Bharata Svāmī on I,1.7; I,3.10; I,4.10; I,5.1; I,7.1;5; I,8.1; II,22.1; III,53.1; IV,10.1; V,87.1; VI,46.7; VII,21.1; with that of Veṅkaṭa Mādhava on I,6.9; I,7.4; I,7.7; I,8.10; I,84.13; I,85.10;11; I,88.4; with that of Haradatta on I,22.17; I,50.6;[1] I,31.6; with that of Vararuci on I,23.20;21;22;23; I,27.13; III,29.10; III,47.2; III,53.14; III,59.2; IV,4.15; with that of Guṇa Viṣṇu on I,1.1; I,3.10; I,6.3; I,18.6; I,35.2; with that of Durga on I,1.1; I,1.2; I,2.1; I,3.7;10;12; with that of Sāyaṇa on I,2.5;[2] I,32.12; III,8.4;[3] I,164.46; with that of Uvaṭa on I,3.3; I,18.2; I,22.9; I,84.2; with that of Mahīdhara on I,6.1;2; I,15.3; I,50.6; I,91.16. There are some points of resemblances too. This is inevitable, since most of the words yield the same sense to all. Thus there is a general agreement of Dayānanda with Haradatta in I,22.15; I,89.8; IV,10.1; with Vararuci in I,8.1; I,22.20; I,24.15(alternative explanation by Vararuci); I,25.1; with Guṇa Viṣṇu in I,22.17;18;20;21; I,50.1; with Uvaṭa in I,79.4; and with Mahīdhara in I,22.3;11; I,25.10; I,31.1; I,89.10.

Ānanda Tīrtha's explanation of Rv. III,62.10 I. 1.3;6;7 has a striking resemblance with the commentary

1. Haradatta has copied Skanda at verbatum.
2. Sāyaṇa's commentary here becomes an exact copy of Skanda if the different readings are suitably substituted for the P.T.
3. Dayānanda's interpretation is supported by Av. XI,5.2; 5;8;24.

of Dayānanda. Some of his derivations of the names of Vedic deities like agni, vāyu and dasrā closely agree with those of Dayānanda. But Ānanda Tīrtha is not free from the medieval influence which is fully apparent in his explanations of verses like I,3.1; I,11.5; 6; I,12.2; I,22.20; and I,23.1. His Paurāṇika bias is seen in verses like I,22.20.

Ātmānanda has given a completely metaphysical explanation of Rv. I,164. He is highly influenced by the philosophy of Śaṅkara. He has tried to fit in this philosophy (which is against the letter and spirit of the Vedas) into every verse of this hymn. But he has failed in his attempt in verses like I,164.20. Dayānanda has rejected this philosophy. The difference of explanations offered by the two commentators is fully represented by I,164.1; 3; 46.

Out of the 13 verses explained by Rāvaṇa only six verses have been commented by Dayānanda. In I,22.20; 21 and X,129.2 there is a great resembalance between the two commentaries. Rāvaṇa is, however, influenced by the theory of Māyā propounded by Śaṅkara. This influence is responsible for a complete divergence in his explanation of I,164.20; X,81.2; and X,129.1. In the first case his explanation of 'vṛkṣa' is totally unconvincing. Dayānanda is very simple and direct.

Influence of Śaṅkara's philosophy on Sūrya Paṇḍita is evident in verses like III,62.10. Verses like I,30.13; I,189.1 exhibit an influence of the medieval age; and I,95.1 impresses his Paurāṇika beliefs. The difference between the two commentators is clearly set out in their explanations of III,8.4; IV,3.1; IV,50.4. Dayānanda is decidedly superior to Sūrya Paṇḍita in such verses. The two, however, have a remarkable agreement in their explanations of verses like I,50.10; I,123.7 (in general import only); I,54.1; IV,31.1 and VII,32.22. Both agree in interpreting words like Indra and Viṣṇu as the names of God. Dayānanda surpasses Sūrya Paṇḍita in the explanation

of Devarāja. Some of his derivations of the names of Vedic deities like [illegible], Vāyu and Varuṇa closely agree with those of Devarāja. But Ātmānanda is not free from the mediaeval influence which is fully apparent in his explanations of verses like I.3.1; I.11.5,6; I.12.3; I.22.20; and I.[illegible]. His Paurāṇika bias is seen in verses like I.22.20.

Ātmānanda has given a completely metaphysical explanation of Rv. I.164. He is highly influenced by the philosophy of Śaṅkara. He has tried to fit in this philosophy (which is against the letter and spirit of the Vedas) into every verse of this hymn. But he has failed in his attempt in verses like I.164.20. Devarāja has rejected this philosophy. The difference of explanations offered by the two commentators is fully represented by I.164.1;3;46.

Out of the 12[illegible] verses explained by Ātmānanda, only six verses have been commented by Devarāja. In I.22.20;21 and [illegible] there is a great resemblance between the two commentaries. Ātmānanda is, however, influenced by the theory of Māyā propounded by Śaṅkara. This influence is responsible for a complete divergence in his explanation of I.164.20;[illegible] and [illegible].120.1. In the first case his explanation of [illegible] is totally unconvincing. Devarāja is very simple and direct.

[illegible] influence of Śaṅkara's philosophy on [illegible] is evident in verses like III.62.10. Verses like [illegible] exhibit an influence of the mediaeval [illegible] his Pauranic beliefs. The difference between the two commentators is clearly set out in [illegible] IV.5.1; IV.50.4. Devarāja is [illegible] Pandits in such verses. The two [illegible] remarkable agreement in their explanations of [illegible] I.20.1[illegible] lament only [illegible] IV.31.1 and VII.[illegible] in interpreting words like [illegible]

of I,154.6. Among all the commentators of the medieval age Sūrya Paṇḍita is nearest to Dayānanda.[1]

Dayānanda and Modern Scholars.

The Vedic scholars belonging to the modern school though do not differ much in their translation of the Ṛg-Veda from that of the commentary of Sāyaṇa they have some peculiarities of their own. In respect of their comparison with Dayānanda all that is true of Sāyaṇa is also true of these scholars. In addition Dayānanda's superiority is fully visible in his translations of words like 'go' 'vṛṣa' and 'aśva.' Macdonell's rendering of the Uṣas hymns of the Ṛg-Veda stands no comparison to their translation by Dayānanda. Dayānanda had a complete Vedic education. He had a tradition with him. The type of explanations offered by him were current in India in the sixth century A.D.[2] Though no historical traces are found about the existence of this style during the centuries intervening this date and the advent of Dayānanda the very style of his commentaries firmly establishes that this style had come down uninterrupted though unknown in history and in manuscripts. It is impossible to imagine that it was Dayānanda who invented this style and was successful in giving such wonderful and hitherto unknown explanations of the Vedic Mantras. ~~Influences of~~ Circumstances no doubt exert their influence but it is unimaginable that those circumstances should have led Dayānanda only to give such a novel explanation. ~~Moreover, the circumstances lead to a different attitude~~ to problems. It was Raja Ram Mohan Rai who can be said to have been led astray by the then conditions. Dayānanda received a message and a key to hitherto closed treasure. He delivered the message as well as the key to all those who were interested in the Vedas. It is thus futile to accuse him of lack of Vedic education, Vedic tradition and of innovating a fanciful and subjective commentary on the Vedas.[3]

1. See S.K. Gupta: Sūrya Paṇḍita as a Vedic commentator (Hindi) XV A.I.O.C.
2. See Dr. M. Deva, Hari Swāmī, VI A.I.O.C.
3. See J.N. Farquhar, MRM.

XXX. Dayānanda's Contribution to Vedic Exegesis.

Vedic scholars since the time of Dayānanda have been bitter critics of his commentaries. They have declared them as biased by Hindu conceptions of the sanctity of cow, the theory of transmigration and karma; fantastic, arbitrary, ingenious and against accepted Vedic theories.[1] It has also been asserted with great force that Dayānanda made no contribution to Vedic exegesis. His contribution it is said has neither been proved so far nor can be established in future.[2] Such views are based upon prejudice and insufficient analysis of the commentaries by Dayānanda.

Before passing any judgement on the work of Dayānanda it would be well to bear in mind that his work was the first attempt in the direction. It was all accomplished within a very short period which was otherwise, too, the busiest period of his life. Most of his time was taken up by propaganda, teaching, replies to his critics and literary activities other than the Vedic commentaries. He was the only person who knew the Vedas so well. None else could, therefore, help him in his monumental task. The Paṇḍitas employed by him were not honest and very learned. Dayānanda had practically no time to revise and reconsider his work. His speed of work was very high. Sometimes the burden of correcting proofs also fell upon his shoulders. Administration of poison again and again had exerted its influence on him. Under the circumstances defects were bound to creep into his work. But, there is no wisdom in rejecting the work as a whole for these defects. It has its merits. His Padapāṭha at several places is a definite advance upon the work of Śākalya and is, therfore, a solid contribution. He has given us the correct interpretation of several

1. See J.N. Farquhar, MRM. 2. It was asserted in oral talks at the time of the XV A.I.O.C, Bombay by some very distinguished Vedic scholars, some of whom acknowledged that they had not seen the work completely.

words and verses. The foregoing chapters contain several examples of this type.

Again, from times immemorial the Vedas ~~had~~ have been recognised as yielding threefold interpretation. In the medieval ages the commentators clinged to the ritualistic explanation of the Vedic texts. 'And when in our age the Veda was brought out of its obscure security behind the purdah of a reverential neglect, the same phenomenan reappears. While Western scholarship extending the hints of Sayana seemed to have classed it for ever as a ritual liturgy to Nature-Gods, the genius of the race looking through the eyes of Dayananda pierced behind the error of many centuries and again the intuition of a timeless revelation and a divine truth given to humanity. In any case, we have to make one choice or another. We can no longer securely enshrine the Veda wrapped up in the ~~folds~~ folds of an ignorent reverence or guarded by a pious self-deceit. Either the Veda is what Sayana says it is, and then we have to leave it behind for ever as the document of mythology and ritual which have no longer any living truth or force for thinking minds or it is what the European scholars say it is and then we have to put it away among the relics of the past as an antique record of semi-barbarous worship or else it is indeed Veda, a book of divine knoweledge, and ~~then~~ then it becomes of supreme importance to us to know and to hear its message.

' To start with the negation of his work by his critics, in whose mouth does it lie to accuse Dayānanda's dealings with the Veda of a ~~g~~ fantastic or arbitrary ingenuity? Not in the mouth of those who accept Sayana's traditional interpretation. For if ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced, as great learning too often is, from sound judgement and sure taste and a faithful critical and comparative observation, from direct seeing and often even from plainest common sense or of a constant fitting of the

text into the Procrushean bed of preconceived theory, it is surely this commentary , otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For if ever there was a toil of interpretation in which the loosest vein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour, so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic scholarship.

' What is the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpugnable. The Vedic hymns have chanted the One Deity under many names, names which are used and even designed to express His qualities and powers'.[1] Dayānanda's conception was not arbitrary. It was based upon the Vedic texts like Rv. I,164.46. Surely the Vedic seers knew better about their religion than any modern scholar like Roth and Max Muller. They have twisted away from the evidence in this matter and have coined the term 'henotheism' for the Vedic monotheism by declaring that the Vedic Aryans who were primitive barbarians could never reach such lofty conceptions. To admit of such high conceptions in the Vedic hymns would

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1. A. Ghose, Swami Dayananda Saraswati.

text into the Procrustean bed of preconceived theory. It is surely this commentary, otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For if ever there was a toil of interpretation in which the loosest rein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the insufficient justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour, so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic scholarship.

What is then the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpugnable. The Vedic hymns have chanted the One Deity under many names, names which are used and even designed to express His qualities and powers'.[1] Dayānanda's conception was not arbitrary. It was based upon the Vedic texts like Rv. I, 164.46. Surely the Vedic seers knew better about their religion than any modern scholar like Roth and Max Muller. They have twisted away from the evidence in this matter and have coined the term 'Henotheism' for the Vedic mantras by declaring that the Vedic Aryans who were primitive barbarians could never reach such lofty conceptions. On what of such high conceptions in the Vedic hymns

1. A. Ghose, Swami Dayananda Saraswati.

imperil the theory of evolution. It is, thus, Dayānanda who deals most straight-forwardly with the text than the Western scholars.

'But if this fundamental point of Dayananda Dayananda is granted and the character given by the Vedic Rishis themselves to their gods is admitted, we are bound, whenever the hymns speak of Agni or another, to see behind that name present always to the thought of the Rishi the one Supreme Deity or else one of His powers with its attendant qualities or working. Immediately the whole character of the Veda is fixed in the sense Dayananda gave to it, the merely ritual, mythological, polytheistic interpretation of Sayana collapses, the merely meteorological and naturalistic European interpretation collapses. We have instead a real Scripture, one of the world's sacred books and the divine word pf a lofty and noble religion.

' All the rest of Dayananda's theory arises logically out of this fundamental conception. If the names of the god-heads express qualities of the one Godhead and it is these which the Rishis adored and towards which they directed their aspiration, then there must inevitably be in the Veda a large part of psychology of the Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's God-ward conduct. Dayananda asserts the presense of such an ethical element, he finds in the Veda the law of life given by God to the human being. And if the Vedic godheads express the powers of a supreme Deity who is Creator, Ruler and Father of the universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element; he finds in the Veda the secrets of creation and the law of Nature by which the Omniscient governs the world.

' The cosmic element is not less conspicuous in the Veda; the Rishis speak always of the worlds,

the firm laws that govern them, the divine workings in the cosmos. But Dayananda goes farther; he affirmx affirms that the truth of modern physical science are discoverable in the hymns. ....His idea is increasingly supported by the recent trend of knowledge about the ancient world. The ancinet civilizations did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will add even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case Dayananda has rather understated than over-stated the depth and range to the Vedic wisdom'.[1]

Dayānanda has thus placed before us the true spirit of underlying the Vedic hymns.

His another most notable contribution to Vedic exegesis is the revival of the most ancient method of Vedic interpretation lying practically dorment through the past several hundred centuries. 'Interpretation in detail is a work of intelligence and scholarship and in matter of intelligent opinion and scholarship men seem likely to differ to the end of the chapter, but in all the basic principles, in those great and fundamental decisions where the eye of intuition has to aid the working of the intellect Dayananda stands justified by the substance of Veda itself, by logic and reason and by our growing knowledge of the past of mankind.'[1] In this matter, therefore, 'whatever may be the final complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and agelong misunderstanding his was the eye of direct vision that pierced the truth and fastened on that which was essential. He has found the keys of the doors that time had closed

1. A. Ghose, Swami Dayananda Saraswati.

and rent asunder the seals of the imprisoned fountains.'[1]

'His work is a marvellous achievement in the field of Vedic studies and if studied seriously it would change many of our theories, would solve many of our naughty problems, would revolutionise our method of interpretation and would lead us far on the road to Vedic interpretation'.[2] ~~in its final form.~~

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1. A. Ghose, Swami Dayananda Saraswati.
2. S.K. Gupta, Rsi Dayānanda as a Vedic Commentator, XIV A.I.O.C. Book of Summaries Part I, PP. 133.

APPENDICES AND INDICES.

APPENDIX I

List * of Brāhmaṇas that have been lost.

a. Lost Brāhmaṇas belonging to the Yajur-Veda:-

1. The Caraka Brāhmaṇa.
2. The Śvetāśvatara Brāhmaṇa.
3. The Kaṭhaka Brāhmaṇa.
4. The Maitrāyaṇī Brāhmaṇa.
5. The Jābāla Brāhmaṇa.
6. The Khāṇḍikeya Brāhmaṇa.
7. The Hāridravika Brāhmaṇa.
8. The Āhvaraka Brāhmaṇa.
9. The Kaṅkaṭi Brāhmaṇa.
10. The Gālava Brāhmaṇa.

b. Lost Brāhmaṇas belonging to the Sāma-Veda:-

1. The Bhāllavi Brāhmaṇa.
2. The Śāṭyāyana Brāhmaṇa.
3. The Kālabavi Brāhmaṇa.
4. The Aiṣakī Brāhmaṇa.

c. Lost Brāhmaṇas not yet identified:-

1. The Tumburu Brāhmaṇa.
2. The Āruṇeya Brāhmaṇa.
3. The Paiṅgi Brāhmaṇa.
4. The Saulabha Brāhmaṇa.
5. The Śailāli Brāhmaṇa.
6. The Parāśara Brāhmaṇa.
7. The Māṣarāvi Brāhmaṇa.
8. The Kāpeya Brāhmaṇa.
9. The Anvākhyāna Brāhmaṇa.
10. The Vāṣkala Brāhmaṇa.
11. The Māṇḍūkeya Brāhmaṇa.

The Kauṣītakī Brāhmaṇa refers to the views of Paiṅgya. The Paiṅgi Brāhmaṇa might, therefore, have belonged to the Ṛg-Veda. The name of the Vāṣkala Brāhmaṇa suggests that it might have belonged to the Vāṣkala school of the Ṛg-Veda. Likewise the name of the Māṇḍūkeya Brāhmaṇa makes us think that it might have belonged to the Atharva-Veda. It may be noted that both the Muṇḍaka and the Māṇḍūkya Upaniṣads belong to the Atharva-Veda.

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* This list is compiled on the basis of the data collected by Pt. Bhagavaddatta in his HVL. Vol. II.

APPENDIX II.

List of the Mantras of the Ṛg-Veda Quoted or Explained in the Śatapatha Brāhmaṇa.

Rv. Mantra	is explained in ŚB.	Rv.	ŚB.
*I,1.3	XI,4.3.19	I,23.19	V,1.4.6
I,1.7	II,3.4.28	I,23.23	XII,9.2.9
I,1.8	II,3.4.29	*I,24.3	XIII,5.1.11
I,1.9	II,3.4.30	I,24.8	IV,4.5.4
I,2.4	IV,1.3.19	I,24.11	IX,4.2.17
I,3.7	IV,3.1.27	I,24.15	VI,7.3.8
I,6.1	XIII,2.6.1	I,25.10	V,4.4.5; XII,8.3.10.
I,10.3	IV,5.3.10	I,27.7	III,9.3.32
I,10.12	III,6.1.24	I,30.7	VI,3.2.4
I,11.1	VIII,7.3.7; IX,2.3.30.	I,36.9	VI,4.2.9; XIV,1.3.15.
*I,12.1	I,4.1.34; I,4.1.35.	I,36.13	VI,4.3.10
*I,12.6	XII,4.3.5	I,40.3	XIV,1.2.15; XIV,2.2.1.
I,12.10	IX,1.2.30		
I,18.1-3	II,3.4.35	I,47.1	[illegible] IV,1.4.7
I,22.3	IV,1.5.17	I,50.1	IV,3.4.9; IV,6.2.2.
*I,22.7	X,2.6.6		
I,22.13	IV,6.2.18; VII,5.1.10.	I,50.3	IV,5.4.11
I,22.17	III,5.3.13; XII,4.1.4.	I,50.10	XII,9.2.8; XIII,8.4.7; XIV,3.1.28.
I,22.19	III,7.1.17; VII,5.1.25; XII,7.3.9.	I,74.1	II,3.4.10
		*I,80.1	XIII,5.1.9
I,22.20	III,7.1.18	*I,81.1	XIII,5.1.10.

* All Verses bearing the asterik mark are not found in Yv.

I,82.2-3	II,6.1.38
I,84.3	IV,5.3.9
I,84.19	III,9.4.24
I,86.1	IV,6.2.17
I,89.9	II,3.3.6
I,90.6.	VII,4.1.4; XIV,9.3.11.
I,90.7	VII,4.1.4; XIV,9.3.12.
I,90.8	VII,4.1.4; XIV,9.3.13.
*I,91.12	XI,4.3.19
I,91.16	VII,3.1.46
I,91.18	VII,3.1.46
I,96.5	VI,7.2.3; IX,2.3.31
I,98.2	IX,5.2.6
I,107.1	IV,3.5.15
I,112.24	XIV,1.3.33
I,115.1	IV,3.4.10; VII,4.2.27
*I,116.12	XIV,5.5.16
*I,117.22	XIV,5.5.17
*I,121.3	XIII,5.3.7
I,132.6	IV,6.9.14
*I,139.11	IV.3.2.9
I,147.2	VI,8.2.9
I,154.1	III,5.3.21
I,154.2	III,5.3.23
I,154.6	III,7.1.15
I,162.1	XIII,5.1.18
I,162.17	XIII,5.1.18
I,162.21	XIII,2.7.12
I,163.1	XIII,5.1.17
I,163.12-13	XIII,5.1.18

I,164.31	XIV,1,4.9-10
I,164.34-35.	XIII,5.2.21
I,164.41	IV,5.2.12
*I,164.45	IV,1.3.17
I,164.50	X,2.2.2-3
I,173.12	II,5.2.28
*I,179.3	X,4.4.5
I,189.1	III,6.3.11; IV,3.4.12.
II,1.1	VI,3.3.25
II,6.4	VI,8.2.9
II,7.6	VI,4.2.14
II,9.1	VI,4.2.2
II,9.3	IX,2.3.39
II,10.4	VI,3.3.19
II,10.5	VI,3.3.20
*II,22.1	XIII,5.1.9
II,23.1	XIII,2.8.4
*II,32.7	VI,5.4.11
II,41.4	IV,1.4.7
III,5.11; III,6.11.	VII,1.1.27
III,12.1	IV,3.1.24
*III,13.6;7	XI,4.3.19
III,15.1	VI,4.4.21
III,22.1	VII,1.1.22
III,22.2	VII,1.1.23
III,22.3	VII,1.1.24
III,22.4	VII,1.1.25; VII,3.2.8.
III,22.5	VII,1.1.27
III,24.1	V,2.4.16
*III,27.1	I,4.1.9;10;21.

*III,27.4	I,4.1.38
*III,27.13	I,4.1.29
*III,27.14	I,4.1.29-31.
*III,27,15	I,4.1.32-33.
III,29.8	VI,4.2.6
III,29.10	II,3.4.13; VIII.1.1.28.
III,30.8	IX,5.2.4
III,30.9	III,3.4.2
*III,32.11	IV,6.3.3
III,37.1	IX,5.2.4
III,47.5	IV,3.3.14
III,59.6	VI,5.4.10
*III,62.1	III,2.2.6
III,62.10	II,3.4.39; XIII,6.2.9; XIV,9.3.11-13.
IV,4.1	VII,4.1.33
IV,7.1	II,3.4.14
IV,9.8	II,3.4.40
IV,15.3	VI,3.3.25
*IV,34.1	XIII,5.1.11
IV,39.6	XIII,2.9.9; XIII,5.2.9.
*IV,40.1	IX,2.3.41
IV,40.3	V,1.5.20
IV,40.4	V,1.5.19
IV,40.5	V,4.3.22; VI,7.3.11.
*IV,42.8	XIII,5.4.5
IV,42.10	IV,1.4.10
*IV,54.4	XIII,4.2.13
IV,57.8	VII,2.2.9
IV,58.6	VII,5.2.11
*V,3.1	XIII,5.18
*V,8.3	XII,4.4.2

V,14.1	II,2.3.21
V,24.1-4	II,3.4.31
V,26.1	IX,1.2.30
*V,26.2	I,4.1.13
V,26.3	I,3.4.6; I,4.1.11.
*V,28.5	I,4.1.38-39
*V,28.6	I,4.1.39
V,33.3	V,4.3.14
*V,41.1	XIII,5.1.11
V,42.4	IV,4.4.7
*V,43.7	XIV,1.3.13
V,44.1	IV,2.1.9
V,47.3	IX,2.3.18
V,50.1	III,1.1.18; VI,6.1.21; XIII,1.8.8
*V,57.1	XIII,5.1.12
V,81.1	III,5.3.11-12; VI?3.1.16; XIV,1.2.8.
V,81.2	VI,7.2.4
V,81.3	VI,3.1.17
V,82.5	XIII,4.2.10; XIII,6.2.9.
*V,82.7	XIII,4.2.13
*V,82.9	XIII,4.2.7
V,85.2	III,3.4.7
VI,5.7	IX,5.2.7
*VI,6.3	XII,4.4.2
VI,7.1	IV,2.4.24; XIII,5.1.12.
*VI,15.1	XIII,5.1.12
VI,15.5	IX,1.2.30
*VI,16.3	XII,4.4.1
*VI,16.10	I,4.1.22-24
VI,16.11	I,4.1.25-26

*VI,16.12	I,4.1.27-28
VI,16.13	VI,4.2.2
VI,16.14	VI,4.2.3
VI,16.15	VI,4.2.4-5
VI,16.16	II,2.3.23
VI,16.28	IX,2.2.5
VI,19.1	IV,3.3.18
*VI,47,18	XIV,5.5.19
VI,49.8	XIII,4.1.15
VI,54.9	XIII,4.1.15
VI,60.13	II,3.4.12
VI,71.6	IV,4.1.6
VII,1.3	IX,2.3.40
VII,3.2	VIII,7.3.12
VII,8.4	VI,8.1.14
*VII,38.1	XIII,5.1.11
VII,38.7	V,1.5.22
VII,38.8	V,1.5.24
*VII,45.3	XIII,4.2.10
VII,59.12	II,6.2.12
VII,92.1	IV,1.3.18
VII,99.3	III,5.3.14
**VIII,2.1	XIII,5.1.9
VIII,11.1	III,2.2.24
VIII,11.7	VII,3.2.8
*VIII,14.13	XII,7.3.3
**VIII,33.5	VI,4.3.9
**VIII,36.1	XIII,5.1.9
**VIII,37.1	XIII,5.1.10
VIII,42.1	III,3.4.4
VIII,43.9	VI,8.2.4; XII,4.4.4.

**VIII,43.14	XII,4.3.5
VIII,43.18	VII,3.2.8
VIII,44.1	VI,8.1.6
VIII,44.16	II,3.4.11; VII,4.2.41; XIII,4.1.13.
**VIII,44.17	I,4.1-12; XII,4.4.5.
**VIII,44.21	XII,4.4.5
VIII,51.7	II,3.4.38; IV,3.5.10.
VIII,52.7	IV,3.5.12
**VIII,75.12	XII,4.4.3
VIII,75.15	VI,6.3.1; XII,4.4.3.
VIII,76.10	IV,5.4.10
VIII,84.3	VII,5.2.39; X,1.3.11.
VIII,102.20	VI,6.3.5
VIII,102.21	VI,6.3.6
IX,1.6	XII,7.3.11
IX,54.1	II,3.4.15
IX,66.19	II,2.3.22; XII,8.4.8
IX,66.21	IV,5.4.9
IX,107.1	XII,8.2.12
X,1.1	VI,7.3.10
X,1.2	VI,4.4.2
**X,2.3	XII,4.4.1
X,8.6	VII,4.2.42; XIII,4.1.13.
X,9.1-3	VI,5.1.2
X,9.9	XII,9.2.9
X,13.1	VI,3.1.17
X,14.9	VII,1.1.2-4
X,16.12	II,6.1.22

Verses bearing the double asterik (**) mark have not been explained by Dayānanda either his Vedic commentaries nor in any other work.

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X,17.3	XIV,1.4.9-10
X,17.4	XIII,2.7.12
X,17.10	III,1.2.11-12
X,17.11	VII,4.1.20
X,17.12	IV,2.5.2
X,18.1	XIII,8.3.4
X,18.4	XIII,8.4.12
X,37.1	III,3.4.24
X,45.1	VI,7.4.3
X,45.2	VI,7.4.4
X,45.3	VI,7.4.5
X,45.4	VI,7.3.2
X,45.8	VI,7.2.2
**X,52.1	I,5.1.26
X,53.8	XIII,8.4.3
X,57,3-4	II,6.1.39
X,61.3	IV,2.1.12
X,64.6	V,1.5.23
**X,72.8	III,1.3.2
X,81.7	IV,6.4.5
X,87.22	VI,3.3.25
X,90.1	XIII,6.2.12
X,90.5	XIII,6.1.2
X,90.16	X,2.2,2-3
**X,95.1	XI,5.1.6
**X,95.2	XI,5.1.7
**X,95.14	XI,5.1.8
**X,95.15	XI,,5.1.9
**X,95.16	X I,5.1.10
X,97.1	VII,2.1.26
X,97.5	XIII,8.3.1
X,101.3	VII,2.2.5
X,101.4	VII,2.2.4
X,103.1	IX,2.3.6
X,116.8	VI,6.4.12
X,121.1	VII,4.1.19; XIII,5.2.23.
X,121.9	VII,3.1.20
X,121.10	V,4.2.9; XIII,5.2.23; XIV,9.3.3.
X,123.1	IV,2.1.10
X,131.2	V,5.3.24; XII,7.3.13.
X,131.4	V,5.3.25
X,131.5	V,5.3.26
X,139.1	IX,2.3.12
X,139.2	IX,2.3.17
X,139.3	VII,2.1.20
X,140.1	VII,3.1.29
X,140.2	VII,3.1.30
X,140.3	VII,3.1.31
X,140.4	VII,3.1.32
X,140.5	VII,3.1.33
X,140.6	VII,3.1.34
X,141.1	V,2.2.10
X,141.2	V,2.2.11
X,141.3	V,2.2.8
X,141.5	V,2.2.9
X,142.7	IX,1.2.28
X,152.4	IV,6.4.4; IX,5.2.5.
X,173.1	VI,7.3.7
X,173.3	XIV,1.4.9; XIV,1.4.10.
**X,173.6	IV,2.4.23
**X,179.2	XIV,3.1.30
X,180.2	IX,5.2.5
**X,184.1	XIV,9.4.20
X,185.1-3	II,3.4.37
X,189.1-3	II,1.4.29; II,1.4.30.

APPENDIX III

List of Ṛg-verses explained by Yāska in his Nirukta.

This list contains only those verses that have been qouted or commented upon ~~by~~ in full by Yāska.

Stanza of the Ṛg-Veda.	Explained in the Nirukta in	Remarks.
I,1.1	VII,15	Qouted in full
I,1.2	VII,16	by Dayānanda.
I,2.1	X,2	Quoted in full by Dayānanda.
I,3.7	XII,40	Ditto.
I,3.10	XI, 26	
I,3.12	XI,27	Quoted in full by Dayānanda.
I,6.7	IV,12	Ditto.
I,7.7	VI,18	Ditto.
I,10.1	V,5	Ditto.
I,15.7	VIII,2	Ditto.
I,18.1	VI, 10	Ditto.
I,19.1	X,36	
I,19.9	X,37	
I,22.1	XII,4	
I,22.12	IX,34	Quoted in full by Dayānanda.
I,22.15	IX.32	Ditto.
I,22.17	XII,19	Ditto.
I,27.10	X,8	Ditto.
I,28.5	IX.21	
I,28.7	IX,36	
I,32.10	II,16	Quoted in full by Dayānanda.
I,32.11	II,17	Ditto.

I,45.3	III,17	Quoted in full by Dayananda.
I,46.4	V,24	
I,50.1	XII,15	Quoted in full by Dayānanda.
I,50.5	XII,24	
I,50.6	XII,22;23;24;25	
~~I,50.7~~ I,50.7	XII,23	
I,59.6	VII,23	
I,61.12	VI.20	
I,80.16	XII,34	
I,84.8	V,17	
I,84.15	IV,25	
I,84.16	XIII,38	
I,84.17	XIII,39	
I,84.18	XIII,40	
I,~~88~~ 84.19	XIII,41	
I,84.20	XIII,48	
I,88.1	XI.14	
I,89.2	XII .~~3~~ 39	Quoted in full by Dayānanda.
I,89.10	IV.23	
I,92.1	XII.7	Quoted in full by Dayānanda.
I, 92.13	XII.6	Ditto.
I,94.15	XI.24	
I,95.5	VIII,15	
I,98.1	VII,22	Quoted in full by Dayānanda.
I,99.1	VII.20	
I,99.1	XIII.46	Quoted in full by Dayānanda.
I,105.8	IV.6	Ditto.
I,105.18	V.21	Ditto.
I,108.~~10~~ 9	XII.31	
I,109.2	VI.9	
I,110.4	XI.16	Quoted in full by Dayānanda.

1.45.3	XII.17	quoted in full by Dayānanda.
1.46.4	V.24	quoted in full
1.50.1	XII.15	by Dayānanda.
1.50.5	XII.24	
1.50.6	XII.22;23;24;26	
1.50.7	XII.23	
1.59.5	VII.23	
1.61.12	VI.20	
1.80.16	XII.34	
1.84.3	V.17	
1.84.15	IV.25	
1.84.16	XIII.38	
1.84.17	XIII.39	
1.84.18	XIII.40	
1.84.19	XIII.41	
1.84.20	XIII.43	
1.88.1	XI.14	quoted in full
1.89.2	XIII.39	by Dayānanda.
1.89.10	IV.28	quoted in full
1.92.1	XII.7	by Dayānanda.
		Ditto.
1.92.13	XII.6	
1.94.15	XI.24	
1.95.5	VIII.15	quoted in full
1.98.1	VII.22	by Dayānanda.
1.99.1	VII.20	quoted in full
1.99.1	XIII.46	by Dayānanda.
		Ditto.
1.105.8	IV.6	Ditto.
1.105.18	V.21	
1.108.10	XII.31	
1.109.2	VI.9	quoted in full
1.110.4	XI.16	by Dayānanda.

I,113.1	II,19	
I,113.2	II,20	Quoted in full by Dayānanda.
I.115.1	XII,16	
I,115.4	IV,11	
I,116.8	VI.36	Quoted in full by Dayānanda.
I.117.21	VI,26	Ditto.
I,124.4	IV.16	
I,124.7	III,5	
I,125.2	V,19	
I,126.1	IX,10	
I,129.6	X,42	
I,142.10	VI,21	
I,150.1	V,7	
~~I,152.2~~	~~V.10~~	
I,154.6	II,7	Quoted in full by Dayānanda.
I,155.2	XI.8	
I,162.1	IX.3	
I,162.2	IX,2	
I,163.10	IV.13	
I,164.1	IV.26	
I,164.2	IV.27	
I,164.16	XIII,33	
I,164.20	XIII,42	
I,164.21	III,12	
I,164.26.	XI,43	
I,164.27	XI,45	
I,164.28	XI.42	
I,164.29	II.9	
I,164.31 / X,177.3	XIII,16	
I,164.32	II,8	
I,164.33	IV.21	
I,164.36	XIII,34	
I,164.37	XIII,35	

I,164.38	XIII,36 ~~386~~	
I,164.39	XIII,10	Not qouted but reffrred to.
I,164.40	XI,44	Ditto.
I,164.41	XI,40	Ditto.
I,164.42	XI,41	Ditto.
I,164.44	XII.27	Ditto.
I,164.45	XIII,9	Ditto.
I,164,46	VII,18	Ditto.
I,164.47	VII,24	Ditto.
I,164.50 / X,90.16	XII,41	
I,164.51	VII,23	
I,170.1	I,6	
I,181.4	XII.3	
I,185.1	III,22	
I,187.1	IX,25	
II,1.1	VI.1	
II,11.21	I,7	
II,12.1	X,10	
II,23.9	III,11	
II,24.4	X.13	
II,27.1	XII,36	
II,32.4	XI,31	
II,32.6	XI,32	
II,37.3	VIII,3	Quoted only on the interpretation of 'vahni'
II,41.20	IX,38	
II,41.21	IX.37	
II,42.1	IX,4	
II,43.1 (Kh).	IX,5	
III,8.1	VIII,18	
III,9.2	IV,14	
III,26.7	XIII,15	
III,30.10	VI,2	

Dayānanda has not quoted the comments of Yāska on the the following verses of the Ṛg-Veda in his commentary. ~~on the~~

Stanza of the Ṛg-Veda	Explained in the Nirukta in	Stanza of the Ṛg-Veda	Explained in the Nirukta in
III,30.17	VI,3	V,4.5	IV,5
III,31.1	III,4*	V,32.1	X,9
III,31.2	III,6	V,34.3	VI,19
III,33.1	IX,39	V,39.1	IV,4
III,33.5	II,25	V,41.19	XI,49
III,33.6	II,26	V,46.7	XII,45
III,33.10	II,27	V,46.8	XII,46
III,47.1	IV,8	V,56.8	XI,50
III,53.14	VI,32	V,57.1	XI,15
III,55.19	X,34	V,77.2	XII,5
III,59.1	X,22	V,81.2	XII,13
IV,4.1	VI,12	V,83.2	X,11
VI,23.8	X,41	V,84.1	XI,37
IV,26.7	XI,2	V,85.3	X,4
IV,30.10	XI,47		
IV,30.11	XI,48		
IV,30.24	VI,31	VI,8.4	VII,26
IV,32.23	IV,15	VI,9.1	II,21
		~~VI,23.8~~	~~X,41~~
IV,38.5	IV,24	VI,37.3	X,3
IV,38.10	X,31	VI,47.26	IX,12
IV,40.4	II,28	VI,47,29	IX,13
IV,50.5	XIII,44	VI,49.8	XII,18
~~IV,557.2~~ IV,57.1	X,15	VI,50.14	XII,33
IV,57.2	X,16	VI,55.6	VI,4
IV,57.5	IX,41	VI,58.1	XII,17
IV,58.3	XIII,7	VI,59.4	V,22
IV,58.8	VII,17	~~VI,61.2~~	~~II,24~~

*The second hemistitch of this stanza is paraphrased by Yāska in the last part of the fifth section.

VI,61.2	II,24
~~VI,75.1~~	~~IX,40~~
VI,75.2	IX,17
VI,75.3	IX,18
VI,75.4	IX,40
VI,75.5	IX,1 4
VI,75.6	IX,16
VI,75.11	IX,19
VI,75.13	IX,20
VI,75.14	IX,15
VII,1.1	V,10
VII,4.7	III,2
VII,4.8	III,3
~~VII,6.1~~	~~X,6~~
VII,33.8	XI,20
VII,33.11	V,14
VII,34.16	X,44
~~VII,41~~ ~~VII,17~~	
VII,34.17	X,45
VII,38.7	XII,44
VII,39.2	V,28
VII,39,3	XII,43
VII,46.1	X,6
VII,46.3	X,7
VII,55.1	X,17
VII,55.8 (Khil)	XIII,43
VII,59,12	XIII,45
VII,68.4	XII,21
VII,96.5	X,24
VII,100.5	V.9
VII,100.6	V,8
VII,103.1	IX,6
VII,104.2	VI,11
VIII,1.20	VI.24
VIII,2.2	VIII,7
VIII,3 .7	X,37
VIII,11.6	XIII,43
VIII,41 2	X,5
VIII.41.2	XII.44

VIII,45.37	IV,2
VIII,48.7	IV,7
VIII,59.5	XIII,2
VIII,67.5	VI,27
VIII,69.12	V,27
VIII,75.9	V,23
VIII,77.4	V,11
VIII,77.6	VI,34
VIII,77.11	VI,33
VIII,93.22	V,18
VIII,100.10	XI,28
VIII,100.11	XI,29
IX,1.1	XI,3
IX,58.1	XIII,6
IX,73.3	XII,32
~~IX,84.1~~	~~XI,37~~
IX,96.5	XIII,25
IX,96.6	XIII,26
IX,97.34	XIII,27
IX,97.35	XIII,28
IX,97.40	XIII,29
IX,97.41	XIII,30
IX,112.5	VI,6
X,9.1	IX,27
X,10.10	IV,20
X,10.13	VI,28
X,10.14	XI,34
X,14.1	X,20
X,14.6	XI,19
X,15.1	XI,18
X,17.1	XII,11
X,17.2	XII,10
X,17.3	VII,9
X,18.1	XI,7
X,27.23	II,22

X,30.4	X,19
X,30.11	VI,22
X,34.1	IX,8
X,40.2	III,15
X,44.6	V,25
X.48.7	III.10
X,50.1	XI,9
X,51.8;9	VIII,22
X,52.3	VI,35
X,53.4	III,8
X,55.5	XIII,31
X,59.5	X,40
X,62.5	XI,17
X,63.16	XI,46
X,64.5	XI,23
X,65.13	XII,30
X,68.8	X,12
~~X,71.1~~	~~I,8~~
X,71.2	IV,10
X,71.4	I,19
X,71.5	I,20
X,71.7	I,9
X,71.8	XIII,13
X,71.11	XI,8
X,73.11	IV[illegible],3
X,75.5	IX,26
X,81.6	X,27
X,82.2	X,26
X,82.7	XIII,23
X,84.1	X,30
X,85.3	XI.4
X,85.5	XI,5
X,85.19	XI,6
X,85.20	XII,8
X,86.1	XIII,4

X,86.11	XI,38
X,86.12	XI,39
X,86.13	XII,9
X,86.21	XII,28
X,86.22	XIII,3
X,88.1	VII,25
X,88.6	VII,27
X,88.10	VII,28
X,88.11	VII,29
X,88.17	VII,30
X,88.19	VII,31
X,89.5	V,12
X,90.16	XII,41
X,94.1	IX,9
X,94.7	III,9
X,95.7	X,47
X,95.10	XI,36
X,97.1	IX,28
X,98.5	II,11
~~X,98.7~~	
X,98.7	II,12
X,101.7	V,26
X,102.5	IX,23
X,102.9	IX,24
X,103.12	IX,33
X,106.1 (Kh.)	I,11
X,106.6	XIII.5
X,108.1	XI,25
X,110.1	VIII,5
X,110.2	VIII,6
X,110.3	VIII,8
X,110.4	VIII,9
X,110.5	VIII,10
X,110.6	VIII,11

X,110.7	VIII,12	X,146.1	IX,30
X,110.8	VIII,13	X,149.1	X,32
X,110.9	VIII,14	X,149.5	X,33
X,110.10	VIII,17	X,151.1	IX,31
X,114.4	X,46	X,155.1	VI.30
X,120.1	XIII,37	X,161.4	XIII,47
X,120.6	XI,21	X,167.3	XI,12
X,121.1	X,23	X,177.3	XIII,16
X,121.10	X,43	X,178.1	X,28
X,123.1	X,39	X,178.3	X,29
X,135.1	XII,29	X,186.1	X,35
X,136.1	XII,26	X,188.1	VII,20

APPENDIX IV.

Commentary* of CaturVeda Svāmin on Rv. X,113.4.

जज्ञान एव व्यबाधत स्पृधः....

'अत्र चतुर्वेदस्वामिकृतभाष्यम् "यः परमेश्वरो जज्ञानः प्रादुर्भूतमात्रो मायया बालदशां स्वीकुर्वाणोऽपि सन् स्पृधः स्पर्धां कृतवतः शत्रून् पूतनादीन् कंसान्तान् व्यबाधत बाधितवान्। न केवलं दैत्यान् अपि तु शक्रादीनां गर्वमपीत्याह। यो अद्रिं पर्वतं गोवर्धनम् अवृश्चत् उद्दधार। किमुद्दिश्य? सस्यदोधान्यदातॄन् मेघाननवरतं वर्षमाणान् अवसृजत विसर्जितवान्। तेन पृथुं सागरैर्वन्तं नाकम् इन्द्रलोकं स्वपस्यया मायया अस्तभ्नात् स्तम्भितवान् स्तम्भितशक्तिमकरोत्। अथ यौवनदशायामपि अतिपौंस्यं सर्वपुरुषार्थसाधकं रणं कुरुपाण्डवसंग्रामं वीरोऽपि सन् अपश्यत् ताटस्थ्येन दृष्टवान् न तु स्वयं युयुधे।"'

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* These comments have been quoted by Sūrya Paṇḍita Daivajña in the beginning of his commentary on the Bhagavadgītā known as the Paramārthaprabhā Ṭīkā.

APPENDIX V

List of the verses of the Ṛg-Veda explained by Haradatta in his Āśvalāyana-Gṛhyamantra-Vyākhyā.(A.G.M.V.)

Rv. Verse	Page of the A.G.M.V. on which the explanation appears.	Rg Rv. Verse	Page in the A.G.M.V
I,1.1	168	II,42.1-3; II,43.1-2.	204-206
I,12.1;2	30-31	II,43.3	169
I,18.6	55		
I,22.15	66	III,1.1	170
I,22.16;17	28-29	III,8.4	51
I,31.16	70	III,36.10	43
I,31.18	69	III,45.1	203
I,42.1 -10	190-193	III,53.17	133
I,43.1-9	~~87-91~~ 252-255	III,62.18	170
I,50. 1-9	87-91		
I,89.1-10	101-106		
I,90.6-8	71	IV,1.1	170
I,97.1-8	249-251	IV,10.1	120
I,114.1-11	255-259	IV,31.1-3	65-66
		IV,31.15	134
I,115.1-6	92-94	IV,51.11	137
I,152.1	193	IV,57.1-8	155-159
I,167.10	136	IV,58.11	171
I,189.1-5	76-79		
I,191.16	168		
II,1.1	169	V,1.1	172
II,21.6	42	V,3.2	8
II,28.10	181	V,5.10	31
II,32.4-5	38-39	V,51.11-13	106-107
II,33.1-15	259-265	V,82.4	179
II,33.11	207	V,87.9	172

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X,85.43-46	21
X,85.47	23.
X,103.1-13	219-224
X,121.10	6
X,128.1-9	198-202
X,152.1-5	225-226
X,154.1-5	241-242
X,155.5	248
X,158.1-5	85-87
X,161.1-5	177-178
X,165.1-5	182-184
X,166.1-5	134-136
X,169.1-4	160-162
X,173.1-6	211-212
X,174.1-5	217-218
X,185.1-3	204
X,191.4	176

N.B. Dayānanda has explained Rv. X,85.36;X,191.4 in the Ṛg-Vedādibhāṣyabhūmikā; Rv.X,85.45 in the Satyārthaprakāśa and in the Ṛg-Vedādibhāṣyabhūmikā; Rv.X,37.1 in the Āryābhivinaya; out of the rest all verses beyond Rv.VII,55.1 that occur in the Vājasaneyī Saṃhitā have been explained in the commentary on the White Yajur-Veda.

APPENDIX VI

List of the verses of the Rg-Veda explained ~~in~~ by Vararuci in his Vāraruca-Nirukta-Sammuccaya.

Refernce inthe Rg-Veda	Referencein the Vāraruca-Nirukta -Sammuccaya. Kalpa Verse	Reference in the Rg-Veda	Reference in the Vāraruca-Nirukta-Sammuccaya. Kalpa Verse
I,1.7	I,22	I,164.35	IV,10
I,8.1	III,15	I,164.41	IV,5
I,22.15	I,17		
I,22.20	I,3	III,29.10	I,23
I,I,23.20	II,19	III,47.2	I,28
I,23.21	II,20	III,53.14	IV,30
I,23.22	II,21; IV,11	III,59.1	II,2
I,23.23	II,22	III,59.2	II,3
I,24.1	IV,27	III,59.6	II.1
I,24.3	I,18		
I,24,11	II,10	IV,4.7	I,14
I,24.14	I,12	IV,4.15	I,8
I,24.15	I,13	IV,30.1	IV,3
I,25.1	II,11	[illegible]	
I,25.19	II,9		
I,27,13	I,20	V,31.2	I,7
I,35.2	II,4	V,85.8	II,13
I,50.1	II,6	VI,15.14	III,22
I,50.10	II,5	VI,16.16	IV,2
I,50.11	I,15	VI,16,34	III,1
I,89.9	I,4	VI,52.13	I,19
I,89.10	I,5	VI,61.16	I,27
I,91.5	III,2		
I,91.11	III,5	VII,16.1	I,9
I,93.5	III,12	VII,32.22	I,25
I,93,9	III,11	VII,32.23	I,26
I,115.1	II,7	VII,32.26	IV,12
I,164.34	IV,9	VII,66,16	II,8; IV,6.
~~I,164.35~~			

VII,89.5	II,12
VII,93.4	III,14
VII,94.7	III,13
VII,104.15	IV,21
VII,104.25	IV,22
VIII,6.1	III,19
VIII,14.1	IV,13
VIII,29.1;2	IV,7
VIII,31.14	I,16
VIII,44.2	III,3
VIII,44.16	III,7
X,2.1	III,21
X,8.6	III,8
X,9.1	II,14
X,9.2	II,15
X,9.3	II,16
X,9.4	II,17
X,9.5	II,18
X,9.6-9	II,19-22
X,10.1	IV,18
X,48.1	IV,8
X,50.4	~~IV,16~~ III,20.
X,51.8	IV,16
X,51.9	IV,17
X,58.1	IV,15
X,85.19	I,2
X,85.33	I,29
X,95.14	IV,14
X,106.11	I,11
X,107.10	IV,20
X,117.6	IV,4
X,121.10	III,9
X,128.1	I,10
X,129.2	IV,24
X,141.3	IV,19
X,152.4	III,17
X,161.2	IV,31
X,180.1	III,16
X,180.2	III,18

APPENDIX VII

List of the verses of the Ṛg-Veda on which the commentary of Rāvaṇa has been quoted by Sūrya Daivajña Paṇḍita in his Paramārthaprabhā Ṭīkā on the Bhagavadgītā.

Reference in the Ṛg-Veda	Verse of the Bhagavadgītā where the comments of Rāvaṇa have been quoted.	Page of the printed edition of the Paramārtha prabhā TĪKĀ.
I,22.20	V,28	441
I,22.21	V,28	441
I,164.20	VIII,4	622
X,71.6	X,11	758
X,71.8	III,18	256
X,71.9*	III,18	256
X,71.10	IX,33	737
X,81.2	IX,10	691
X,107.1	XVIII,18	1307
X,114,3;4	VII,14	582
X,129.1	IX,10	691
X,129.2	IX,10	691

Mr. Hall has included the comments obtained in the Paramārthaprabhā in the comments by Rāvaṇa. But these comments are by Sūrya Paṇḍita.[1]

* This verse has been omitted both by Mr. Hall and by Pt. Bhagavaddatta from the list of the verses bearing the comments by Rāvaṇa.

1. S.K.Gupta, "Sūrya Daivajña Paṇḍita Veda Bhāṣyakāra ke Rūpa Meṁ" read before the A.I.O.C. XV, Bombay, 1949.

APPENDIX VIII

List of Ṛg-Veda verses explained by Dyādviveda in his Nītimañjarī.

Dyādviveda has explained the Ṛv.-verses almost in their serial order. He has not divided his work into chapters and sections like the Vārarucaniruktasamuccaya.

Ṛv. Verse	Page of the Nītimañjarī.	Ṛv. Verse	Page in the Nītimañjarī
I,1.1	6	I,101.8	50
I,1.6	8	I,103.8	52
I,1.9	9	I,104.5	53
I,4.6	10	I,105.17	55
I,10.2	12	I,110.4	58
I,11.5	13	I,110.8	60
I,18.1	14	I,114.6	62
I,20.4	17	I,115.1	67
I,20.6	18	I,116.1	68
I,24.1	20	I,116.3	70
I,30.16	24	I,116.6	73
I,32,11	26	I,116.7	76
I,33.5	27	I,116.8	77
I,35.9	28	I,116.9	80
I,45.3	30	I,116.10	81
I,51,1	31	I,116.11	84
I,51.13	34	I,116.12	86
I,53,1	35	I,116.13	90
I,54.6	37	I,116.14	92
I,61.15	38	I,116.15	94
I,62.3	40	I,116.16	95
I,84.13	43	I,116.17	97
I,84.14	44	I,116.20	99
I,85.10	46	I,116.22	100
I,85.11	47	I,116.23	101
I,97.1	49	I,116.24	102

APPENDIX IX.

List of the Mantras of the Ṛg-Veda, explained by Mādhava and Bharata Svāmī in their commentaries on the Sāma-Veda, which have been commented upon by Dayānanda in his works including Vedic commentaries

a. Verses explained by Dayānanda in his Ṛg-Bhāṣya.

Rv.	Sv.	Rv.	Sv.	Rv.	Sv.
I,1.7	14	I,30.1	214	I,80.7	412
I,3.10	189	I,30.4	183	I,81.1	411
I,4.1	160	I,30.7	163	I,81.3	414
I,5.1	164	I,30.13	153	I,81.4	423
I,7.1	198	I,36.1	59	I,82.1	416
I,7.5	130	I,36.13	57	I,82.2	415
I,8.1	129	I,36.19	54	I,82.4	424
I,8.5	166	I,37.3	135	I,84.1	347
I,9.1	180	I,37.10	221	I,84.4	344
I,9.4	205	I,40.3	56	I,84.7	389
I,10.1	342	I,41.1	185	I,84.10	409
I,10.5	363	I,44.1	40	I,84.13	179
I,11.1	343	I,44.13	50	I,84.15	147
I,11.4	359	I,45.1	96	I,84.16	341
I,12.1	3	I,46.1	178	I,84.19	247
I,12.7	32	I,47.1	306	I,90.1	218
I,15.5	299	I,49.3	367	I,94.1	66
I,18.1	139	I,50.1	31	I,101.1	380
I,18.6	171	I,51.1	376	I,105.1	417
I,19.1	16	I,52.1	377	I,105.5	368
I,22.17	222	I,57.4	373	I,127.1	465
I,27.1	17	I,79.4	99	I,130.1	459
I,27.4	28	I,80.1	410	I,139.1	461
I,27.10	15	I,80.3	413	I,139.5	287
				I,150.1	97

II,5.3	94	V,6.4	419	VI,45.1	127
II,22.1	457	V,10.1	81	VI,45.22	115
II,22.4	466	V,16.1	88	VI,45.25	146
II,41.10	200	V,18.1	85	VI,45.28	201
		V,24.1a	448	VI,46.1	234
III,6.11	76	V,25.7	86	VI,46.3	286
III,9.1	62	V,31.4	439	VI,46.7	262
III,9.2	53	V,31.4a	440	VI,46.9	266
III,10.5	98	V,32.1	315	VI,47.11	333
III,10.7	100	V,38.1	366	VI,48.1	35
III,16.1	60	V,39.1	345	VI,48.7	37
III,29.2	79	V,75.1	418	VI,48.9	41
III,30.22	329	V,79.1	421	VI,51.13	105
III,40.6	195	V,82.4	141	VI,57.1	202
III,45.1	246	V,87.1	462	VI,57.4	148
III,51.1	374			VI,58.1	75
III,51.10	165	VI,2.1	84	VI,59.6	281
III,52.1	210	VI,2.4	365	VI,70.1	387
III,53.1	338	VI,2.6	83		
III,62.16	220	VI,7.1	67	VII,1.1	72
		VI,16.1	2	VII,6.1	78
IV,3.1	69	VI,16.10	1	VII,8.1	70
IV,8.1	12	VI,16.13	9	VII,15.7	26
IV,9.1	23	VI,16.16	7	VII,15.13	24
IV,10.1	434	VI,16.28	22	VII,16.1	45
IV,15.3	30	VI,16.34	4	VII,16.5	61
IV,17.8	335	VI,16.43	25	VII,16.7	38
IV,30.1	203	VI,17.15	454	VII,16.11	55
IV,31.1	169	VI,24.6	68	VII,21.1	313
IV,32.1	181	VI,32.1	322	VII,22.1	398
IV,39.6	358	VI,42.1	352	VII,23.1	336
		VI,43.1	392	VII,24.1	314
V,1.1	73	VI,44.1	351	VII,27.1	318
V,6.1	425	VI,44.4	357	VII,31.1	156

~~VII,31.1~~	~~156~~	VII,32.14	280	VII,32.24	309
VII,31.4	132	VII,32.16	270	VII,32.26	259
VII,31.10	328	VII,32,18	310	VII,56.1	433
VII,32.1	284	VII,32.20	238	VII,59.3	241
VII,32.4	293	VII,32.22	233		
VII,32.8	285				

b. Verses explained by Dayānanda in his Yajur-Veda-Bhāṣya only:-

Rv.	Sv.	Yv.
VIII,3.3	250	XXXIII,81
VIII,6.28	143	XXVI,15
VIII,11.7	8	XII,115
VIII,14.13	~~221~~ 211	XIX,71
VIII,19.19	111	XV,38
VIII,44.16	27	III,12; XIII,14; XV,20.
VIII,45.1	133	VII,32
VIII,51.7	300	III,34; VIII,2
VIII,60.9	36	XXVII,43
VIII,72.12	117	XXXIII,19; XXXIII,71.
VIII,88.1	236	XXVI,11
VIII,89.1	258	XX,30
VIII,89.3	257	XXXIII,96
VIII,93.4	126	XXXIII,35
VIII,99.3	267	XXXIII,41
VIII,99.5	311	XXXIII,66
IX,61.10	467	XXVI,16
IX,107.1	512	XIX,2
X,9.4	33	XXXVI,12
X,157.1	452	XXVI,46

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APPENDIX X

List of Rg-Mantras explained

by Sūrya Paṇḍita Daivajña.*

Rv.	Gītā	Page	Explained by Dayānanda in	Sv.**
I,1.1	XVIII,48	1255	RVB.,AAV.18	
I,30.13	IX,32	735	RVB.	Sv. 153
I,50.10	VIII,4	623	RVB.,YVB.	
I,95.1	I,1	12	RVB.,YVB.	
I,123.7	VIII,17	649	RVB.	
I,154.1	XI,40	839	RVB.	
I,154.6	IX,32	734	RVB.,YVB.,	
I,189.1	VIII,24	663	RVB.,YVB.	
III,8.4	VIII,12	639-40	RVB.,SP. 176-IV.	
III,62.10	X,35	785	RVB.,YVB.,SP. 121-III,PMV.,30.	
IV,3.1	IX,33	737	RVB.,	Sv69
IV,31.1	XI,3	797	RVB.,YVB.	Sv.169, 682.
~~IV40.5~~ IV, 40.5	IX,15	703	RVB.,YVB.	
VI,46.1	XI,33	828	RVB.YVB.	Sv.234
VII,32.22	XI,40	840	RVB.,YVB.	Sv.233, 680.
VIII,6.30	VIII,4	623		
VIII,19.30	IX,32	734		Sv.108.
VIII,88.1	XI,21	816	YVB.	Sv.236.
X,58.1	XV,10	1067		
X,79.1	VIII,20	655		
X,81.1	VI,6	559	YVB.	

* Besides these 48 verses the Pandita has quoted and explained portions of several other Rg-Mantras. Out of these Dayānanda has explained only 29 verses in his works.

** Verses against which reference to the SV. is given have been explained by Sūrya Paṇḍita as Sāmans and not ~~from the Rv.~~ as RKS.

X,81.3	XIII,13	948	YVB.
X,81.4	X,42	792	YVB.
X,81.5	IX,29	728	YVB.
X,81.6	X,11	759	YVB.
X,82.3	XI,38	837	YVB.
X,82.6b	VII,2 5	604	YVB.
X,82.7	VII,25	604	YVB.
X,84.7	XI,33	828	
X,85.18	I,1	12	
X,85.19	VIII,18	651	
X,87.1-2	XI,30	824	
X,88.15	VIII,25	666	YVB. The reading of the Yv. is given by Sūrya Paṇḍita.
X,90.1	XI,7	80 1	YVB.
X,117.6	III,13	244	
X,117.8	XI,38	837	
X,121.1	IX,24	718	YVB., SKV.4, RBB.149, SP.91-I, 287-VII, 321-VIII.
X,125.1	X,20	769	
X,125.4	IX,11	695	
X,125.5	XVIII,56	1277	
X,125.6	XI,33	829	
X,161.2	VII,6	586	The reading differs.
X,177.1	XIII,24	977	
X,190.1-3	VIII,18	651	PMV.12. Verse 3 only in SP. 335-VIII, 347-VIII.

c. Mantras of the Yv. explained by Sūrya Paṇḍita:-

Yv.	Gitā	Page	Yv.	Gitā	Page.
XL,1	V,16	417	XL,6	VI,29	505
XL,2	III,4	231	XL,7	VI,31	509

APPENDIX XI

List of the Mantras of the Ṛg-Veda explained by Guṇa Viṣṇu.*

Rv.	Ch.M.B.[1]	Page	Rv.	Ch.M.B.	Page
I,1.1	VI,45	116	I,50.4	VI,43	114;115.
1.7.7b	VIII,13	131	I,50.7	VI,44	114; 115.
I,3.10	VI,1	97			
I,6.3	II,18	22	I,50.10	~~I,50.10~~ VI,11	103
I,18.6	IV,22	61	I,82.2	VIII,38	141-143.
I,22.16	VI,10	100; 103.	I,89.6	II,29	25;26;
I,22.17	I,5; VI,5; VIII,31.	3;4; 100; 138.	I,90.6	VIII,32	138;139.
			I,90.7	VIII,33	138;139.
I,22.18	VI,6	100; 101.	I,90.8	VIII,34	139.
			I,91.16	II,11	17;18.
I,22.19	VI,7	100; 101; 102;	I,94.1	I,7	4;5.
			I,94.3	I,9	5;6;7.
I,22.20	VI,8	100; 102.	I,94.4	I,8	4;5;6;~~7~~
I,22.21	VI,9	100; 102.	I,97.1	VIII,69	151
I,24.15	IV,100; VI,12.	81;82; 104.	I,99.1	V,16	96
I,35.2	II,10	17			
I,44.1	II,13	18;19.	I,115.1[2]	V,14; VI,40	95; 113.
I,50.1	V,13; VI,39.	94;95; 113.			
I,50.2	VI,42	114			

* This list has been compiled from Appendix II of the Ṛgarthadīpikā, Vol. II edited by Dr. L. Sarup. This Appendix contains extracts from Guṇa Viṣṇu's commentary on such stanzas of the first Maṇḍala of the Rv. as occur in the Chāndogya-mantra.

~~N.B.~~ 1 The pages in columns 3 and 6 refer to the Chāndogya-mantra edited by D. Bhattacarya and published by Sanskrit Sāhitya Pariṣad, Calcutta, 1930.

2. Dayānanda has explained all these verses.

APPENDIX XI

List of the Mantras of the Ṛg-Veda explained by Guṇa Viṣṇu.*

Rv.	Ch.M.B.[1]	Page	Rv.	Ch.M.B.	Page
I,1.1	VI,45	116	I,50.4	VI,43	114;115.
1.7.7b	VIII,13	131	I,50.7	VI,44	114; 115.
I,3.10	VI,1	97			
I,6.3	II,18	22	I,50.10	~~I,50,10~~ VI,11	103
I,18.6	IV,22	61	I,82.2	VIII,38	141-143.
I,22.16	VI,10	100; 103.	I,89.6	II,29	25;26;
I,22.17	I,5;VI,5; VIII,31.	3;4; 100; 138.	I,90.6	VIII,32	138;139.
			I,90.7	VIII,33	138;139.
I,22.18	VI,6	100; 101.	I,90.8	VIII,34	139.
			I,91.16	II,11	17;18.
I,22.19	VI,7	100; 101; 102;	I,94.1	I,7	4;5.
			I,94.3	I,9	5;6;7.
I,22.20	VI,8	100; 102.	I,94.4	I,8	4;5;6;7.
I,22.21	VI,9	100; 102.	I,97.1	VIII,69	151
I,24.15	IV,100; VI,12.	81;82; 104.	I,99.1	V,16	96
I,35.2	II,10	17			
I,44.1	II,13	18;19.	I,115.1[2]	V,14;	95;
I,50.1	V,13; VI,39.	94;95; 113.		VI,40	113.
I,50.2	VI,42	114			

* This list has been compiled from Appendix II of the Ṛgarthadipikā, Vol.II edited by Dr. L.Sarup. This Appendix contains extracts from Guṇa Viṣṇu's commentary on such stanzas of the first Maṇḍala of the Rv. as occur in the Chāndogya-mantra.

~~N.B.~~ 1 The pages in columns 3 and 6 refer to the Chāndogya-mantra edited by D.Bhattacarya and published by Sanskrit Sāhitya Pariṣad, Calcutta, 1930.

2. Dayānanda has explained all these verses.

APPENDIX XII.

Rāvaṇa's commentary on the Ṛg-Veda.

Sūrya Daivajña Paṇḍita has preserved the following portion pf the commentary on the Ṛg-Veda by Rāvaṇa. No other passage belonging to this commentary has yet been traced in any other work.

अथ रावणभाष्यम्।

Rv. I, २२. २०.

विष्णोर्व्यापनशीलस्यापि परमात्मनस्तत् परमं पारमार्थिकं पदमोम्व्यक्तिस्थानं दिवि मूर्ध्नि भ्रूमध्ये वर्तते। "त्रिपादस्यामृतं दिवि"[1] इति श्रुतेः सत्यज्ञानानन्दात्मकं विष्णोः पदं तादृकं सूरयो महानुभावाश्चक्षुराततं विस्तृतमिव कृत्वा सदाऽवधानेन पश्यन्ति निरन्तरं साक्षात्कुर्वन्ति।

यद्वा चक्षुरर्थ प्रकाशमिव एवकारार्थे आततमपरिच्छिन्नमेव यथा स्यात् तथा पश्यन्ति।

Rv. I, २२. २१.

तत् तस्माद् विप्रासो विप्राः श्रेष्ठमतयो विपन्यवो मेधाविनो जागरांचक्रुरिति जागृवांसो दृश्यप्रपञ्चाद्दीर्घस्वप्नात् सकाशाज्जागरं प्राप्ता इत्यर्थः। प्रोक्तवदनुभूयमानपदं समिन्धते समृद्धं नयन्ति सर्वात्मकत्वेन पश्यन्ति।

अत्रैतदुक्तं भवति- अभ्यासदशायां

1. RV. X, ९०. 3.

सुषुम्नाविवरेण भ्रूमध्यप्रापितया दृष्ट्या पश्यन्ति, व्यवहारदशायां तु सकलविषय-प्रतीतिरूपेण तदेव पश्यन्तीत्यर्थः।[1]

Rv. I, 164.20.

अत्र लौकिकपक्षेऽयदृष्टान्तेन जीवपरमात्मानौ स्तूयेते। यथा लोके द्वौ सुपर्णौ सुपतनौ शोभनगमनौ सयुजा समानयोगौ सखाया समानख्यानौ समानं वृक्षमेकं देशकारवृक्षं परिषस्वजाते आश्रयतः। तयोरन्यः एकः पिप्पलं फलं स्वादुतरमत्ति। अपरोऽनश्नन्नभिचाकशीत्यभिपश्यति। तद्वद् द्वौ सुवर्णस्थानीयौ क्षेत्रज्ञपरमात्मानौ सयुजा समानयोगौ। योगो नाम सम्बन्धः स च तादात्म्य-लक्षणः स एवात्मा जीवात्मनः स्वरूपम्। एवमन्यस्यापीत्यैकात्म्ये। अत एव समानख्यानौ यस्य यादृशं ख्यानं स्फुरणं परमात्मनस्तदेवेतरस्यापीत एव सखायौ एकरूपप्रकाशावित्यर्थः।

Rv. X, 71.6.

अत्र सचिशब्दः सखिवाची। सखीन् परमप्रेमास्पदं विषयान् वेत्तीति

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1. The purpose of this paragraph is to show the application of the Verse in the context. It may, therefore, be from the pen of Sūrya Paṇḍita and may not be a part of Rāvaṇa's commentary. I have, however, included it, as it could not altogether be rejected as not belonging to the commentary.

सचिविन्तमुपकारकम् अत एव सखायं परमात्मानं यः पुरुषस्तित्याज त्यक्तवान् आत्मबोधविमुख इत्यर्थः। तस्य पठनात्मिका-यामपि वाचि सत्यत्वभागो नास्ति किं पुनर्जिल्पनायाम्। तथा ईमित्यव्ययम्। बहिर्मुखं यच्छृणोति शास्त्रश्रवणं करोति तदलकमलीकमसत्यम्। हि यस्मात् कारणात् सुकृतस्य सत्यस्य ब्रह्मणः पन्थां पन्थानं मार्गं न वेद न जानाति।1.

RV. X, 71.8.

हृदा बुद्धिरूपेण मनसा तष्टेषु निराकृतेषु मनसो जवेषु वृत्तिरूपेषु मनोजवेषु वेगेषु सत्सु यद्यस्मात् ~~कारणात्~~ कारणाद् ब्रह्मज्ञाः ब्राह्मणाः सखायः सर्वभूतसुहृत्तमाः सन्तः सम्यक् प्रकारेण यजन्ते ऽन्तर्यागं कुर्वते। तत्रान्तर्यागे क्रियमाणे किं भवतीत्याह - अत्रेति। अत्राहँ त्वमिति पदविभागे अहेत्यत्रानुस्वारलोपश्छान्दसः। अहं त्वं विजहुरन्तर्यागेन भेदभावनां त्यक्तवन्तः। किं भूता वेद्याभिर्वेद्याभि-ज्ञानवृत्तिभिरभित अत्यं ब्रह्म यैस्ते पदार्थप्रतीतिरूपेण ज्ञातब्रह्माणः सन्तः उ इति निर्धारणे विचरन्ति असण्डैक-

1. Sayana explains it with reference to the Veda.

रसत्वेन व्यवहरन्ति। तदुक्तमागमे ऽपि—
'स्वाधिष्ठानगते कुण्डे चिद्रूपं वह्निमुज्ज्वलेत्। जुहुयात् प्रणवेनात्र त्वमहं तां निवेदयेत्॥ आत्मनात्मानमद्वैते भूत्वा सच्चित्सुखात्मकः। स्थीयते यत्कियत्कालं सो ऽन्तर्योगः स्मृतो बुधैः' इति॥

RV. X, 71.9.

इमे ये इति। इमे ये उक्तलक्षणाः पुरुषास्ते अर्वाङ् मनुष्यलोके न चरन्ति न संभवन्ति। न परः पर इति सकारान्तमव्ययम्। परस्मिन् देवलोके ऽपि नोताय्यन्ते कृताकृतैः कर्मभिरुत्तमाधमलोकं न गच्छन्ति। किं त्वत्रैव ब्रह्मीभूतास्तिष्ठन्तीत्यर्थः। "न तस्य प्राणा उत्क्रामन्त्यत्रैव समवलीयन्ते"1 इति श्रुतेः। परं तु ब्रह्मणा जातिमात्रविप्रास्तथा सुतं सोममभिसृतं कुर्वन्तीति सुतेकरास्त एव सुतेकरासो याज्ञिकास्तथा भवन्ति किन्तु ते उत्तममध्यमाधमगतिं प्राप्नुवन्त्येवेत्यर्थः। अत्र हेतुमाह—त एत इति। त एते निरूपितप्रकारा ब्राह्मणाः सुतेकराश्च वाचं फलप्रतिपादकां वेदवाणीमभिपद्य ज्ञात्वा सिरीः सीरिणः कृषिकर्त्तार इव भूत्वा पापया फलाशया तन्त्रं

1. Nṛsiṃhottaratāpinī Upaniṣad, V, 1-3.

यज्ञादिकं तन्वते विस्तारयन्ति, अत एव अप्रजज्ञयो न प्रकृष्टा जनिर्जन्म येषां ते ऽप्रकृष्टजन्मान इत्यर्थः।

RV. X, 71.10.

" न तस्य प्रतिमास्ति यस्य[1] नाम महद्यशः "[2] इति श्रुतेर्यशसा परमात्मना गतेन प्राप्तेन सर्वे देहिनो नन्दन्ति परमानन्दाप्लुता भवन्ति। किंभूतेन सभासाहेन सभामिन्द्रियसभां लौकिकव्यवहारं वा सहते आक्रमते तथाविधेन। पुनः किंभूतेन सख्योपकारकेण। किंभूताः सर्वे सखायः सर्वभूतसुहृत्तमास्तथा च सर्वभूतसुहृत्तमत्वमेवात्म प्राप्तेर्निदानं न तूत्तमाधमत्वमिति।

RV. X, 81.2.

किं स्विदासीदिति पूर्वमन्त्रे जगत्प्रलयकाले जगत्संहृत्य पश्चात् सिसृक्षायां द्यावापृथिव्यो रुत्पादनवेलायामधिष्ठानं किं स्विदासीत् किं न किंचिदित्यर्थः। तथाऽऽरम्भणं कतमं स्विद् आरभ्यते ऽनेनेत्यारम्भणमुपादानकारणं कतमद् भवेत्तदपि नेत्यर्थः। यद्यपि सम्भवदारम्भणं कथमासीत् कथमभूत् किं सदसद्वा भवेदित्यर्थः। उभयमपि नोपपद्यते। सद्भेदद्वैतत्वभङ्गः, असद्भेत् तदात्मकयोर्द्यावापृथिव्योरुपादानानर्हत्वात् "नान्यत्किंचन मिषत्"[3] इत्यादिश्रुतेश्च। यतो यस्मादधिष्ठानादारम्भणाच्च विश्वचक्षाः सर्वद्रष्टा परमेश्वरो भूमिं

1. P.T. तस्य
2. YV. XXXII, 3.
3. Aitareya up. I, 1.

जनयन् वर्तते तथा द्यां दिवं व्यौर्णोत् व्यवृणोत्
सृष्टवान् । महिना स्वमहित्वेन ।

RV. X, 107, 1.

एषामाचार्याणां माघोनं माहि आविरभूत् ।
इन्द्रो इन्दति जानातीति व्युत्पत्त्या मघोन इन्द्रस्य
परमात्मन इदं माघोनं महि आविरभूत् । कुत
इत्याह — महीति । महित्वं ज्योतिर्ज्ञानं च पितृभि-
रस्माभिर्दत्तं सदागात् प्राप्तं तेषु तेष्वाचार्येषु
परिणतं, येन ज्योतिषा विश्वं जीवं सर्वं जगत्
तमसो ऽज्ञानान्निरमोचि निर्मोचितम् । अथ
कथमस्माभिस्तेभ्य एवार्पितमित्याह —
तैः उरुर्निरवधिकफलो दक्षिणायाः पन्था
मार्गो ऽदर्शि दृष्टः । मोक्षार्थिभ्य आत्माख्य दक्षिणाया
मार्गस्य फलं निरवधिकमिति ज्ञातमित्यर्थः ।
अत एव सावधिकफलां[1a] दक्षिणामार्गमित्याह —
" उच्चा दिवीति ।[1]

RV. X, 114. 3

— चत्वारः कपर्दा उत्कर्षा यस्याः सा
चतुष्कपर्दा पूर्वोपक्रान्ता माया । अथ तानेवोत्कर्षानाह
— युवतिरित्यादि । युवतिः सदा तरुणी कदापि
वार्धकं न प्राप्नोत्ययमेक उत्कर्षः । तथा सुपेशा
सुतरां पेशा पेशला कुशला ऽघटितघटनापटीयसी ।
तदुक्तम् — " यथा स्वप्नमुहूर्ते स्यात् संवत्सरशतभ्रमः ।
तथा मायाविलासो ऽयं जायते जाग्रति भ्रमः ॥ इति ।
अयं द्वितीय उत्कर्षः । तथा घृतप्रतीका घृतवन्निर्दिष्टं
प्रतीकमुपक्रमो यस्याः सा परिणामे विषोपमे-
त्यर्थः । अयमेव तृतीय उत्कर्षः । तथा वयुनानीति ।
वयुनानि ज्ञानानि वस्ते छादयति तद्विपरीत-
स्वभावत्वात् । तर्हि चतुरुत्कर्षवती मायैवास्ति

1. RV. X, 107. 2.   1a. P.T. ओफला.

कथमीश्वर प्रसिद्धिरित्याह — तस्यामिति। तस्यामुक्त-
लक्षणायां मायायां सुपर्णा सुपर्णौ शोभनपतनौ जीवेश्वरौ
पक्षिणाविव वृषणौ सदसत्फलवर्षितारौ। द्विवचनस्य
"वा-छन्दसि"[1] इत्यात्वम्। निषेदतुर्निषण्णौ
स्थितौ। कुतो ज्ञातमेतदत आह — यत्रेति। यत्र
भागधेयमर्थप्रकाशसामर्थ्यं द्योतयन्त्यर्थान्
प्रकाशयन्ति। ते देवाश्चक्षुरादयो दीधिरे धृतवन्तः।
अनेन ज्ञानतिरोधानकर्त्र्या मायायाः सकाशादी-
श्वरस्य वैलक्षण्यं द्योतितम्॥

RV. X, 114.4.

अथ सुपर्णाविति द्विवचनेनेश्वरस्य
द्वैविध्यमापन्नं तत्परिहरति — एक इति। वस्तुतः
सुपर्ण एक एव स समुद्रमाविवेश समुन्दयति
तिरोधत्ते एवंविधं प्रपञ्चमाविवेश। "तत्सृष्ट्वा
तदेवानुप्राविशत्"[2] इति श्रुतेः। स इदं भुवनं स्थूल-
प्रपञ्चरूपं विचष्टे ज्ञातवान्। तं पाकेन
परिपाकेन बुद्धिरूपेण मनसान्तितोऽभ्यन्तरतो
यावदपश्यमद्राक्षं तावन्तं सुपर्णं माता माया
~~रेहि~~ रेळि लिह आस्वादने विसर्गे चेति
विसृजति त्यजति। तथा उ इति निश्चितं
सुपर्णो मातरं विसृजति। द्विवचनं तु तादात्म्य-
विषयकम्। अतएवाग्रतो वक्ष्यति "सुपर्णं विप्राः
कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति"[3]
इत्यादि।

RV. X, 129.1.[4]

अथैतस्य प्रश्नोत्तरस्य प्रतिपादिकां
श्रुतिमाह — नासद् इति। अनया सृष्टेः प्राङ्

1. P. VI, 1.106.
2. Tait. Upa. II.6.1
3. RV. X, 114.5
4. Explained by Dayānanda in RBB., pp. 147.

निरस्तसमस्तप्रपञ्च लयावस्था निरूप्यते। प्रलयदशायामवस्थितं यदस्य जगतो मूलकारणं तदसच्छशविषाणवन्नीरूपाख्यं नासीत्। न हि तादृशात् कारणादस्य सतो जगत उत्पत्तिः सम्भवति। तथा नो सदासीत्। परमार्थसतः परमात्मनोऽन्यत् सदस्तीत्युच्यमाने द्वैतत्वप्रसङ्गः। नापि व्यवहारसत्। अग्रे व्यवहाराभावस्य वक्ष्यमाणत्वात्। तस्मादुभयविलक्षणमनिर्वाच्यमेवासीदित्यर्थः। अथ व्यावहारिकसत्त्वं निषेधति – तदानीमिति। 'लोका रजांस्युच्यन्ते'[1] इति यास्कः। अत्र सामान्यापेक्षमेकवचनम्। एवं व्यवहार-सत्ता पृथिव्यादीनामभावादित्यर्थः। तथा व्योमान्तरिक्षं तदपि नासीत्। पर इति सकारान्तं परस्तादित्यर्थे वर्तते। व्योम्नः परस्तात् द्युलोकप्रभृति सत्यलोकान्तं यदस्ति तदपि नासीदित्यर्थः। अनेन ब्रह्माण्डमपि निषिद्धं भवति। यत एतद्भासमानं भूतजातं पूर्वं नासीत्। किन्तु शुक्तिकारजतवन्मध्य एवोत्पन्नमिति श्रुत्या निरूपितम्। न त्वासीदिति धातोस्तदानीमित्यव्ययस्य च भूतकाले भूतकालवाचितत्वात् व्योमादीनामसम्भवेऽपि किञ्चित्काल आसीदिति चेन्न। "आनीदवातम्"[2] इति श्रुत्या तस्यापि निषेधात्। अतः सकलमपि दृश्यजातं प्राङ्निरूपितसदसद्विलक्षणोपादानकं प्रातिभासिकमिति पर्यवसन्नम्। अथैतस्य ज्ञानैकनाश्यत्वेन प्रातिभासिकत्वं दृढीकुर्वन्नाह – 'किमावरीव' इति। प्रागुक्तं दृश्यजातं शर्मन्निति

1. N. IV.19.	2. RV. X,129.2.

शर्मण्यबाधितं ब्रह्मणि किमावरीवः किमावरकं भवति वा नेत्यर्थः। अनेन यत् सदसद्विलक्षणमासीत्तस्याश्रयाण्यामोहकमित्युक्तम्। यथा कुहकस्यैन्द्रजालिकस्य गहनं गभीरमक्षोभ्यमम्भस्तेन मायया रचितमम्भोमध्ये एवोतानां सत् कुहकस्यावरकं भवति वा नेत्यर्थः।

RV. X, 129. 2.*

किं च "न मृत्युरि"ति। तदानीं शर्मणि कैवल्यस्वरूपे मृत्युर्जन्ममरणात्मको बन्धोऽमृतं मोक्षो वा नासीत्। यथा सूर्ये रात्र्या अह्नश्च प्रकेतो ज्ञानं नास्ति तद्वत्। तर्हि किं त्वानीदिति। एकमवातमप्राणं शुद्धं ब्रह्मैवासीत् "अप्राणो ~~ह्यमन~~ ह्यमना"[1] इति श्रुतेः। तदा अप्राणमनागमगोत्रमिति च। एवं तत् स्वधाया स्वाश्रयेण ध्रियते कल्प्यते सा स्वधा तया कृत्वासीत् कर्तृरूपेणासीदित्यत्र आनीदिति वातः प्रयुक्तः। एवं मायाशबलितं सूत्रात्मसंज्ञमासीदित्युक्तम्। हेति निश्चयेन तस्मादन्यत्किंच किमपि नास नासीत् परस्तादग्रे ~~अ~~ ऽवसानेऽपि तदेव॥

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* Explained by Dayānanda in RBB, pp. 147.
1 Muṇḍakopaniṣad II, 1. 2.

Appendix XIII.

Specimen Passages from the Commentaries of Mudgala and Ānanda Bodha Bhaṭṭa.

a. From the Commentary of Mudgala:

पञ्चमे मण्डले त्वामग्ने हविष्मन्त इति सप्तर्चं नवमं सूक्तम्। आत्रेय ऋषिः। सप्तमी-पञ्चम्यौ पङ्क्ती। शिष्टा अनुष्टुभः। अग्निर्देवता।

1 त्वामग्ने हविष्मन्तो.......

हे अग्ने त्वां देवं दीप्यमानं हविष्मन्तो होमद्रव्यसमेता मर्तासो मर्त्या ईळते स्तुवन्ति। अहं च जातवेदसं जातं वेदो धनं यस्यासौ जातवेदाः। तमेवंविधं त्वा त्वां मन्ये स्तौमि। स त्वं हव्यवाहनसाधनानि हवींषि आनुषक् निरन्तरतया ऽऽनुषक्तं यथा तथा वीये वहसि।

b. From the Commentary of Ānanda Bodha.

अग्निप्रकरणं समाप्तम्। अथ सौत्रामणी त्रिभिरध्यायैः प्रक्रियते। अग्न्यंगत्वात् सौत्रामण्यनन्तरमुपक्रमः। तत्र प्रजापतिर्यज्ञमसृजतेत्युपक्रम्य सौत्रामणी-मित्यादिना विस्तरेण प्रतिपाद्यते। स एतं महाक्रतुमपश्यत् सौत्रामणीमिति श्रुतेः।

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1 Rv. V, 9.1

~~सौत्रामण्याः~~ सौत्रामण्यां। प्रजापतिर्ऋषिः।
यथापरमिदं भैषज्यार्थम् अश्विनौ च सरस्वती
च सौत्रामणीं ददृशुरिति। अतो ऽश्विनोः
सरस्वत्याश्चार्षमिति। तत्र सुरा संधीयते।

1 स्वाद्वीं त्वा स्वादुना.....

स्वाद्वीं त्वेति। सुरादेवत्यानुष्टुप्।
सोमोऽस्यादीनि चत्वारि सौराणि यजूंषि।
स्वाद्वीं त्वा। स्वादु रुचिकरं तेन स्वादुना
मिष्टेन स्वाद्वीं स्वादुरसोपेताम्। तीव्रेण।
तीव्रशब्दः पटुवचनः शीघ्रमदजनकः।
तेन तीव्रेण पटुरसेन तीव्राम्। अमृतेन
अमृतरसेन अमृताम्। मधुमतीं मधुरसो-
पेतां मधुमतीं सुरां त्वां सोमेन
सोमरसेन संसृजामि। यतस्त्वं सोमोऽसि।
अतस्त्वां ब्रवीमि। सोमस्त्वमश्विभ्या-
मश्विनोरर्थे पच्यस्व। अत्र पाको
विपरिणामः। तथा सरस्वत्यै सरस्व-
त्यर्थे पच्यस्व। इन्द्राय सुत्राम्णे
पच्यस्व।

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1. Y.V. XIX, 1.

Appendix XIV

Specimen Passages from the Commentaries of Deva Pāla and Kāla Nātha.

a. From the Commentary of Deva Pāla:

तस्मा अरंगमाम ०० ००० (धV. XI, 52).

यस्येति व्यत्ययेन कर्मणि षष्ठी। हे आपः यं रसं प्राणिषु जिन्वथ। जि जये। लट्। व्यत्ययेन श्नुः। ततः शप् बाहुलकात् क्वचिद् द्विविकरणादिना हुश्नुवोः सार्वधातुके[1] इति यणादेशः। अनेकार्था धातवः। तेनायमर्थः — जयथोपचिनुथ वा। किमर्थम्। क्षयाय। क्षि निवासगत्योः। भूतानां निवासाय स्थितये गमनाय च। नाना रूपकर्मोपभोगार्थं वा प्राप्तौ ज्ञानाय च। तस्मै अरङ्गमाम वः। गत्यर्थकर्मणि[2] इति कर्मणि चतुर्थी। तं युष्माकं सम्बन्धिनं रसं तूर्णमलं पर्याप्तं वा कृत्वा गच्छेम जीवनार्थमासाद्याशास्महे इति भोगासक्तैरङ्गल आशास्यते।

मुमुक्ष्वभिप्रायेण त्वित्थं योजना — हे आपः यस्य परमात्मनः क्षयाय नित्यानन्दद्वारेणानुज्ञानाय जिन्वथ यतध्वम्। तं युष्माकमेव सम्बन्धिनं परं स्वभावं वयं

1. P. VI, 4.97. 2. P. II, 3.12.

युष्मत्प्रसादात् पूर्णं पर्याप्तं वा कृत्वा गच्छेम जानीयाम प्राप्नुयाम च, मोक्षप्राप्ति-रस्माकमस्त्वित्याशास्महे इत्यर्थः। आपो जनयथा च नः यस्माद् युष्मत्प्रसादादेव-माशास्महे तस्मादस्मान् मोक्षप्राप्तियोग्यान् जनयध्वं कुरुध्वम्। महानुभावत्वादेकैव च सर्वत्र देवता ब्रह्मरूपा आदित्यरूपा वा श्रूयते ॥

6. From the Commentary of Kāla Nātha:

चित्रं देवानामुदगाद ... (W. VIII, 42; RV. I, 115. 1).

द्वितीयं जुहोति। अत्र सूर्यः परापररूपेणावस्थितः स्तूयते। उदयकाला-दारभ्य तावदपररूपेण स्तूयते। चित्रमिति क्रियाविशेषणम्। चित्रं यथा स्यात् तथा उदगात्। आश्चर्यं स्वकीयेन ज्योतिषा शार्वरं तमोऽपहत्यान्येषां च ज्योतिरादाय गच्छति। देवानां रश्मीनामनीकं मुखम्। चक्षुर्नेत्रं मित्रस्य वरुणस्याग्नेः। उपलक्षणं चैतत्। सर्वस्यापि सदेव-मनुष्यस्य जगतः। आदित्योदये हि सर्वेम रूपाण्यवव्यज्यन्ते एतन्मण्डलाभिप्रायेण .... सकललिङ्गं तथोच्यते। द्यावापृथिवी

द्यावापृथिव्यौ अन्तरिक्षं च आप्राः.....

उदयसमनन्तरमेव स्वकीयेन ज्योतिषा पूरितवान्। अथ परस्रूपेण स्तौति। पुरुषपरत्वेनोच्यते। जगतो जङ्गमस्य तस्थुषश्च स्थावरस्य च मध्यवर्ती सूर्य आत्मा। स्वरूपमात्मत्वेनोपास्य इत्यर्थः। तथा च श्रुतिः– 'यमेनादित्ये पुरुषं वेदयन्ते स इन्द्रः। स प्रजापतिस्तद् ब्रह्म' इति। एवं तावदधियज्ञगतो ऽयं मन्त्रो ऽधिदैवमाचष्टे। अस्य मन्त्रस्याङ्गिरस ऋषिः। सूर्यो देवता त्रिष्टुप् छन्दः। व्रीहितण्डुलानां पयसाक्तानां शतसहस्रं जुहुयात्। सर्वोति..
...महाव्याहृतिवत्कर्म।

APPENDIX XV.

Important Dates in the Life of Dayānanda.

Dates A.D.	Events
1824	Born in Taṅkārā.
1837	Śiva-rātrī Fast and the dawn of light.
1842	Death of his sister and uncle. Inner urge for seeking deliverence from death.
1846	Renounced the world in quest of Truth and salvation. Initiation into Brahmacarya and finally into Sannyāsa. Named as Dayānanda Sarsvatī. Received instructions in Yoga from Jvālānanda Purī and Śivānanda Giri.
1855	Gained a first hand knowledge of works on Tantra, which were rejected as profane, obscene and worthless. Acquired hatred for books written by ordinary men of imperfect knowledge (Anārṣa).
1860 -1863. or 1858-1865	Studies with Virajānanda. Unique Dakṣiṇā to his Guru. Resolve to propagate truth and correct knowledge of the Vedas.
1864-1865 or 1865	Preparation for the mission of his life.
1866	March to fulfil his mission. Accepted the duality of Jīva and Brahma. Discarded Śaivism. Contact with Hanumantācārya of the Madhva school.
1867	In the Kumbh Fair at Haradvara. Began preaching the true Vedic religion denouncing evil practices of the Hindus. Condemned the Purāṇas. Performed the real Sarvamedha Yajña.
1869	Debate of Kāśī on November 16.
1872	Contact with Brahmo leaders. Began wearing

1 [599]

clothes. Medium of expression changed from Hindi into Sanskrit. First speech in Hindi in May, 1874 A.D.

1875 Started a new society called the Ārya Samāja first in Rajkot, Ahmedabad, and ~~and then in~~ Bombay. First edition of the Satyārtha Prakāśa issued. Veda Bhāṣya specimen (1) published. Poona lectures. Āryābhi-Vinaya and Saṃskāra Vidhi published.

1876 Attended the Imperial Durbar at Delhi. Held a religious convention. Veda-Bhāṣya specimen(2), Advertisement no.19 containing interpretations of some Vedic legends published. Came to regard Vedic Śākhās as explanations of the Vedas. Completed the Bhūmikā.

1877 Ārya Samāja started in Lahore. Finalised the principles of the Samāja and reduced ~~brought upto the number~~ 10. First issue of the Bhūmikā published.

1878 The Theosophical Society recognised as a branch of the Ārya Samāja. Letter no. 72 to Col. Olcott. ~~[illegible]~~ Aṣṭādhyāyī-Bhāṣya commenced.

1879 Commentary on the first four chapters of the Aṣṭādhyāyī of Pāṇini completed. First visit of Col. Olcott and M. Blavatsky. Advertisement no. 113 issued. Views on Salvation revised. Established the Vedic Yantrālaya. Severed all connections with the Theoso-

phical society. Revised the Satyārtha Prakāśa. H.H. Maharaja Sajjan Singh of Udaipur became a disciple.

1883 Final registration of the Svīkāra Patra and the re-organised Paropakāriṇī Sabhā at Udaipur. Saṃskāra Vidhi revised. Revised edition of the Āryābhivinaya, the Uṇādikoṣa, and the Nighaṇṭu published.

Serious illness on account of suspected poisoning by arsenic in Jodhpur.

Death in Ajmer on October 30.

APPENDIX XVI.

List of Important Religious Debates (Śāstrārthas)

Held by Dayānanda.

Dayānanda had to engage himself in religious discussions and debates at several places. These debates and discussions made him famous far and wide and convinced people of his scholarship. The following is a list of all such important debates.[1]

Date of the debate.	Place where held.	The opposite party.	Subject of the debate.
1866	Jaipur	Paṇḍitas of the Sanskrit College.	Ten questions put by Dayānanda, the first being on grammar.
		Pt. Harish Chandra	Vaiṣṇavism & Śaivism.
	Ajmer	Rev. Gray. Rev. Robson, Rev. Schoolbred Maulvi, Murad Ali and others.	God, soul, creation Divinity of Christ and his resurrection.
~~1867~~			
1867	Karnvas	Pt. Ambadatt Purbati.	Idol-worship.

1. LDS. has listed some more debates in Chapter XIX (III). Some of them are unimportant while some have not been verified with reference to ~~xkim~~ the available biographis.

1867	Ramghat	Svami Krishnanda	Idol-worship, Avatāras, & Tīrthas.
	Karnvas	Pt. Hari Vallabh	Idol-worship.
1868	Kakoda	Pt. Umadatt & others.	Idol-worship.
1868	Farrukhabad	Pt. Srigopal	Idol-worship.
1869	---ditto-----	Pt. Haladhar Ojha.	Idol-worship.
31.7. 1869	Kanpur	---ditto---	---ditto---
16.11.1869	Benares	Pt. Tara Charan, Pt. Bala Shastri, Svami Vishuddhananda and others,	Idol-worship, Purāṇa etc.
1870	Mirzapur	Pt. Govind Bhatt, Pt. Jai Shri	Bhāgavata Purāṇa & Idol-worship.
	Chhalesar	Qazi Imdad Ali and others.	----
1872	Dumraon	Pts. Durgadatt, Jai Govind and Bansidhar.	Idol-worship.
	Bhagalpur	Panditas sent by the Maharaja of Burdwan.	Nyāya.
8.4. 1873.	Hughly	Pt. Tara Charan Tarka -Ratna.	Idol-worship.

1873	Arrah	Pt. Rudradatt	Idol-worship.
18.11. 1873.	Lucknow	Pt. Gangadhar Shastri	---ditto---
1874	Nasik	Several Panditas.	Tirthas.
	Baroach	Pt. Madhava Rao	Interpretation of some Vedic Mantras.
	Rajkot	Pt. Murlidhar	Idol-worship.
27.1.1875	Ahmadabad	Pt. Sevaka Ram and others.	Interpretation of Rv. I, 35.2.
10.3. 1875	Bombay	Pt. Khemji Balji Joshi, Pt. Ichha Shankar Sukla.	Grammar and Niyoga.
June, 1875	Bombay	Kamalnayanacharya	Idol-worship.
1876	Moradabad	Rev. Parkar	Christ, creation, Adam etc.
20.3.1877	Chandapur	Rev. Scott, M. Mohd. Kasim	God, Creation etc.
24.9. 1877	Jullundhur	M. Ahmad Hasan	Transmigration of soul.
1877	Gurdaspur	Pts. Lakshmi Dhar and Daulat Ram	Interpretation of Rv. II, 23.1.
1878	Gujrat	A Kashmiri Pandita	Recitation of the Gayatri before Sudras & Muslims.

1878	Wazirabad	Pt. Vasudeva	Idol-worship.
~~19x12~~ 19.2. 1878	Gujranwala	Christian Missionaries.	Nature Of God and Soul.
28.11.1878	Ajmer	Rev. Gray, Dr. Husband and others.	Discussion of Svāmījī's objections to the teachings of the Bible.
4.8. 1879	Badaon	Pt. Ram Parshad	Idol-worship, Avatāra, Interpretation of Rv.X,90.1 & II,23.1
25.8. 1879.	Bareilly	Rev. T.G.Scot t.	Transmigration of souls, incarnations, forgiveness of sins etc.
11.9. 1882.	Udaipur	M. Abdul Rahman.	The revealed book, creation, destruction, Excellences of the Vedas, eternal objects etc. etc.

N.B. It appears that some debates which actually took place have not been recorded by the noted biographists. No mention is found of a debate with the Jains. It is inconceivable that the Jains were never face to face with Dayānanda.

APPENDIX XVII.

Attempts on the life of Dayānanda Sarasvati.

Dayānanda's life was a bed of thorns. His views in general and his criticism of the evil practices in all religions in particular created a large number of mortal foes. There were several attempts on his life. Some notable instances of such attempts are listed below:-

Date of the incident.	Place of its occurrence.	Nature of the incident.
----	-----	To offer him as a Bali to Durgā by the Śaktas.[1]
1867	Banks of the Ganges.	To burn him alive by putting his hut on fire.
	Ram Ghat	Ten persons attacked.
1868	Ghatia Ghat	Attack with lathis.
	Karnvas	Attack with a sword.
	---ditto--	Three persons to cut his throat.
	Shahbazpur	Conspiracy to kill him with a sword.
	Farrukhabad	Assault by Goondas.
1869	Kanpur	Attack by lathis and stones.

1. It perhapes relates to the period of his wanderings in quest of knowledge.

1869	Benares	1. POison in food and Pāna.
		2. Assault at the end of the debate of Benares.
		3. Again poison in betel.
1870	Allahabad	1. Attempt by Muslims.
		2. Attempt by a certain man.
	Mirzapur	1. Assault by Chhotuguri and his followers.
		2. Assault by Goondas.
	Anupshahr	Poison in betel.
1874	Hathras	Disturbance by the Goondas.
	Mathura	Attack by Chaubes armed with lathis.
	Allahabad	Poison inxxxx swdet-meats.
	Bombay	1. Conspiracy to murder him thxxxx through his cook Baldev.
		2. Twice assaulted by Goondas.
1878	Gujrat(Pak.)	Conspiracy to have him killed through by a badmash.
	Wazirabad	Attack by a mob with lathis.
1879	Danapur	Mob-voilence.
1883	Jodhpur	Arsenic in milk; aggravating medicines by the attendant physician. Proved fatal.

APPENDIX XVIII.

Chronological list of the important works by Dayānanda Sarasvatī.

Name of Work	Date of Completion.
Saṃdhyā	1865
Bhāgavatamata Khaṇḍana	Before 7.6.1866.
Advertisement I	July, 1869.
Advaitamata Khaṇḍana	1870
Pañca Mahā Yajña Vidhi	1874 (SS. 1877).
Vedānti-dhvānta Nivāraṇa	October-November, 1874
Veda Viruddhamata Khaṇḍana	10.11.1874
Satyārtha Prakāśa	1874.
Specimen I of Veda Bhāṣya	Before 1875 (1932 V.S.)
Sikṣāpatrī Dhvānta Nivāraṇa	3.1.1875.
Ārya-Ābhi Vinaya	15.4.1875 (Caitra Ś. 10, 1932 V.S.)
Ārya Samāja ke Niyama aura uski Vyākhyā.	Before 29.5.1875.
Pratimā Pūjana Vicāra	1875
Saṃskāra Vidhi	22.12.1875 (Pauṣa Ś. 7, 1932 V.S.).
Ṛg-Vedādi Bhāṣya Bhūmikā	1.12.1876
Advertisement 19	1.12.1876.
Specimen II of Veda Bhāṣya	19.12.1876.
A detailed commentary on some hymns of the Ṛg-Veda	Before the commencement of his Vedic commentaries.
ĀryoddeśyaRatna Mālā	14.8.1877 (Śrāvaṇa Ś. 7, 1934V.S.)
Bhrānti Nivāraṇa	1877
Indices listed on PP. 149-150, Supra.	Before the commencement of Ṛg-Veda Bhāṣya.

Ṛg-Veda Bhāṣya	10.12.1877 (Mārga Śīrṣa Ś. 6, 1934 V.S.).
Satya Dharma Vicāra	Before April, 1878.
Letter No. 72.	26.7.1878.
Advertisement 113	22.1.1879.
Aṣṭādhyāyī Bhāṣya	24.4.1879.
Varṇoccāraṇa Śikṣā	31.1.1880.
Vyavahāra Bhānu	17 (?).3.1880 (Phālguna Ś.15, 1936 V.S.).
Saṃskṛta Vākya Prabodha	4.3.1880.
Gokaruṇā Nidhi	May-June, 1880.
Sandhi Viṣaya	May-June, 1880.
Bhramocchedana	24.6.1880.
Candrāloka (?)	Before 10.9.1880 (Probably about 27.12.1877 to 13.1.1878.)
Kāśī Śāstrārtha	1880.
Anu Bhramocchedana	19.2.1881.
Nāmika	13.4.1881.
Sāmāsika	21 .8.1880 (Bhādra Kṛ.12, 1938 VS 27 .
Straiṇa Taddhita	26.11.1881.
Avyayārtha	~~Before~~ 29.11.1881.
Āryapraśnottarī kā Khaṇḍana.	Before 17.8.1882.
Ākhyātika.	Before 18.9.1882.
Gotama Ahalyā kī Kathā	Before 29.8.1882.
Sauvara	25.9.1882.
Pāribhāṣika	October, 1882.
Yajur-Veda Bhāṣya	25.11.1882.
Nighaṇṭu	14.12.1882.
Dhātu Pāṭha.	4.1.1883.
Uṇādi Koṣa	23.1.1883.
Gaṇa Pāṭha	16.~~12~~ 2.1883.
Svīkāra Patra (Will).	27.2.1883.
Grammatical Works in Mss.	Date unknown. Probably before 24.4.1879.
A Collection of Useful Quotations and other MSS. works of Miscellaneous Nature	Dates unknown.

APPENDIX XIX.

List of Authorities cited in the Works of Dayānanda excluding Vedic Commentaries, Works on Grammar and Criticism of Others.

a. In the Ṛg-Vedādibhāṣyabhūmikā- (SM).

Authority.	Pages.
Ṛg-Veda	36; 56; 84; 92; 93; 94; 100; 113; 117; 119; 121; 147; 149; 174; 175 to 178; 186; 192; 198; 206; 241; 242; 247; 249; 251; 253; 255; 258; 267; 269; 273; 276; 286; 298; 355; 360; 362; 363; 376; 387; 402; 463; 465.
Yajur-Veda	3; 7; 115; 28; 46; 54; 57; 77; 78; 82; 84; 92; 93; 94; 104; 114; 116; 123; 124; 125; 127; 150; 152; 153; 155; 157; to 161; 163; 165 to 169; 173; 179; 181; 184; 186; 188; 189; 192; 195; 198; 201; 229; 241; 257; 260; 262; 276; 278; 280; 282; 283; 305; 313; 317; 320; 323; 326; 328; 330; 333; 335; 336; 338; 341; 372; 373; 382; 387 to 389; 391; 392; 394; 412; 417; 418; 420; 422; 424; 425; 427; 470.
Sāma-Veda	94; 195.
Atharva-Veda.	5; 11; 84; 94; 106; 115; 128; 129; 131; 132; 171; 181; 203; 205; 221; 260; 273; 283; 286; 299; 300; 302; 313; 341; 345; 383; 392.
Aitareya Brāhmaṇa	62; 97; 101; ~~118~~ 288; 289; 292; 318; 355; 412.
Śatapatha Brāhmaṇa	7; 11; 12; 20; 28; 63; 85; 86; 87; 97; 102; 104; 106; 110; 111; 121; 126; 151; ~~170~~ 170; 196; 207; 237; 241; 294; 296; 298; 309; 310; 320; 351; 355; 358; 360; 363 to 367; 370; 371; 372; 383; 412; 413; 414; 417; 420; 426.
Taittirīya Āraṇyaka	1; 54; 135; 139; 140; 141.
Taittirīya Upaniṣad	63; 64; 91; 95; 135; 173.
Chāndogya Upaniṣad.	95; 106; 229; ~~234~~; 237; 308; 309; 339; 372.
Aitareya Upaniṣad	

Sāyaṇa 409.

Max Muller 96; 33;

Wilson and others. 33.

N.B. References to the Dhātu Pāṭha have been omitted, this Appendix. Untraced quotations have not been listed here.

b. In the Satyārtha Prakāśa (First Ten Chapters only) (SS).

Muṇḍaka Upaniṣad 79; 224; 226; 227; 326; 361, 378.

Bhagavadgītā 79; 183; 184; 300; 338; 359.

Ṛg-Veda 85; 87; 158; 159; 176; 211; 213; 214; 215; 217; 239; 241; 285; 287 (H.T. only); 321; 322; 327; 335; 341; 342; 349; 359; 360.

Yajur-Veda 87; 90; 91; 121; 125; 164; 180; 225; 241; 285; 287; 291 to 295; 300; 314; 319; 321; 322; 340; 341; 346; 351; 371; 386.

Chāndogya Upaniṣad 87; 107; 128; 129; 227; 306; 307; 310; 324; 325; 358; 359.

Māṇḍūkya Upaniṣad 87; 107.

Kaṭha Upaniṣad 87; 226; 325; 358.

Manu Smṛti 87; 98; 112; 118; 120; 122; 123; 124; 128; 132; 133; 134; 135; 136; 138; 139; 167; 169; 171; 172; 175; 176; 178; 179; 181; 183; 184; 185; 189; to 193; 197 to 205; 209; 215 to 217; 221; 223 to 225; 228 to 230; 232; 234; 236; 239; 242 to 253; 255; 256; 259 to 262; 264 to 266; 268 to 274; 276 to 278; 280; 282; 315; 328; 341; 343; 373; 374; 376; 377; 382 to 384; 386; 392; 394.

Sāma-Veda 88.

Atharva-Veda 87; 165; 193; 215; 240; 241; 314; 341; 342; 345; 347; 386.

Taittirīya Upaniṣad 90; 97; 106; 117; 131; 136; 137; 307; 321; 324; 336; 373.

Nīti Śataka	741.
Taittirīya Āraṇyaka	743.
Atharva-Veda	744.
Yajur-Veda	745; 754.
Manu Smṛti	751.
Muṇḍaka Upaniṣad	754.
Cāṇakya Nīti	764.

d. In the Pañca Mahā Yajña Vidhi. (Rama Lala Kapura, Lahore)

Aitareya Brāhmaṇa	30.
Nirukta	27.
Muṇḍaka Upaniṣad	10.
Kaṭha Upaniṣad	26.
Taittirīya Upaniṣad	31.
Taittirīya Āraṇyaka	2; 11.
Ṣaḍviṃśa Brāhmaṇa	2.
Manu Smṛti	2; 6; 30; 53; 55; 62;
Śatapatha Brāhmaṇa	29; 30; 43; 46.
Atharva Veda	1;8; 18 to 20; 63.
Ṛg-Veda	12; 13; 30.
Yajur-Veda	8;16; 23; 24; 26; 28; 30; 31; 35; 38; 43; 46; 48; 53; 56; 57.

e. In Letters and Advertisements etc. included in PV.

Ṛg-Veda	15; 43; 45; 107; 108; 109; 139; 359.
Yajur-Veda	15; 106; 107; 110; 362; 384.
Atharva-Veda	106.
Aitareya Brāhmaṇa	43.
Śatapatha Brāhmaṇa	43; 44; 45; 357.
Taittirīya Āraṇyaka	139.
Muṇḍaka Upaniṣad	476; 483.
Śvetāśvatara Upaniṣad	357.
Kena Upaniṣad	21(Preface).
Nighaṇṭu	45;360.
Nirukta	43; 44; 45.
Aṣṭādhyāyī	108.
Mahābhāṣya	258; 360; 471; 483;

Appendix XX

Geneological Tables of Some of the Families of the Seers of Rg-Vedic Hymns.

1. Of Angiras Family.*3

अङ्गिराः

- वरुणः*1 (V,15)
- प्रभूवसुः (V,35;36) (IX,35;36)
- प्रियमेधः (VIII,2;IX,28)
  - सिन्धुक्षित् (X,75)
- व्यश्वः (VIII,26)
  - विश्वमनाः (VIII,23-26)
- वीतहव्यः (VI,15)
  - अरुणः (X,91)
- पुरुहन्मा (VIII,70)
- शश्वती (VIII,1;34)
- बृहस्पतिः – बृहस्पतिर्वा (X,39;40; X,71;72)
- हिरण्यस्तूपः (I,31-35 etc.)
- विरूपः (VIII,43;44;75)
- अमहीयुः (IX,61)
- अर्चन् (X,149)
- उरुक्षयः (X,118)
- ऋजुः (IX,108)
- अङ्गः (X,138)
- सप्तिः; नाभानेदिष्ठः (X,112)
- शतप्रभेदनः; हविर्धान (X,11)
- अष्टादंष्ट्रः (X,111)
- शंयुः [तृणपाणिः] (VI,44-46;48;X,49.5)
- अमहीयुः; सुमित्रः (X,105)
- कुत्सः (I,94)
- रहूगणः (IX,37)
- गोतमः (I,74; IX,31)
  - नोधाः (I,58)
    - एकद्यूः (VIII,80)
    - अंहोमुक् (X,126)
  - वामदेवः (IV,1)
    - मूर्धन्वान् (X,88)
    - बृहदुक्थो वामदेव्यः (X,54)
- उचथ्यः ↔ ममता (IX,50)
  - दीर्घतमा औचथ्यः (I,140-164)
    - कक्षीवान् (I,116; IX,74 etc.)
      - शबरः (X,169)
      - सुकीर्तिः (X,131)
      - घोषा (X,139)
        - सुहस्त्यः (X,41)
- शकपूतः (X,132)
- नृमेधः (VIII,89)
- कृशः (VIII,55 etc.)
- घोरः (III,36.10)
  - कण्वः (I,36-43; IX,94)
    - सोभरिः (VIII,19-22;103)
    - प्रगाथः (VIII,1) (VIII,48;54)
    - विश्वकः (VIII,86)
    - Sons of कण्व (X,127) who have no descendants are:–
      - a. मेधातिथिः (I,12)
      - b. मेध्यातिथिः (VIII,1.3-29; VIII,3;33)
      - c. देवातिथिः (VIII,4)
      - d. ब्रह्मातिथिः (VIII,5)
      - e. वत्सः (VIII,6;11)
      - f. पुनर्वत्सः (VIII,7)
      - g. सध्वंसः (VIII,8)
      - h. शशकर्णः (VIII,9)
      - i. पर्वतः (VIII,12; IX,104;105)
      - j. नारदः (VIII,13; IX,104;105)
      - k. इरिम्बिठिः (VIII,16-18)
      - l. नीपातिथिः (VIII,34.1-15)
      - m. नाभाकः (VIII,39-42)
      - n. त्रिशोकः (VIII,45)
      - o. कुसीदी (VIII,81-83)
      - p. सध्रिः (V,44.10)
      - q. पुष्टिगुः (VIII,54)
      - r. श्रुष्टिगुः (VIII,51)
      - s. आयुः (VIII,52)
      - t. मेध्यः (VIII,53;57;58)
      - u. मातरिश्वा (VIII,54)
      - v. प्रस्कण्वः (I,44-50 etc.)
      - w. कृशः (VIII,56)
      - x. सुपर्णः (VIII,59)
      - y. कुरुसुतिः (VIII,76-78)
- मूर्धा (X,182)
- भरद्वाजः (VI,1-30;37-43; 53-74; IX,67.1-3; X,137)
  - शुनहोत्रः (VI,31;32)
  - नरः
  - शासः (VI,35-36)
  - शिरिम्बिठः (X,155)
  - सप्रथः (X,181.2)
  - पायुः (VI,75; X,87)
  - गर्गः (VI,47)
  - ऋजिश्वा (VI,49-52) (IX,98;108;6-7)
  - वसुः (IX,80-82)
  - रात्रिः (X,127)
  - शुनहोत्रः*4 (VI,33;34)
    - गृत्समदः (II,1-3 etc.) (Later on adopted by भार्गव शुनक).
      - कूर्मः*2 (II,27-29)
  - पुरुमीळ्हः (VIII,43;44; VIII,71)
  - अजमीळ्हः (IV,43;44)
- अग्निः (VIII,102)

Notes:
*1 RBR. – a descendent of Atri. PP. 68. See R.V. V,15.5; Brhaddevata PP. 249, verse 7.
*2 Also identified with गृत्समदः.
*3 Also known as the family of Pajra. RBR. PP. 31
*4 Dayananda in II,1 calls 'वरुणः' a 'शौनहोत्रः'.

2. Of Marici Family.

मरीचिः
- कश्यपः (I,99; VIII,29; etc.)
  - (IX,97)
  - (X,99)
  - Other sons having no descendants:–
    - a. शिखण्डिन्यावप्सरसौ (IX,104)
    - b. असितः (IX,5-24)
    - c. देवलः (IX,5-24)
    - d. अवत्सारः (V,44; IX,53-60)
    - e. निध्रुविः (IX,63)
    - f. भूतांशः (X,106)
    - g. विवृहा (X,163)
    - h. मारीच्यः (X,137.8)

3. Of Varuna Family.

वरुणः (X,124.1;5-9)
- सत्यधृतिः (X,185)
- भृगुः (IX,65; X,19)
  - शुनकः; वेनः (IX,85; X,123)
    - गृत्समदः (II,1) (Adopted. See Table 1).
      - कूर्मः (Table 1).
  - च्यवनः (X,19)
  - कविः (IX,47 etc.)
    - उशना (VIII,84 etc.)
  - जमदग्निः (VIII,101 etc.)
    - रामः (X,110)
  - Others with no descendants:
    - a. सोमाहुतिः (II,4-7)
    - b. स्यूमरश्मिः (X,19)
    - c. प्रयोगः (VIII,102)
    - d. गृत्सः (X,171)
    - (e) नेमः (VIII,100)
    - (f) इट्‌ः (X,171)
    - (g) स्यूमरश्मिः (X,77)

N.B. See note 4 in Table 1.

4. Of Mitra & Varuna Family.

मित्रावरुणौ
- वसिष्ठः (VII, etc.)
  - Others without descendants:–
    - 1. इन्द्रप्रमतिः (IX,97)
    - 2. ... (IX,97)
    - 3. मन्युः (IX,97)
    - 4. ... (IX,97)
    - 5. चित्रमहाः (X,122)
    - 6. वृषगणः (IX,97)
    - 7. उपमन्युः (IX,97)
    - 8. व्याघ्रपात् (IX,97)
  - शक्तिः (VII,32)
    - पराशरः (I,65 etc.)
  - मौद्गिलः
    - 9. कर्णश्रुत्
    - 10. मृळीकः
    - 11. वसुक्रः
  - (IX,97)
- मान्यः (VIII,67)
- अगस्त्यः ↔ लोपामुद्रा (I,165 etc.; I,179)
  - His disciple इध्मवाहः (I,179)
  - दृढच्युतः (IX,25)
  - गौरिवीतिः (X,73 etc.)
  - दुर्मित्रः (X,126)

5. Of Atri Family

भूमः (X,27)

अत्रिः (V,1 etc.)
- पुरुः (X,41?) (V,52)
- श्यावाश्वः
- गौरवीतिः (V,29)
- अत्र्यः (IX,101)
- Sons without descendants:
  - 1. कुमार आत्रेयः
  - 2. ...
  - 3. कुमारः 4. वसुश्रुतः 5. इषः 6. ...
  - 7. गयः 8. ...
  - 9. ... 10. ...
  - 11. ... 12. ...
  - 13. ... 14. ...
  - 31. अपाला 32. ...
  - 33. एवयामरुत् 35. अपाला
  - N.B. No. 9 ... connected ...



Sons of अङ्गिराः having no descendants are :—

a. सुदीतिः (VIII, 71)
b. [illegible] (VIII, 89)
c. श्रुतकक्षः (VIII, 92)
d. सुकक्षः (VIII, 92-93)
e. बिन्दुः (VIII, 94; IX, 30)
f. पूतदक्षः (VIII, 94) but it is an adjective in VIII, 94.7, 10.
g. तिरश्चीः (VIII, 95-96)
h. अयास्यः (IX, 44) mentioned in [illegible]
i. पवित्रः (IX, 67.22-32)
j. हरिमन्तः (IX, 72)
k. ऊर्ध्वसद्मा (IX, 108)
l. कृतयशाः (IX, 108)
m. शिशुः (IX, 112)
n. मूर्धन्वान् (X, 88)
o. बरुः (X, 96)
p. [illegible] (X, 97)
q. [illegible] (X, 101)
r. [illegible] (X, [illegible])
s. [illegible]
t. [illegible]
u. [illegible]
v. [illegible]
w. [illegible]
x. [illegible]
y. [illegible]

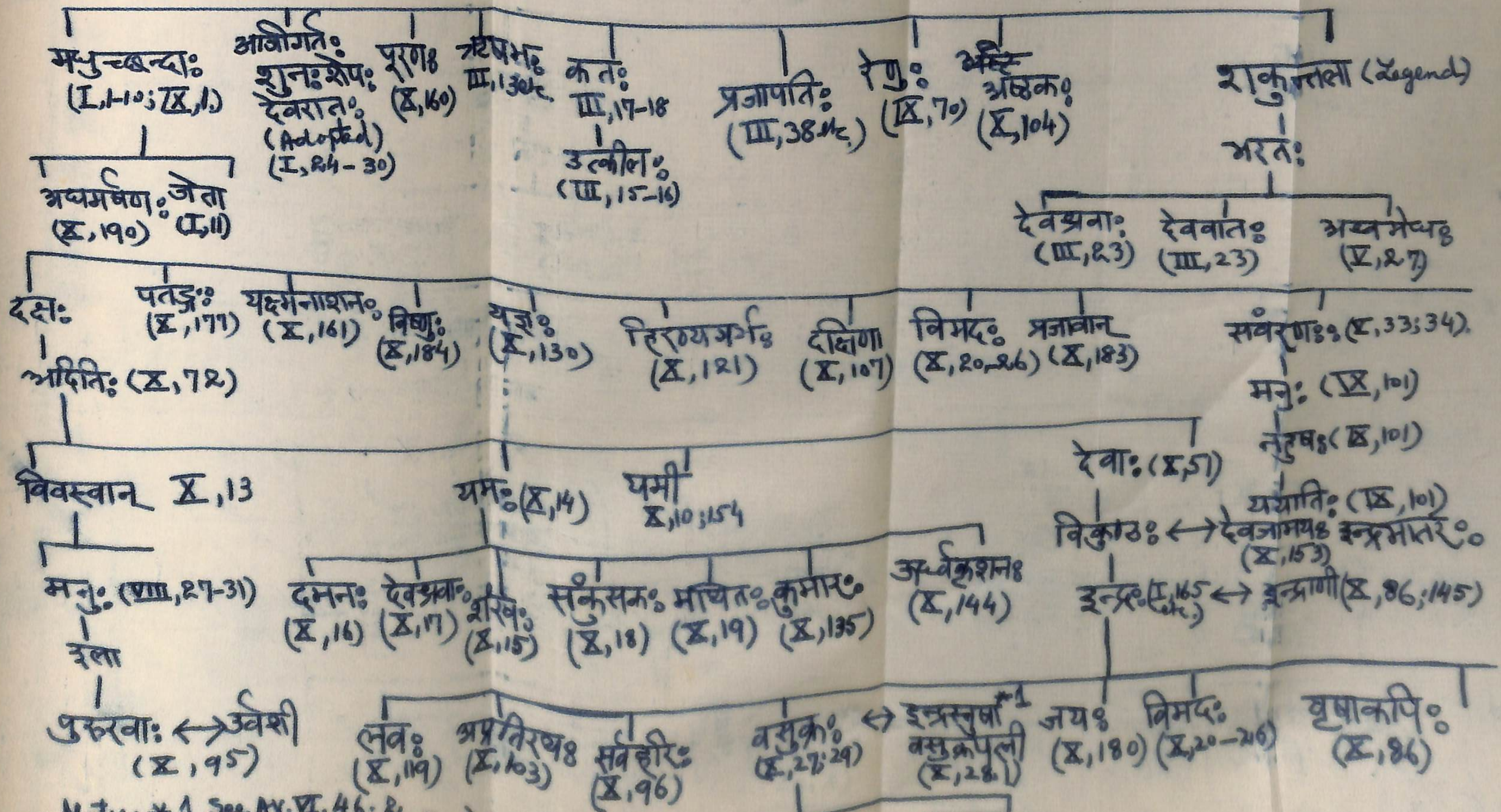
6. Of Iṣīratha Family.

इषीरथः [cf. III,31]

कुशिकः (III,31)

गाथी कौशिकः (III, 19-22).

विश्वामित्रः (III,1 etc.)



Notes: *1 See AV. VI, 46. 2

2. RBR. = सूरजभान - "ऋग्वेद के बनाने वाले ऋषि"

3. Relations of the remaining seers with major families have not so far been established.

Appendix XXI

List of Ṛks explained in the Yajur-Veda and not explained in the Ṛg-Veda Bhāṣya.

Ṛ.K.			Yajuḥ		Ṛ.K.			Yajuḥ	
M	S	V	Ch.	V.	M	S	V	Ch.	V
VII	62	5	21	9		14	13	19	71
	66	4	33	20		19	19	15	38
		16	36	24			20	15	39
							20	15	40
	74	3	33	88		23	5	11	41
	90	1	33	70		26	21	27	34
		3	27	24		27	13	33	91
	91	3	27	23			14	33	94
	92	1	7	7		40	12d	10	20
		3	27	27				19	44
		5	27	28				19	54
	94	11	33	76				19	61
								23	65
	99	3	5	16					
						42	1	4	30
						43	4	33	2
VIII	3	3	33	81			9	12	36
		4	33	83			18	12	116
		8	33	97		44	1	3	1
	6	1	7	40				12	30
		28	26	15			3	22	17
	11	1	4	16			16	3	12
								13	14
		7	12	115					
								15	20

M	S	V	Ch	V
VIII	45	1	7	32
	x	2	33	24
	48	13	19	54
	51	7	3	34
			8	2
		9	33	82
	52	7	8	3
	60	9	27	43
	63	12	33	50
	69	3	12	55 }
	72	12	15 / 33	60 / 19
			33	71 }
		13	33	21
	75	1	13	37
			33	4
		4	15	21
		15	11	71
	76	10	8	39
	83	7	33	47
	84	3	13	52
			18	77
	88	1	26	11
	89	1	20	30
		2	33	95
		3	33	96

M	S	V	Ch	V
	93	4	33	35
		19	36	7
	99	3	33	41
		5	33	66
		6	33	67
	101	1	33	87
		9	33	85
		11	33	39
		12	33	40
	102	20	11	73
		21	11	74
IX	1	1	26	25
		2	26	26
		6	19	4
	2	6	38	22
	11	1	33	62
	51	1	20	31
	54	1	3	16
	61	10	26	16
		11	26	18
		12	26	17

M	S	V	Ch	V
IX	63	18	8	63
	66	19	19	38
			35	16
		20	36	9
		21	8	38
		21	29	38
	67	22	19	42
		23	19	41
		25	19	43
		27	19	39
	96	11	19	53
	107	1	19	2
	110	3	22	18
X	1	1	12	13
		2	11	43
	8	6	13	15
			15	23
	9	1	11	50
			36	14

M	S	V	Ch	V
X		2	11	51
			33	15
		3	11	52
			36	16
		4	36	12
		7c	3	54
		8	6	17
		9	20	22
	13	1	11	5
	14	6	19	50
		9	12	45
	15	1	19	49
		2	19	68
		3	19	56
		4	19	55
		5	19	57
		6	19	62
		7	19	63
		8	19	51
		11	19	59
		12	19	66
		13	19	67
		14	19	60

M	S	V	Ch	V
X	16	9	35	19
		11	19	65
		12	19	70
	17	4	23	16
		10	4	2
		11	13	5
		12	7	26
	18	1	35	7
		4	35	15
	35	13	18	31
			33	52
	36	12	33	17
	37	1	4	35
	45	1	12	18
		2	12	19
		3	12	20
		4	12	6
			12	21
			12	33
		5	22	23

M	S	V	Ch	V
X		6	23	24
		7	24	25
		8	12	1
			12	25
		9	12	26
		10	12	27
		11	12	28
		12	12	29
	46	7	33	1
	50	1	33	23
	52	6	33	7
	53	8	35	10
	57	3	3	53
		4	3	54
		5	3	55
		6	3	56
	61	3	7	17
	63	10	21	6
	64	6	9	17
	73	1	33	64

M	S	V	Ch	V
X	74	4	33	28
	81	1	17	17
		2	17	18
		3	17	19
		4	17	20
		5	17	21
		6	17	22
		7	8	45
			17	23
	82	1	17	25
		2	17	26
		3	17	27
		4	17	28
		5	17	29
		6	17	30
		7	17	31
	87	22	11	26
	88	15	19	47
	90	1	31	1
		2	31	2
		3	31	3
		4	31	4
		5	31	5
		6	31	14
		7	31	9

M	S	V	Ch	V
X		8	31	6
		9	31	7
		10	31	8
		11	31	10
		12	31	11
		13	31	12
		14	31	13
		15	31	15
		16	31	16
	91	14	20	78
		15	20	79
	97	1	12	75
		2	12	76
		3	12	77
		4	12	78
		5	12	79
			35	4
		6	12	80
		7	12	81
		8	12	82
		9	12	83
		10	12	84
		11	12	85
		12	12	86

M	S	V	Ch	V	M	S	V	Ch	V
X	97	13	12	87	X	110	1	29	25
		14	12	88			2	29	26
		15	12	89			3	29	28
		16	12	90			4	29	29
		17	12	91			5	29	30
		18	12	92			6	29	31
		19	12	93			7	29	32
		20	12	95			8	29	33
		21	12	94			9	29	34
		22	12	96			10	29	35
		23	12	101			11	29	36
	101	3	12	68		116	8d	12	44
		4	12	67		120	1	33	80
	103	1	17	33		121	1	13	4
		2	17	34				23	1
		3	17	35				25	10
		4	17	36			2	25	13
		5	17	37			3	23	3
		6	17	38				25	11
		7	17	39			4	25	12
		8	17	40			5	32	6
		9	17	41			6	32	7
		10	17	42			7	27	25
		11	17	43			8	27	26
		12	17	44			9	12	102
		13	17	46					

M	S	V	Ch	V	M	S	V	Ch	V
X	121	10	10	20	X	142	7	17	7
			23	65		152	4	8	44
	123	1	7	16				18	70
	128	9	34	46		155	5	35	18
	129	5	33	74		157	1	25	46
	130	7	34	49			2	25	46
	131	2	10	32			3	25	46
			19	6		170	1	33	30
			23	38		173	1	12	11
		4	10	33			3	17	52
			20	76		177	3	37	17
		5	10	34		180	2	18	71
			20	77		185	1	3	31
		6	20	51			2	3	32
		7	20	52			3	3	33
	139	1	17	58		186	1a	23	32
		2	17	59			[illegible]	34	8
		3	12	66		189	1	3	6
	140	1	12	106			2	3	7
		2	12	107			3	3	8
		3	12	108		191	1	15	30
		4	12	109					
		5	12	110					
		6	12	111					
	141	1	9	28					
		2	9	29					
		3	9	26					
		4	33	86					
		5	9	27					

M X

S	V	Ch	V
121	10	10	20
		23	65
123	1	7	16
128	9	34	46
129	5	33	74
130	7	34	49
131	2	10	32
		19	6
		23	38
	4	10	33
		20	71
	5	10	34
		20	77
	6	20	57
	7	20	52
139	1	17	58
	2	17	59
	3	12	66
140	1	12	106
	2	12	107
	3	12	108
	5	12	109
	6	12	110
		14	111
141	1	9	28
	2	9	29
	3	9	26
	4	53	36
	5	9	25

M X

S	V	Ch	V
142	7	17	7
152	4	9	44
		18	70
155	6	35	18
157	7	25	46
	2	25	46
	3	25	46
172	1	33	30
173	1	12	11
	3	17	52
177	3	37	17
180	2	18	71
185	1	5	31
	2	3	32
	3	3	33
186	1 &	23	32
	~~1~~	35	8
189	1	3	6
	2	3	7
	3	3	8
191	1	15	30

APPENDIX XXII.

List of the Mantras of the Ṛg-Veda Explained, cited and referred to in the Ṛg-Vedādi-Bhāṣya-Bhūmikā.[1]

Rv.[2]	E.C.R.[3]	PP.[4] SM.	SS.	RV.	E.C.R.	PP. SM	SS.
I,1.1	R	92	347	I,89.5	C	93	347
					E	113	367
I,1.2	R	100	353	I,89.10	C	465	716
I,1.9	R	463	714	I,116.3;4	E	243	496
I,6.1	E	206	462	I,116.5;6	E	247	501
I,22.17	E	373	625	I,119.10	E	255	509
I,22.20	E	56	311-312	I,164.33	E	355	608
	C	113	367				
I,23.15	E	389	641	I,164.35	E	186	442-443
I,32.1;2	E	360	613	I,164.39	E	402	654
I,32.5-7	E	362	615	I,164.46	R	93	347
I,32.10;13	E	363	616	I,164.47;48	E	253	507
I,34.2	E	249	502	I,164.50	E	163-4	418-9
I,34.7	E	251,	504	II,23.1	E	412	664
I,35.2	E	179	435	III,31.1	E	355	608
	R	387	639	III,38.6	E	276	529
I,39.2	E	192	448	IV,31.1	E	391	643
	C	286	540				
I,46.7	E	253	506	V,81.1	E	198	454
I,46.8	E	251	504	V,82.5	E	3	261
I,85.4	E	251	504	VI,8.3	E	178	434

1. This list includes verses of the Yv., Sv., and Av. found in the Rv. and explained in the RBB.
2. The references to the Ṛks in the P.T.'s are to Maṇḍala division in some cases and in others to the Aṣṭaka division.
3. R = Verses referred to in Pratīka only. C = Verses quoted in full but not explained there. E = Verses Explained
4. SM = The RBB. published by the Ārya Sāhitya Maṇḍala, Ajmer.
   SS = The RBB. issued in the Dayānanda Grantha Mālā (Śatābdī Edition.)

VI,16.10	C	185	441
VI,47.11	E	282	535
VII,32.22;23	C	94	348
VIII,12.28	E	176	432
VIII,12.29;30	E	177	433
VIII,28.1	C	84.	339
VIII,44.1	E	313	567
VIII,44.3m	C	78	333
VIII,44.3	E	313	567
VIII,44,16	E	387	639
VIII,48.13	E	175	431
IX,67.27	E R	320 341	574 594
X,9.4	E	391	643
X,13.1	E	198-199	454
X,14.6	E	328	581
X,15.2	E	336	589
X,15.3;4	E	331	584
X,15.5	E	333	586
X,15.8	E	331	584
X,15.11	E	333	586
X,15.13	E	335-336	589
X,15.14	E	333	586
X,16.12	E	338	591
X,18.8	E	269	523
X,40.2	E	269	523
X,51.1	E	328	581
X,59.6;7	E	258	512
X,62.1 (in Hindi)	E	241	495
X,65.6	E	174	430
X,71.4;5	E	402	654
X,75.5	R	376	628
X,81.1-3	C	94	348
X,85.1-2	E	181	437
X,85.36	E	267	521
X,85.40	E	273	526
X,85.42	E	267	521
X,85.45	E	273	526-527
X,90.1-16	E	150-164.	403-419.
X,90.7	C	320	574
X,90.9	E	11	268-269
X,101.3;4	E	201-202	457
X,121.1-9	C	93	347
X,121.1	R	96	350
X,121.1	E	149	403
X,121.2	E	7	265
X,129.1;7	C	94	348
X,129.1;7	E	147	400
X,129.2-6	C	147	400
X,130.3	E	186	442-443
X,189.1	E	173	428
X,190.3	E	36	292
X,191.2	E	117	371
X,191.3	E	~~121~~ 119	~~375~~ 373
X,191.4	E	121	375

Appendix XXIII.

Verses of the Ṛg-Veda Explained in the SP.

Ṛ.K.	Page (SS)	Chapter	Ṛ.K.	Page (SS.)	Chapter
I, 24.1-2	359-360	IX	X, 48, 125	285	VII
I, 35, 2	347	VIII	X, 71, 4	158	III
I, 39, 2	241	VI	X, 85, 1a	345	VIII
I, 51, 8	342	VIII	X, 85, 40	215	IV
I, 90, 9	86	I	X, 85, 45	211	IV
I, 90, 9	796	End	X, 90, 2	321	VIII
I, 164, 20	322	VIII	X, 90, 12	180	IV
I, 164, 39	159	III	X, 121, 1	91	I
I, 164, 39	285	VII	X, 121, 1	287	VII
I, 164, 46	87	I	X, 121, 1	321	VIII
I, 179, 1	176	IV	X, 129, 3a	327	VIII
III, 8, 4	176	IV	X, 129, 3&7	321	VIII
III, 38, 6	239	VI	X, 189, 1	347	VIII
III, 55, 16	176	IV	X, 190, 3	335	VIII
III, 62, 10	121	III	X, 190, 3	347	VIII
V, 82, 5	125	III	उषा दुहितार etc.	345	VIII.
VIII, 69, 8a	450	IX			
IX, 83, 1-2	438	XI			
X, 10, 10d	217	IV			
X, 18, 8	214	IV			
X, 42, 2	213	IV			

A P P E N D I X XXIV

List of Ṛks and Yajuṁs explained in the Āryābhivinaya.

a. Ṛks.

Ṛk.	Page RKL.	SS.	Ṛk.	Page RKL.	SS
I,1.1	18	2	I,94.13	108	31
I,1.2	23	4	I,96.2	93	27
I,1.3	22	3	I,96.3	88	26
I,1.5	24	4	I,97.6	87	25
I,1.6	25	5	I,98.1	73	20
I,2.1	27	5	I,99.1	77	21
I,3.10	30	6	I,100.7	91	26
I,5.2	32	6	I,100.12	79	22
I,16.9	81	23	I,100.15	75	21
I,22.16	36	8	I,101.5	98	28
I,22.19	60	16	I,102.4	96	27
I,22.20	56	14	I,104.8	118	32
I,36.14	46	11	I,114.2	100	29
I,36.18	38	8	I,114.7	116	32
I,38.2	58	15	I,114.8	117	33
I,51.8	41	9	II,43.2	119	33
I,52.12	39	9	II,43.3	122	33
I,52.14	43	10	VII,32.25	62	16
I,73.3	102	29	VII,34.25 VII,56.15	67	18
I,89.5	34	7	VII,35.2	64	17
I,89.10	49	12	VIII,6.41	69	18
I,90.1	52	13	VIII,11.2	66	17
I,90.9	13	1	VIII,44.24	72	20
I,91.5	54	13	VIII,47.12	70	19
I,91.8	55	14	X,37.2	105	30
I,91.11	83	23			
I,91.12	85	24			
I,91.13	84	24			

} These 5 Ṛks (VIII,6.41 – X,37.2) have not been explained in the Ṛg-Veda Bhāṣya.

b. Yajuhs.

Yajuh Chapter & Verse.	Page SM	Page SS	Reference in the Rv. if any.	Yajuh Chapter & Verse	Page SM	Page SS	Reference in the Rv. if any.
I,15	250	71		XXV,21	204	57	I,89.8.
II,10	249	73		XXXI,18	155	44	
III,17	219	61		XXXII,1	145	41	
III,24	177	50	I,1.9	XXXII,9	198	55	
III,37	223	63		XXXII,10	150	43	
III,43	255	72		XXXII,11	160	45	
V,31	179	50-52		XXXII,13	261	74	I,18.6.
V,32	181	50-52		XXXII,14;15	263	74	
V,33	185	50-52		XXXII,15	264	75	
VI,22	209	58		XXXII,16	266	75	
VIII,13	189	52-53		XXXIV,1	241	68	
VIII,36	174	49		XXXIV,36	164	46	VII,41.3
XIII,3	206	58		XXXIV,38	246	69	VII,41.5
XIII,4	191	53	X,121.1	XXXVI,1	148	42	
XVI,41	202	56		XXXVI,2	231	65	
XVII,17	211	59	X,81.1	XXXVI,8	193	54-55	
XVII,18	217	61	X,81.2	XXXVI,10	194	54-55	
XVII,19	221	62	X,81.3	XXXVI,11	195	54-55	VII,35 1.
XVII,20	225	63	X,81.4	XXXVI,17	200	56	
XVII,21	229	65	X,81.5	XXXVI,18	143	40	
XVII,26	233	66	X,82.2	XXXVI,22	153	43	
XVII,27	239	67	X,82.3	XXXVI,24	227	64	VII,66.1 16.
XVII,31	243	69	X,82.7	XXXVI,32	209	58	
XVIII,29	171	48		XXXVIII,14	213	60	
XIX,9	158	45		XXXVIII,20	236	67	
XXIII,19	248	70	II,23.1	XIL,5	167	47	
XXV,13	252	71	X,121.2	XIL,8	138	39.	
XXV,18	257	73	I,89.5				

N.B. Eleven verses beyond Rv. VII,66.16 have not been commented upon in the Ṛg-Veda Bhāṣya.

Appendix XXV

List of Mantras of the Ṛg Veda Explained in the Saṃskāra Vidhi and Other Minor Works.

a. In the Saṃskāra Vidhi

Ṛk.	Page (SS.)	Ṛk	Page (SS)
I, 164, 39	245	X, 72, 7	226
II, 35, 4-6	115	X, 85, 26	135
III, 38, 6	208	X, 85, 43-46	153
III, 62, 10	82		
V, 37, 3	115	X, 85, 44	129
V, 41, 7	115	X, 85, 47	128
V, 82, 5	4	X, 89, 9842	156
VII, 41, 1-5	178-9	X, 121, 1	4
IX, 113, 1-2	222	X, 121, 2	5
IX, 113, 4	223	X, 121, 3	5
IX, 113, 6	223	X, 121, 5	6
IX, 113, 7	224	X, 121, 10	6
IX, 113, 8	224	X, 191, 2	213
IX, 113, 9	224		
IX, 113, 10	225		
IX, 113, 11	225		

In the Bhrānti Nivārana (SS)

I, 164, 46 899

In the Pañca-mahā yajña Vidhi (Lahore)

III, 62.10 30

~~X, 190.1-3~~

X, 129, 3a 13

X . 190.1-3 12

In his Letters

RK.	Page
I.1.1	15
I.24.2	359
I.32.2	45
I.51.8	108
I.104.8	107
I.114, 7-8	107
I.117.21	109
III.31, 1-2	43
V.82.5	139
~~X~~.71, 2, 5, 6, 10	139

Appendix: XXVI

Figures of speech detected by Dayānanda in the Mantras of the Ṛg-Veda.

1. Rūpaka

I, 164. 20
I, 164. 22
I, 164. 26
I, 164. 30

2. Śleṣa

I. 1. 1
I. 1. 3
I. 1. 4
I. 1. 5
I. 2. 1
I. 2. 2
I. 2. 3
I. 3. 4
I. 5. 2
I. 5. 3
I. 5. 5
I. 7. 5
I. 7. 8
I. 11. 1
I. 11. 2; 3
I. 11. 4
I. 12. 3
I. 12. 7
I. 12. 8
I. 12. 9
I. 12. 10
I. 12. 11
I. 12. 12
I. 13. 1
I. 13. 10
I. 14. 1
I. 14. 2
I. 14. 7
I. 14. 9
I. 15. 7
I. 22. 8
I. 24. 9
I. 24. 10
I. 24. 12
I. 25. 13
I. 25. 14
I. 26. 1
I. 27. 3
I. 30. 7
I. 30. 11
I. 31. 2
I. 33. 1
I. 35. 2
I. 42. 7
I. 42. 10
I. 43. 7
I. 59. 5
I. 61. 9
I. 62. 6
I. 63. 6

I. 67. 4
I. 67. 5
I. 68. 1
I. 68. 3
I. 70. 1
I. 70. 2
I. 70. 4.
I. 79. 7
I. 91. 1
I. 91. 2
I. 91. 5
I. 91. 6
I. 91. 7
I. 91. 8
I. 91. 10
I. 91. 11
I. 91. 12
I. 91. 14
I. 91. 18
I. 91. 19
I. 91. 20
I. 94. 4
I. 94. 5
I. 94. 6
I. 94. 7

I. 94. 13
I. 94. 15
I. 95. 11
I. 98. 2
I. 101. 3
I. 102. 2
I. 108. 9
II. 12. 9

3. Śleṣa and upamā

I. 9. 1
I. 10. 7 (L)[1]
I. 22. 7
I. 24. 8 ~~(L)~~
I. 24. 12 (L)
I. 25. 12 (L)[2]
I. 35. 4 (V.L)
I. 56. 1
I. 57. 2 (V.L)
I. 61. 10
I. 68. 5
I. 69. 1
I. 69. 5 (L)
I. 70. 6
I. 71. 1
I. 80. 6 (L)
I 89. 5 (L)

I. 91. 3
I. 91. 13
I. 94. 8 (L)
I. 94. 10
I. 105. 7
I. 121. 13 (L)

4. Luptopamā

I. 2. 7
I. 4. 8
I. 5. 8
I. 7. 2
I. 8. 9
I. 10. 3
I. 10. 4
I. 11. 6
I. 12. 2
I. 13. 12
I. 21. 3
I. 26. 8
I. 37. 7
I. 38. 3
I. 80. 2
I. 109. 1
I. 110. 1
I. 110. 7
I. 117. 11

1. L = Luptopamā.
2. V. L = Vācaka Luptopamā.

I. 117. 20
I. 117. 21
I. 119. 9
I. 119. 10
I. 121. 1
I. 121. 10

5. Vācakaluptopamā and Luptopamā.

I. 32. 5
I. 32. 8
I. 32. 11

6. Pūrnopamā.

I. 27. 10

7. Vācakaluptopama.

I. 15. 9
I. 18. 1
I. 22. 6
I. 22. 12
I. 23. 7
I. 23. 16
I. 23. 20
I. 24. 4
I. 25. 10
I. 25. 20
I. 26. 3
I. 26. 6
I. 26. 10
I. 27. 6
I. 28. 6
I. 29. 5
I. 29. 6
I. 30. 13
I. 32. 7
I. 32. 10
I. 32. 13
I. 33. 3
I. 33. 4
I. 33. 8
I. 33. 9
I. 33. 10
I. 33. 11
I. 33. 12
I. 33. 13
I. 33. 14
I. 33. 15
I. 35. 3
I. 35. 7
I. 35. 8
I. 35. 9
I. 35. 10
I. 36. 1
I. 36. 3
I. 36. 6
I. 36. 17
I. 37. 10
I. 37. 11
I. 38. 15
I. 39. 12
I. 39. 3
I. 44. 3
I. 44. 4
I. 46. 1
I. 46. 6
I. 47. 1
I. 47. 2
I. 47. 3
I. 47. 4
I. 48. 1
I. 48. 2
I. 48. 8
I. 48. 9
I. 48. 10
I. 48. 12
I. 48. 13
I. 48. 15
I. 48. 16
I. 49. 2

I. 50.8
I. 50.9
I. 50.11
I. 50.12
I. 50.13
I. 51.1
I. 51.3
I. 51.10
I. 51.11
I. 51.13
I. 52.1
I. 52.2
I. 52.5
I. 52.6
I. 52.7
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I. 53.2
I. 53.7
I. 54.4
I. 54.5
I. 54.7
I. 54.10
I. 55.1
I. 55.5
I. 55.6

I. 55.7
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I. 56.3
I. 56.4
I. 56.5
I. 56.6
I. 57.6
I. 58.2
I. 59.6
I. 61.3
I. 61.7
I. 61.8
I. 61.11
I. 61.12
I. 61.13;14
~~I. 61.14~~
I. 61.15
I. 62.1
I. 62.3
I. 62.4
I. 62.5
I. 62.7
I. 62.8
I. 63.1
I. 63.5
I. 63.8
I. 64.13
I. 65.2
I. 65.3

I. 67.2
I. 67.3
I. 70.3
I. 71.2
I. 71.5
I. 71.6
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I. 72.5
I. 72.8
I. 72.9
I. 73.5
I. 73.6
I. 74.1
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I. 74.4
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I. 76.3
I. 76.4
I. 77.1
I. 78.5
I. 79.4
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I. 79.12
I. 80.3
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I. 80.11

I. 80.12
I. 80.14
I. 80.16
I. 82.3
I. 83.3
I. 83.4
I. 83.5
I. 84.3
I. 84.10
I. 84.13
I. 84.14
I. 84.15
I. 84.20
I. 85.9
I. 85.10
I. 85.11
I. 86.1
I. 86.2
I. 86.6
I. 89.7
I. 90.1
I. 90.7
I. 91.21
I. 92.7
I. 92.9
I. 92.11
I. 92.15
I. 92.16
I. 93.12
I. 94.1
I. 94.2

I. 94.14
I. 95.2
I. 96.4
I. 96.5
I. 100.1
I. 100.6
I. 101.4
I. 102.7;8
I. 103.4
I. 103.5
I. 103.8
I. 105.2
I. 105.10
I. 105.11
I. 105.12
I. 106.2
I. 106.3
I. 109.6
I. 109.7
I. 109.8
I. 112.1
I. 112.4
I. 112.25
I. 113.2
I. 113.3
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I. 113.15
I. 113.16
I. 113.17
I. 113.19
I. 113.20
I. 116.20
I. 116.21
I. 117.1
I. 119.5
I. 119.6
I. 120.6
I. 121.2
I. 121.3
I. 121.7
I. 121.8
I. 121.9
I. 121.11
I. 122.3
I. 122.4
I. 122.6
I. 122.7
I. 122.12
I. 123.1-7;9
I. 123.12;13
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I. 124.6;11;10 13;
I. 125.4;5;
I. 126.3
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I. 128.2-5
I. 129.3;4;7;11;
I. 130.7
I. 131.1;3-6;

I. 132. 3; 6;
I. 133. 1-2;
I. 134. 1-2; 4;
I. 135. 2-4;
I. 136. 2; 3; 6; 7; m*
I. 137. 1-2;
I. 138. 4;
I. 139. 2; 9; 10;
I. 140. 2; 4; 7; 9;
I. 141. 2; 3;
I. 142. 1; 8; 9; 11;
I. 143. 1;
I. 144. 2; 4; 5;
I. 145. 5;
I. 146. 1-4;
I. 149. 4;
I. 150. 3;
I. 152. 5-6;
I. 153. 4;
I. 154. 6;
I. 155. 2; 4;
I. 156. 4;
I. 157. 5;
I. 158. 4;
I. 159. 5;
I. 160. 5;
I. 161. 6; 7; 10; 14;
I. 162. 22;
I. 163. 1; 6;

I. 164. 1; 3; 9; 27;
28; 33; 40; 41;
44; 47; 49; 52;
I. 165. 1; 3; 4; 7;
8; 10-13;
I. 167. 2; 10;
I. 168. 1; 4; 9;
I. 169. 8;
I. 171. 1; 3;
I. 172. 1; 2;
I. 173. 5; 8;
I. 174. 4; 5;
I. 175. 4; 5;
I. 176. 3;
I. 177. 1; 5;
I. 178. 2;
I. 179. 1;
I. 181. 5; 6;
I. 182. 8;
I. 184. 1;
I. 185. 2; 4-6;
8-10;
I. 186. 6; 10;
I. 188. 1; 3; 6; 9-11;
I. 189. 2; 3; 8;
I. 191. 4; 6; 8; 9;
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II. 3. 1; 2; 4; 5; 10; 11;

II. 5. 1; 7;
II. 6. 1; 3; 5; 6;
II. 7. 3; 4; 6;
II. 8. 2; 3; 5; 6;
II. 9. 2; 4; 6;
II. 10. 4; 5;
II. 11. 2; 4-6; 8-10;
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II. 14. 5; 7;
II. 15. 1; 4; 7; 8;
II. 16. 4;
II. 17. 4; 5; 6;
II. 19. 9;
II. 20. 7;
II. 21. 3; 6;
II. 23. 3;
II. 24. 1; 3-5; 9;
II. 27. 1; 8; 15;
II. 28. 1; 4; 5; 11;
II. 29. 1;
II. 30. 5;
II. 31. 1; 3-5;
II. 32. 4;
II. 33. 13;
II. 34. 11;
II. 35. 4; 9; 12;
II. 36. 1; 2; 6;
II. 37. 1-4; 6;
II. 38. 2; 8;
II. 41. 2; 12; 18;
II. 42. 2;
II. 43. 1; 3;

* m = many.

III. 1. 1; 2; 3; 8-10; 18;
III. 2. 2; 3; 4; 5-7;
III. 3. 1; 2; 3; 5; 6; 10; 11;
III. 4. 1; 11;
III. 5. 1-4; 6; 7; 9;
III. 6. 4; 5; 7;
III. 7. 2; 3; 9; 10;
III. 8. 1; 3; 5; 6; 8; 11;
III. 9. 7; 8;
III. 10. 2; 4; 6; 7;
III. 11. 1-3; 5; 6;
III. 12. 4; 5; 7; 8;
III. 13. 1; 5;
III. 16. 1;
III. 17. 4;
III. 19. 2;
III. 20. 1; 5;
III. 21. 4;
III. 22. 2; 4;
III. 23. 3; 4;
III. 25. 1-5;
III. 26. 1; 2; 4; 6; 7; 9;
III. 27. 3-5; 12; 13;
III. 28. 1; 3;
III. 29. 3; 4; 7; 13;
III. 30. 5; 8; 9; 11; 20; 21; 22;
III. 31. 5; 11; 22;
III. 32. 3; 13; 17;
III. 33. 5-7; 9;

III. 34. 1; 3; 4;
III. 35. 4; 8-10; 11;
III. 36. 7; 11;
III. 37. 1; 2; 5;
III. 38. 5; 9;
III. 39. 2; 5; 9;
III. 40. 7;
III. 41. 2;
III. 42. 3;
III. 43. 2; 4; 6-8;
III. 44. 1-3; 5;
III. 45. 2;
III. 46. 3;
III. 47. 3-5;
III. 48. 3;
III. 49. 1;
III. 50. 5;
III. 51. 2; 3; 5; 8;
III. 52. 1; 7;
III. 53. 2; 11; 15; 20;
III. 54. 3; 4; 7; 11; 12; 18; 19;
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III. 56. 3; 5;
III. 57. 1; 3; 4;
III. 58. 1;
III. 59. 5; 8;

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IV. 3. 1; 8-11;
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IV. 5. 1; 4;
IV. 6. 5; 9;
IV. 7. 4;
IV. 11. 1;
IV. 12. 3;
IV. 13. 1;
IV. 14. 1-3;
IV. 15. 1; 3; 7;
IV. 16. 5; 7; 8;
IV. 17. 3; 7; 8; 14; 19;
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IV. 20. 9;
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IV. 23. 7; 11;
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IV. 26. 1; 4-6;
IV. 27. 2; 4;
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IV. 30. 8; 10; 11; 20;
IV. 31. 6;
IV. 33. 7;
IV. 34. 1;
IV. 35. 3;
IV. 36. 4
IV. 37. 1; 5; 8;
IV. 38. 4;
IV. 39. 4; 6;

IV. 40.1;
IV. 41.6;10;
IV. 42.2;
IV. 44.5;
IV. 45.2;5;
IV. 46.2;6;
IV. 48.2;3;
IV. 50.1;6;
IV. 51.2;3;5;7;
10;11;
IV. 52.3;6;7;
IV. 55.7-10;
IV. 56.4;
IV. 57.2;
IV. 58.4;5;10;

V. 1.2-7;
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V. 3.12;
V. 4.2;3;7;
V. 5.9;
V. 8.4-7;
V. 9.1;
V. 11.4;6;
V. 12.1;
V. 13.3;
V. 14.2-5;
V. 15.1;
V. 17.5;
V. 20.3;
V. 21.2;3;
V. 22.2;
V. 23.3;
V. 26.2;3;
V. 28.5;
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V. 30.4;5;7-9;
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V. 32.1-4;8;
V. 34.6;9;
V. 37.3;
V. 41.3;6;8;
11;16;19;
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V. 43.2;4;9;
11;13;
V. 44.2;4;11;
V. 45.1;2;3;5-9;
V. 46.6;8;
V. 47.1;2;5;
V. 50.4;
V. 51.2;8;12;
V. 53.6;11;
V. 54.12;
V. 55.5;
V. 56.1;
V. 57.3;
V. 58.6;
V. 59.8;
V. 60.7;
V. 61.2;19;
V. 62.3;6;8;
V. 63.2;6;
V. 64.4;6;
V. 66.5;
V. 67.2.3;
V. 68.4;
V. 69.3;
V. 72.3;
V. 73.5;
V. 75.2;
V. 76.5;
V. 77.1;5;
V. 78.1;
V. 79.2;4-6;8-10;
V. 80.1-5;
V. 82.7;8;
V. 83.2;5;10;
V. 84.1;
V. 85.5;
V. 86.3;

VI. 1.2;7;
VI. 3.1;
VI. 6.1;6;
VI. 11.1;2;
VI. 12.1;

VI. 13. 3;
VI. ~~15. 8;~~ 4.5.8
VI. 16. 7; 9; 11-14; 21; 23; 28; 48;
VI. 17. 1; 7; 10; 12;
VI. 18. 5; 6; 8; 14;
VI. 21. 14;
VI. 25. 1; 3; 4;
VI. 26. 2; 5;
VI. 28. 5; 7;
VI. 29. 2;
VI. 30. 1; 2; 5;
VI. 31. 1; 4;
VI. 32. 1; 2; 5;
VI. 36. 4;
VI. 37. 3;
VI. 38. 3;
VI. 39. 2; 3;
VI. 40. 2;
VI. 41. 2;
VI. 43. 1;
VI. 44. 8; 14; 19; 23;
VI. 45. 7; 10; 12; 26;
VI. 46. 11;
VI. 47. 5; 6; 17-19; 24; 28; 29
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VI. 49. 3; 6; 9; 10;
VI. 50. 2; 7; 12; 13; 15;
VI. 51. 2; 4; 5; 6; 7; 10; 11; 14; 15;
VI. 52. 4; 14-17;

VI. 55. 3-5;
VI. 57. 5;
VI. 59. 4; 10;
VI. 60. 2; 3; 10;
VI. 62. 5; 6;
VI. 63. 5; 6;
VI. 64. 2; 4;
VI. 65. 1; 2; 4; 5;
VI. 66. 1; 7; 9;
VI. 67. 7;
VI. 68. 4; 5; 7; 8; 11;
VI. 69. 1-4; 6; 7;
VI. 70. 6;
VI. 71. 1-4;
VI. 72. 1-4;
VI. 75. 2; 5; 6; 8; 10;

VII. 1; 5; 6; 8; 14; 17; 21;
VII. 2. 1; 6; 7; 8; 11;
VII. 3. 7;
VII. 4. 2; 4; 5;
VII. 5. 7;
VII. 6. 2; 3; 5; 6;
VII. 7. 2; 4; 5;
VII. 8. 1; 2;
VII. 9. 1 to 4;
VII. 10. 3;
VII. 11. 2;
VII. 12. 1-3;
VII. 13. 2;
VII. 14. 1; 2;

VII. 15. 4; 7; 9; 11-14;
VII. 16. 1; 4; 5; 7; 9;
VII. 17. 1-3;
VII. 18. 1; 8; 9; 23;
VII. 19. 2;
VII. 20. 1-3. 5;
VII. 22. 4; 9;
VII. 23. 1; 3;
VII. 31. 6; 7; 10;
VII. 32. 8;
VII. 33. 7; 13; 14;
VII. 34. 2; 6; 10; 11; 14-17; 20-23;
VII. 35. 9; 10;
VII. 36. 6;
VII. 40. 1; 2; 4; 5; 7;
VII. 41. 7;
VII. 42. 1; 2; 4;
VII. 44. 1-3; 5;
VII. 45. 1;
VII. 47. 1; 2; 4;
VII. 48. 2;
VII. 49. 1;
VII. 51. 2;
VII. 52. 1-3;
VII. 53. 1; 2;
VII. 55. 5;
VII. 56. 3; 4; 14; 17; 20; 25;
VII. 57. 1; 2; 5;
VII. 58. 2;
VII. 60. 1; 2; 3;
VII. 61. 1;

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I. 38. 1;
I. 55. 2;
I. 59. 4;
I. 60. 1;
I. 61. 5;
I. 62. 10; 11;
I. 64. 6;
I. 67. 1;
I. 69. 3;
I. 71. 4; 7; 9; 10;
I. 72. 6; 11;
I. 79. 1; 2;
I. 85. 1; 5;
I. 87. 2;
I. 88. 2; 4;
I. 92. 5; 10;
I. 105. 18;
I. 113. 18;
I. 114. 19;
I. 116. 1;
I. 121. 6;
I. 122. 1; 2; 5;
I. 124. 8;
I. 127. 11;
I. 128. 1;
I. 130. 3; 8; 9;
I. 131. 2;
I. 132. 2; 5;
I. 135. 8; 9;
I. 136. 4;
I. 140. 1;
I. 141. 7; 8; 9;
I. 144. 6;
I. 153. 3;
I. 154. 5;
I. 157. 1;
I. 166. 11; 12;
I. 167. 3;
I. 169. 7;
I. 173. 1-4; 6; 10;
I. 179. 6;
I. 180. 3; 5; 7; 8;
I. 182. 7;
I. 184. 3;
I. 186. 1; 4;
I. 187. 11;
I. 190. 2;

II. 1. 1;
II. 2. 7; 8;
II. 3. 6;
II. 4. 1;
II. 5. 6; 8;
II. 10. 6;
II. 14. 10;
II. 15. 3;
II. 31. 6; 7;

III. 2. 1; 12;
III. 4. 10;
III. 9. 5;
III. 26. 3;
III. 31. 21;
III. 32. 6;
III. 33. 1-3; 10;
III. 36. 6;
III. 38. 1;
III. 39. 6;
III. 45. 1;
III. 54. 14;
III. 57. 2;

IV. 1. 8;
IV. 2. 17;
IV. 3. 12;
IV. 5. 3;
IV. 6. 4;
IV. 16. 6;
IV. 17. 4; 16;
IV. 19. 2;
IV. 28. 1; 3;
IV. 38. 6;
IV. 45. 6;
IV. 47. 2;
IV. 57. 6;
IV. 58. 8;

V. 1. 1;
V. 4. 4;
V. 9. 7;
V. 19. 5;
V. 26. 6;
V. 31. 11;
V. 62. 7;
V. 74. 5;
V. 80. 6;
V. 84. 2;

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VI. ~~4. 10;~~ 6.5
VI. ~~9. 5;~~ 30.3
VI. ~~26. 3;~~ 53.1
VI. ~~31. 21;~~ 59.3
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VI. ~~33. 1-3; 10;~~ 64.11.
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VI. 39. 6;
VI. 45. 1;
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VII. 8. 4;
VII. 10. 1; 2;
VII. 13. 1; 3;
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VII. 21. 3;
VII. 26. 2;
VII. 27. 3;
VII. 30. 3;
VII. 36. 8;
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I. 3. 8;
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I. 6. 5; 6;
I. 8. 5; 7; 8;
I. 10. 12; 5; 9;
I. 16. 5;
I. 18. 9;
I. 22. 20;
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I. 26. 4;
I. 27. 1; 12;
I. 28. 2; 4; 5; 7;
I. 29. 1;
I. 30. 1-4; 14; 15; 21;
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I. 32. 1-4; 6; 12; 14; 15
I. 33. 2; 5; 6;
I. 34. 1; 4; 7;
I. 35. 6;
I. 36. 16;
I. 37. 3; 6; 8; 12;
I. 38. 2; 5; 8; 9; 13; 14.
I. 39. 5; 7; 9; 10;
I. 41. 2;
I. 43. 2; 3; 5;
I. 45. 3;
I. 48. 3; 6; 14;
I. 49. 3;
I. 50. 2-4;
I. 51. 9; 12; 14;
I. 52. 3; 4;
I. 53. 1;
I. 55. 3;
I. 56. 2;
I. 57. 1; 3;
I. 58. 3;
I. 59. 3;
I. 60. 2;
I. 61. 2; 4-6;
I. 64. 1-3; 7; 8; 9;
11; 15;
I. 65. 3-5;
I. 66. 1-5;
I. 69. 2;
I. 70. 5;
I. 71. 3;
I. 73. 1-3; 8;
I. 83. 1; 2;
I. 84. 1;
I. 85. 7; 8;
I. 87. 3;
I. 88. 1; 3; 5; 6;
I. 89. 1; 3;
I. 92. 3; 4; 6; 12;
I. 95. 6; 7;
I. 97. 7; 8;
I. 99. 1;
I. 100. 2; 3; 5; 8;
12; 13;
I. 103. 6; 7;
I. 104. 1; 5;
I. 105. 8;
I. 106. 1;
I. 110. 5; 6;
I. 111. 2;
I. 112. 2; 17;
I. 113. 1;
I. 114. 1;
I. 115. 2;
I. 116. 9-13; 15; 17;
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I. 117. 4; 5; 12; 18;
I. 118. 4;
I. 120. 5;
I. 122. 15.
I. 123. 10; 11;
I. 124. 4; 7;
I. 126. 6;
I. 127. 3; 4; 6; 8-10;
I. 128. 6-8;
I. 129. 1; 2; 5; 6; 8;
I. 130. 1; 2; 4-6; 10;
I. 131. 7;
I. 132. 6;
I. 134. 3; 6;
I. 135. 5;

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IV. 30. 9;
IV. 31. 5; 15;
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IV. 33. 1; 6;
IV. 35. 8;
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IV. 38. 2; 3; 5; 8; 10;
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I. 87. 1;
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V. 14. 6;
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Appendix ~~XXVII~~ XXVII

List of Authorities accepted by Dayānanda.

See

i. Ṛg-Vedādi-Bhāṣya-Bhūmikā (SM), PP. 347 - 352.

ii. ....(SS), PP. 601-606.

APPENDIX XVIII.

Etymologies and Derivations of Important words given by Dayānanda in the RBB. and SP.

a. Etymologies found in the RBB.

Chapter	Page	Word	Etymology and Derivation.
वेदोत्पत्तिविषयः	11	सर्वहुतः	(वेदाः) सर्वहुतः सर्वमनुष्यैर्होतुमादातुं ग्रहीतुं योग्याः सन्त्यतः।
		विष्णुः	वेवेष्टि व्याप्नोति चराचरं जगत् स विष्णुः परमेश्वरः।*।
	12	स्कम्भम्	जगद्धारकम्।[2]
	25	वेदः	'विद' ज्ञाने, 'विद' सत्तायाम्, 'विद्लृ' लाभे 'विद' विचारणे एतेभ्यो हलश्चेति[3] सूत्रेण करणाधिकरणकारकयोः घञ् प्रत्यये कृते वेदशब्दः साध्यते। विदन्ति जानन्ति, विद्यन्ते भवन्ति, विदन्ति विन्दते लभन्ते, विन्दते[4] विचारयन्ति सर्वे मनुष्याः सर्वाः सत्यविद्या यैर्येषु वा, तथा विद्वांसश्च भवन्ति ते वेदाः।
		श्रुतिः	'श्रु' श्रवणे, इत्यस्माद्धातोः करणकारके क्तिन् प्रत्यये कृते श्रुति शब्दो व्युत्पद्यते।[5] आदिसृष्टिमारभ्याद्य पर्यन्तं ब्रह्मादिभिः सर्वाः सत्यविद्याः श्रूयन्तेऽनया सा श्रुतिः।
वेदानां नित्यत्व विचारः	43	गुरुः	गृणाति वेदद्वारोपदिशति सत्यानर्थान् स गुरुः।[6]
	47	कविः	सर्वज्ञः।[7]
		मनीषी	यः सर्वेषां मनसामीषी साक्षी ज्ञातास्ति।
		परिभूः	सर्वेषामुपरि विराजमानः।[8]

* U. III 39.
2 fr. √ स्कभि प्रतिबन्धे।
3 P. III.3.129.
4. P.T. विन्दते
5 By 'श्रुयजीषिस्तुभ्यः करणे' Vartika on P. III.3.94.
6 U. I. 24.
7 U. IV. 139.
8 उपरि + √भू

Chapter	Page	Word	Etymology and Derivation.
वेदानां नित्यत्व विचारः	47	स्वयंभूः	यो निमित्तोपादान साधारणत्रय रहितः, स एव सर्वेषां पिता, न ह्यस्य कश्चित् जनकः स्व सामर्थ्येन सदैव वर्तमानोऽस्ति।
		सामाभ्यः	प्रजाभ्यः *1
	51	विभुः	परमेश्वरः संयोग वियोगाभ्यां पृथग्भूतो विभुरस्ति।
वेदविषय विचारः	56	पदम्	पदनीयं सर्वोत्तमोपायैर्मनुष्यैः प्रापणीयं मोक्षाख्यमस्ति, तत्। *2
		आततम्	आ समन्तात् ततं विस्तृतं, यद् देश-काल वस्तु परिच्छेद रहितमस्ति।
	57	प्रजापतिः	प्रजापतिरिति ब्रह्मणो नामास्ति प्रजा-पालकत्वात्।
		संरराणः	सर्वं प्राणिभ्योऽत्यन्तं सुखं दत्तवान् सन्।
		षोडशी	येन षोडश कला जगति रचितास्ता विद्यन्ते यस्मिन् यस्य वा तस्मात् स ~~प्रेशे~~ षोडशीत्युच्यते।
		अक्षरम्	यन्न क्षीयते कदाचिद्यच्चराचरं जगदश्नुते व्याप्नोति तद् ब्रह्मैवास्तीति विज्ञेयम्।
	67	शब्दः	शब्द्यते प्रत्याय्यते दृष्टोऽदृष्टश्चार्थो येन स शब्दः।
	69	अर्थापत्तिः	अर्थादापद्यते सार्थापत्तिः।
		सम्भवः	सम्भवति येन यस्मिन् वा स सम्भवः।
		नाशः	नाशो भवतीत्युपचर्यते। चक्षुषा दर्शना-भावात्। 'णश' अदर्शने अस्माद् घञ् प्रत्यये कृते नाश इति शब्दः सिद्ध्यति।
	78	ऋषिः	ऋषिरीश्वरः सर्वज्ञ।
		ऋचः	याभिर्विद्वांसः सर्वाः सत्या विद्याः स्तुवन्ति प्रकाशयन्ति, ऋचः स्तुतानीति धात्वर्थ योगात्।

*1 fr. √भा दीप्तौ preceded by सम् by P. III. 3. 106.

*2 fr. √पद गतौ by P. III. 3. 125. See Y.V. B.B. P. 512.

Chapter	Page	Word	Etymology and Derivation.
वेदविषय विचारः	81	दानम्	यत्स्वस्वत्वनिवृत्तिपूर्वकं परस्वत्वोत्पादनं तद्दानं भवति।
		द्युस्थानः	द्यौः किरणा आदित्यरश्मयः प्राण सूर्यादयो वा स्थानं स्थित्यर्थं यस्य स द्युस्थानः।
	82	देवता	अत्र देवशब्देन मनः षष्ठानि श्रोत्रादीनीन्द्रियाणि गृह्यन्ते, तेषां शब्दस्पर्शरूपरसगन्धानां सत्यासत्ययोश्चार्थानां द्योतकत्वात् तान्यपि देवाः। यो देवः सा देवता, देवात् तलित्यनेन सूत्रेण[x1] स्वार्थे तल् विधानात्।
	83	प्रत्यञ्जन्ति	अञ्जू मङ्क्ष प्रत्यञ्जन्ति [+2]
		कर्मजन्मानः	यतः कर्मणा जायन्ते तस्मात्कर्मजन्मानः।
		आत्मजन्मानः	यत आत्मन ईश्वरस्य सामर्थ्याज्जाता स्तस्मादात्मजन्मानश्च सन्ति।
	84	रूपः	रमणाच्चिकारणाम्।
	97	हिरण्यगर्भः	ज्योतिर्विज्ञानं गर्भः स्वरूपं यस्य स हिरण्यगर्भः। एवं च ज्योतिर्वै हिरण्यं प्रकाशो, ज्योतिरमृतं मोक्षो, ज्योतिरादित्यादयः केशाः प्रकाशका लोकाश्च यशः सत्कीर्तिर्धन्यवादश्च, ज्योतिरात्मा जीवश्च, ज्योतिरिन्द्रः सूर्योऽग्निश्चैतत्सर्वं हिरण्याख्यं गर्भे सामर्थ्ये यस्य स हिरण्यगर्भः परमेश्वरः।
	101	छन्दः	अविद्यादि दुःखानां निवारणात्सुखैरा-च्छादनाच्छन्दो वेदः। तथा चन्देरादेश्च छः इत्यौणादिकं सूत्रम्। [03] √चदि आह्लादने दीप्तौ चेत्यस्माद्धातो रसुन्प्रत्यये परे चकारस्य छकारादेशे च कृते 'छन्दस्' इति शब्दो भवति। वेदाध्ययनेन सर्वे विद्याप्राप्तेर्मनुष्य आह्लादी भवति, सर्वार्थ ज्ञाता चातश्छन्दो वेदः।

03 U.IV, 219

x1 P.V, 4.27. +2 P.T. प्रत्यञ्चति

Chapter	Page	Word	Etymology and Derivation.
वेदविषयविचारः	102	मन्त्रः	√मत्रि गुप्त परिभाषणे, अस्माद्धलश्चेति सूत्रेण ×1 घञ् प्रत्यये कृते मन्त्रशब्दस्य सिद्धिर्जायते। गुप्तानां पदार्थानां भाषणं यस्मिन् वर्त्तते स मन्त्रो वेदः। तदवयवा नामनेकार्थानामपि मन्त्र संज्ञा भवति, तेषां तदर्थवत्त्वात्। तथा √मन ज्ञाने अस्माद्धातोः सर्वधातुभ्यः ष्ट्रन् इत्युणादि सूत्रेण +2 ष्ट्रन् प्रत्यये कृते मन्त्र शब्दो व्युत्पद्यते। मन्यन्ते ज्ञायन्ते सर्वैर्मनुष्यैः सत्याः पदार्था येन यस्मिन् वा स मन्त्रो वेदः। तदवयवा अग्निमीळे पुरोहितमित्यादयो मन्त्रा गृह्यन्ते।
		श्रुतिः	श्रूयन्ते वा सकला विद्या यया सा श्रुति वेदो मन्त्राश्च श्रुतयः।
		निगमः	निगच्छन्ति नितरां जानन्ति प्राप्नुवन्ति वा सर्वा विद्या यस्मिन् स निगमो वेदो मन्त्रश्चेति।
वेदसंज्ञाविचारविषयः	104	कूर्मः	प्राणस्य कूर्मः कश्यपश्च संज्ञास्ति। शरीरस्य नाभौ तस्य कूर्माकारेणस्थितेः।
ब्रह्मविद्याविषयः	113	ईशानः	ईष्टेऽसावीशानः सर्वजगत्कर्त्ता।
		पूषा	पुष्टिकर्त्ता
		वेदसामवृधे	वेदसां विद्या सुवर्णादीनां धनानां वृध्यै वर्धनाय।
		अदब्धः	अनलसः। √3
	115	यक्षम्	सर्वमनुष्यैः पूज्यम्
	116	सहः	यतः सर्वं सहते तस्मात्स एवैष सहोऽस्ति।
		एकवृत	एकेन चेतनमात्रेण वस्तुनैव वर्त्तते।
		एकवृतः	एकाधिकरणाः ... एक कारण वृत्तयः।
वेदोक्तधर्मविषयः	121	आकूतिः	आकूतिरध्यवसाय उत्साह आप्ततिर्वा।
	122	धीः	शुभ गुणान् शीघ्रं धारयेदिति धारणवती वृत्तिः धीः।
		सुसहासति	सुसहायेन स्वसति सम्यक् सुखेनास्ति।

×1 P. III. 3. 121.
+2 U. IV. 159.
√3 See P.P. 419 ~~infra~~ supra

Chapter	Page	Word	Etymology and Derivation.
वेदोक्त धर्म विषयः	130	सहः	सुख दुःख हानि लाभादि क्लेश प्रदवर्तमान प्राप्तावपि हर्ष शोका करणं, तन्निवारणार्थं परम प्रयत्नानुष्ठानं च सहनम्।
सृष्टिविद्या विषयः	150	पुरुषः	पुरि सर्वस्मिन् संसारेऽभिव्याप्य सीदति वर्तते इति यः स्वयं परमेश्वर इदं सर्वं जगत् स्वस्वरूपेण पूरयति व्याप्नोति तस्मात्स पुरुषः। यो जीवस्याप्यन्तर्मध्येऽव्याप्य पूरयति तिष्ठति स पुरुषः।
	152	ईशानः	ईषण शीलः।
	154	विष्वङ्	स पुरुषः [यः] एतद् द्विविधं जगत् वि-[x1] विधतया सुष्ठुरीत्या सर्वात्मतयाऽञ्चति।
	155	विराट्	ब्रह्माण्ड शरीरः, सूर्यचन्द्रनेत्रो वायुप्राणः, पृथिवीपाद इत्याद्यलौकिकलक्षण लक्षितो हि सर्वशरीराणां समष्टिदेहो, विविधैः पदार्थैः राजमानः सन् विराट्। पृषु सेचने धातुः,
	156	पृषत्	पर्षन्ति सिञ्चन्ति क्षुन्निवृत्यादि कारकमन्नादि वस्तु यस्मिंस्तत् पृषत्। ··· पृषदिति दध्याद्यन्नोपलक्षणम्।
		वायव्यान्	वायु सहचरितान्।
	157	उभयादतः	उभयतो दन्ता येषां ते उभयादतः।
	158	व्यदधुः	विविध सामर्थ्य कथनेनादधुर्यादनेक-विधं तस्य व्याख्यानं कृतवन्तः, कुर्वन्ति, करिष्यन्ति च।
	164	द्युस्थानः	प्रकाशमयः परमेश्वरः स्थानं स्थित्यर्थं यस्य सः।
	170	इच्छन्	इच्छन् सन्।
पृथिव्यादिलोक भ्रमण विषयः	174	गौः	गच्छति प्रतिक्षणं भ्रमति या सा गौः पृथिवी यद् दूरंगता, दूरं दूरं सूर्याद् गच्छतीति।
आकर्षणानुकर्षण विषयः	176	हरी	आकर्षण प्रकाशन हरण शीलौ बलपराक्रम गुणावश्वौ किरणौ वा
	177	मारुतीः	मरणधर्माणो मरुत्प्रधाना वा।
	178	धिषणे	धारण कर्त्र्यौ।
	179	आकृष्णेन	आकर्षण गुणेन
		रथेन	रमणानन्दादि व्यवहार साधक ज्ञान तेजो रूपेण रथेन।

x1 विविध + सुष्ठु + अञ्च् = वि + सु + अञ्च् = विष्वञ्च्।

Chapter	Page	Word	Etymology and Derivation.
गणितविद्या विषयः	187	प्रतिमा	प्रतिमीयतेऽनया सा प्रतिमा, यया परिमाणं क्रियते। .... परिमाण कर्त्री।
		आज्यम्	ज्ञातव्यं घृतवत्सार भूतम्। सर्वदुःखनिवारक मानन्देन स्निग्धं सार भूतं च।
ईश्वरस्तुति...	189	सहः	सहन शील। सुखे दुःखादि सहनम्।
		मघवा	मघं परमं विज्ञानादि ~~धनं~~ धनं विद्यते यस्मिन् स मघवा।
	192	प्रतिष्कामे	प्रतिरक्षणाय पराङ्मुखतया पराजय-करणाय च।
	193	दूरंगमम्	दूरगमनशीलम्।
		मनः	मननशीलं सत्।
	196	विष्णुः	वेवेष्टि व्याप्नोति सर्वं जगत् स विष्णुरीश्वरः।
		मनः	मननं ज्ञानम्।
उपासनाविषयः	201	कवयः	विद्वांसः क्रान्तदर्शनाः क्रान्तप्रज्ञा वा।
	202	धीराः	ध्यानवन्तो योगिनः।
		युगानि	योगयुक्तानि कर्माणि।
		शरण्यः	शरण्यः सर्वक्लेशहन्तयः।
		सभाः	शान्त्यादिगुणपुष्टाः।
	205	अम्भः	व्यापकं, शान्तस्वरूपं जलवत्प्राणस्या-पि प्राणम्। ~~असु~~ आप्लृ धातोरसुन् प्रत्ययान्तस्यायं प्रयोगः।
	206	स्वयम्भूः	स्वयम्भुतया सर्वेषु पदार्थेषु भवतीति स्वयम्भूः।
		व्यचः	विविधतया सर्वं जगज्जानाति।
		लोकः	लोक्यते सर्वैर्जनैर्लोकयति सर्वान् वा।
	207	अरुषम्	अहिंसकं करुणामयम्। √रुष हिंसायाम् [इत्यस्माद्धातोः नञ् पूर्वात् सिध्यति]
		रोचनाः	रुचिमयाः। रुचिकाः। रुचिमन्तः।
नौविमानादि विद्या विषयः	243	तुग्रः	√तुजि हिंसाबलादाननिकेतनेषु, अस्माद्धा-तोः औणादिके रक् प्रत्यये कृते तुग्र इति पदं जायते। यः कश्चिद् धना-भिलाषी भवेत् सः।
		भुज्युम्	पालनभोगमयं धनादिपदार्थभोग-मिच्छन्तं विजयं च।
		अन्तरिक्ष-प्रुद्भिः	अन्तरिक्षं प्रतिगन्तृभिर्विमानादिभि-र्यानैः।
	244	अपोदकाभिः	अपगतं दूरीकृतं जललेपो यासां ता अपोदका नावः अर्थात् सचिक्कणाः। ताभिः।

Chapter	Page	Word	Etymology and Derivation.
	24	पतङ्गैः	प्रतिपातं वेगेन गन्तृभिः।
		रथैः	रमणीय साधनैः।
	24	समुद्रे	समुद्द्रवन्त्यापो यस्मिन् तस्मिन् जलेन पूर्णे, अन्तरिक्षे वा।
		दात्रम्	दान योग्यं सुखकारकत्वात् पोषकं च।
		कीर्त्तेन्यम्	कीर्तनीयमत्यन्त प्रशंसनीयम्।
		वाजी	वेगवान्।
		पैद्वः	यो यानं शीघ्र वेगेन गमयितास्ति।
		सदमित्	यः सदं वेगम् इत् एति प्राप्नोतीति इशोऽपूर्वोऽग्निः।
	25	तीर्थे	तारणे
	25	सुपर्णाः	शोभन पतन शीलाः
	25	नियानम्	निश्चितं यानम्।
ता विद्या मूलम्	256	आदियुम्	प्राप्त विद्युत्प्रकाशम्
		दुहानं	दुहन्तम्।
		पूर्व्यैः	पुनः पुन हेनन प्रेण गुणैर्युक्तम्।
		पेदवे	पदनोत्तम व्यवहारा सिद्धि प्रापणाय।
पुनर्जन्म विषयः	258	असुनीति	असवः प्राणा नीयन्ते येन सोऽसुनीतिस् तत्सम्बुद्धौ हे असुनीते ईश्वर।
	26	वैश्वानरः	यः सकलस्य जगतो नयन कर्त्ता।
		अदब्धः	दम्भादि दोष रहितः।
विवाह विषयः	26	जातवेदसि	वृद्धानाम्यां [प्राप्तः] × 1
नियोग विषयः	270	शयुत्रा	शयन स्थानम्।
	27	अदेवृघ्नि	देवा सेविके
		अपतिघ्नि	विवाहित पति सेविके
राजप्रजाधर्म विषयः	27	वायुकेशान्	वायुवद्द्रुत प्रचारेण [केशान्] विदित सर्व व्यवहारान्…केशाःसूर्य रश्मयस्तद्वत् सत्य न्याय प्रकाशकान्।
	27	बाहुभ्याम्	बल वीर्याभ्याम्।
		हस्ताभ्याम्	ग्रहणदानाभ्याम्
		कृतमः	अत्यन्तानन्द युक्तः
	28	प्रमृणन्तम्	प्रकृष्टतया हिंसन्तम्।
	29	महाधने	महान्ति धनानि प्राप्तानि भवन्ति यस्मिन् स महा धनः संग्रामः।
		इषव्यः	शास्त्रास्त्र क्षेपणे कुशलः।
		महारथः	महान्तो भूजलान्तरिक्ष गमनाय रथा यस्येति।

× 1 ज्ञात (√ज्ञा वयो हानौ) + √अशि (√अश्).

Chapter	Page	Word	Etymology and Derivation.
वर्णाश्रम विषय:	२९०	वर्णा:	वर्णीयो वरितुमर्हा गुण कर्माणि च दृष्ट्वा यथायोग्यं व्रियन्ते ये ते वर्णा:।
	३००	ब्रह्मचारी	ब्रह्मणि वेदे चरितुं शीलं यस्य स ब्रह्मचारी।
वानप्रस्थ विषय:	311	मुनि:	मननशील:।
पञ्चमहायज्ञ विषय:	315	हव्यवाहम्	हव्यं द्रव्यं देशान्तरं वहति प्रापयतीति हव्यवाट्, तम्। गृहीतुं योग्यं शुभ गुणमयं विज्ञानं हव्यं, तद्वहति प्रापयतीति तम्।
	319	अग्निहोत्रम्	अग्नये परमेश्वराय, जलवायु शुद्धिकरणाय च, होत्रं हवनं दानं यस्मिन् कर्मणि क्रियते तदग्निहोत्रम्।
पितृयज्ञ:	320	तर्पणम्	येन कर्मणा विद्वांसो देवानृषीन् पितॄंश्च तर्पयन्ति सुखयन्ति तत्तर्पणम्।
		श्राद्धम्	यत्तेषां श्रद्धया सेवनं क्रियते तच्छ्राद्धम्
	323	सोम्यास:	सोम गुणा: शान्ता: सोमवल्ल्यादि रस निष्पादने चतुरा:
	324	अग्निष्वाता:	अग्नि: परमेश्वरोऽभ्युदयाय सुष्ठुतयाऽऽत्तो गृहीतो यैस्तेऽग्निष्वात्ता:, तथा होम करणार्थं शिल्प विद्या सिद्ध्ये च भौतिकोऽग्निरात्तो गृहीतो यैस्ते।
		पितर:	विज्ञानवन्त: पालका:।
	328	अवृका:	अजात शत्रव:।
	329	अङ्गिरस:	येऽङ्गेषु रसं भूतस्य प्राणरूपस्य परमेश्वरस्य ज्ञातार:।
		नवग्वा:	सर्वासु विद्यासूत्तम कर्मसु च नवीना गतयो येषाम् ते।
		अथर्वाण:	अथर्ववेद विदो चतुर्वेदविदश्च।
		भृगव:	परिपक्वज्ञाना: शुद्धा:।
	331	सोम्यास:	सोम विद्या सम्पादिन:।
		वासिष्ठा:	सर्व विद्यासूत्तम गुणेष्वतिशयेन रममाणा:
		सोमपीथम्	सोम विद्या रक्षणम्।
		बर्हिषद:	ये बर्हिषि सर्वोत्तमे ब्रह्मणि विद्यायां च निषण्णास्ते।

Chapter	Page	Word	Etymology and Derivation.
	332	नपात्	न * विद्यते पातो विनाशो यस्य तन्मोक्षाख्यं पदम्।
	334	अग्निष्वात्ताः	ये अग्नि विद्या युक्ताः
		अनग्निष्वात्ताः	ये वायुजल भूगर्भादि विद्यानिष्ठाः।
		असुनीतिम्	सत्य न्याय युक्तामेतां प्राणनीतिम्
		स्वराट्	स्वयं राजते स्वान् राजयति वा स स्वराट् परमेश्वरः।
	336	नाराशंसे	नॄः प्रशस्ये ऽनुष्ठातव्ये कर्मणि।
बलिवैश्वदेव विधिः	341	समिधा	सम्यगिध्यते या सा समित् तया श्रद्धया।
	342	धन्वन्तरये	सर्व रोग नाशक ईश्वरोऽत्र गृह्यते।
		कुह्वै	चितिशक्त्यै
		अनुमत्यै	विद्यापठनवन्तं मतिर्मननं ज्ञानं यस्याश्चितिशक्तेः सानुमतिः तस्यै।
		स्विष्टकृते	यः सुष्ठु शोभनमिष्टं सुखं करोति स चेश्वरः।
	343	मरुतः	य ईश्वरे प्राणेन सकलं विश्वं धारयन्ति चेष्टयन्ति च ते मरुतः।
		श्रीः	श्रीयते सेव्यते सर्वैर्जनैस्सा श्रीः।
	344	भद्रकाली	या भद्रं कल्याणं सुखं कलयति सा भद्रकाली।
		वास्तुपतिः	वसन्ति सर्वाणि भूतानि यस्मिंस्तद्वास्त्वाकाशं तत्पतिरीश्वरः।
	346	व्रात्यः	महोत्तम गुण विशिष्टः सेवनीयः। पुरुषोत्तमः विद्वान् *1
		अतिथिः	यस्य गमनागमनयोरनियता तिथिः।
ग्रन्थप्रामाण्याप्रामाण्य विषयः	356	माता	मान कर्त्री
	358	गौः	गच्छतीति गौः।
		गोतमः	अतिशयेन गौरिति गोतमश्चन्द्रः।
		अहल्या	अहर्दिनं लीयतेऽस्यां तस्मात् रात्रिरहल्योच्यते।
	359	जारः	रात्रेर्जरयिता। √जॄष् वयोहानाविति धात्वर्थोऽभिप्रेतोऽस्ति।
	361	अज्ञः	व्यसनाः
		वाश्राः	वत्सानिच्छन्तो गावः।

*1 P.T. Vocative forms.

Chapter	Page	Word	Etymology and Derivation.
	362	व्यंसम्	छिन्नस्कन्धं छेदितघनजालम् ।
	363	वृत्रम्	वृत्रार्थो वृणोतेः स्वीकरणीयः । मेघस्य यद्वृत्रत्वमावारकत्वं तद वर्तमानत्वाद वर्धमानत्वाच्च सिद्धमिति विज्ञेयम् ।
	368	देवाः	तदेव देवानां देवत्वं यतस्ते दिवि प्रकाशन्ते ।
	371	कूर्मः	परमेश्वरेणेदं सकलं जगत् क्रियते तस्मात्तस्य कूर्म इति संज्ञा ।
		कश्यपः	पश्यको भवतीति । पश्यतीति पश्यः । सर्वज्ञतया सकलं जगद्विजानाति स पश्यः, पश्य एव निभ्रमतयाऽतिसूक्ष्ममपि वस्तु यथार्थं जानात्येवातः पश्यक इति ।
		काश्यप्यः	कश्यपो वै कूर्म इत्यनेन परमेश्वरस्यैव कश्यप इति नामास्ति । तेनैवेमाः सर्वाः प्रजा उत्पादितास्तस्मात् सर्वा इमाः प्रजाः काश्यप्य इत्युच्यन्ते । *1
	372	गायत्री	गयान् प्राणान् त्रायते सा गायत्री । 02
	373	विष्णुः	वेवेष्टि विशितः प्रविष्टोऽस्ति, चराचरं जगत् व्यश्नुते व्याप्नोति वा स विष्णुर्निराकारत्वात्सर्वगत ईश्वरोऽस्ति ।
		सम्मूढम्	मोहेन सह वर्तमानं ज्ञानवर्जितं जन्म । 3
	374	तीर्थानि	यानि सर्वदुःखेभ्यः पृथक्कृत्वा जीवेभ्यः सर्वसुखानि प्रापयन्ति तानि तीर्थानि मतानि । दुःखसमुद्रात्तारकत्वात् तीर्थम् ।
	382	हिरण्यगर्भः	यो हिरण्यानां सूर्यादीनां तेजस्विनां गर्भ उत्पत्तिस्थानम् ।
	388	पतिः	पालयिता
	390	दीदयच्छवसः	दानयोग्यं, शवसो बलस्य प्रापकम्
		विधानम्	विविध राज धर्म रक्षणम्
		प्रायुक्रम्	आयु सुतकरम् *4

* 1. See S.B. VII.5.1.5

0 2. See S.B. XIV.8.5.7.

✓3. R.V. II.23.15.

*4 आयु + कारं = प्रायुक्रम् ।

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पठनपाठनविषयः	403	भद्रम्	भजनीयं सुखम्
भाष्यकरणशंकासमाधानादिविषयः	413	वसुः	वसत्यस्मिन् सर्वं जगद्वा यत्र वसति स वसुः परमेश्वरः।
	414	सप्रथः	यस्य परमेश्वरस्य प्रथः सर्वत्र व्याप्तः विस्तृतः, सप्रथश्च प्रकृत्याकाशादिना प्रथेन स्वसामर्थ्येन वा सह वर्तते स सप्रथः।
		अश्वः	अश्नुते व्याप्नोति सर्वं जगत्सोऽश्व ईश्वरः।

b. Etymologies in the SP.

Chapter	Page	Word	Etymology.
I.	3	ओ३म्	अवतीत्योम् ॥
		खम्	आकाशमिव व्यापकत्वात् ॥
		ब्रह्म	सर्वेभ्यो बृहत्वात् ॥
		अक्षरम्	यः सर्वमश्नुते न क्षरति न विनश्यन्ति तदक्षरम् ॥
		स्वराट्	यः स्वयं राजते स स्वराट् ॥
	4	कालाग्नीश्वरः	योऽग्निरिव कालः कलयिता प्रलयकर्त्ता स कालाग्निरीश्वरः ॥
		दिव्यः	द्युषु शुद्धेषु पदार्थेषु भवो दिव्यः ॥
		सुपर्णः	शोभनानि पर्णानि पालनानि पूर्णानि कर्माणि वा यस्य सः ॥
		गरुत्मान्	यो गुर्वात्मा स गरुत्मान् ॥
		मातरिश्वा	यो मातरिश्वा वायुरिव बलवान् स मातरिश्वा ॥
		भूमिः	भवन्ति भूतानि यस्यां सा भूमिः ॥
		विराट्	वि उपसर्ग राजृ दीप्तौ से क्विप् प्रत्यय = विराट् ॥ यो विविधं नाम चराऽचरं जगद्राजयति प्रकाशयति स विराट् ॥
	5	अग्निः	योऽञ्चति अच्यतेऽगत्यङ्गत्येति सोऽयमग्निः ॥
		विश्वः	विशन्ति प्रविष्टानि सर्वाण्याकाशादीनि भूतानि यस्मिन् यो वाऽऽकाशादिषु सर्वेषु भूतेषु प्रविष्टः सः विश्व ईश्वरः ॥ विश प्रवेशने इस धातु से विश्व शब्द सिद्ध होता है।
		हिरण्यगर्भः	ज्योतिर्वै हिरण्यं तेजो वै हिरण्यमित्यैतरेये शतपथे च ब्राह्मणे यो हिरण्यानां सूर्यादीनां तेजसां गर्भ उत्पत्तिनिमित्तमधिकरणं स हिरण्यगर्भः ॥
		वायुः	वा गतिगन्धनयोः इस धातु से वायु शब्द सिद्ध होता है। गन्धनं हिंसनम्। यो वाति चराऽचरञ्जगद्धरति बलिनो बलिष्ठः स वायुः ॥

Chapter	Page	Word	Etymology.
I	5	तेजः तैजसम्	(तिज निशाने) इस धातु से "तेजः" और इस से तद्धित करने से "तैजस" शब्द सिद्ध होता है।
		ईश्वरः	(ईश ऐश्वर्ये) इस धातु से "ईश्वर" शब्द सिद्ध होता है "य ईष्टे सर्वैश्वर्यवान् वर्त्तते स ईश्वरः"।
		अदितिः आदित्यः	(दो अवखण्डने) इस धातु से "अदिति" और इस से तद्धित करने से "आदित्य" शब्द सिद्ध होता है "न विद्यते विनाशो यस्य सोऽयमदितिः + अदितिरेव आदि- -त्यः"।
		प्रज्ञः प्राज्ञः	(ज्ञा अवबोधने) "प्र" पूर्वक इस धातु से 'प्रज्ञ' और इस से तद्धित करने से 'प्राज्ञ' शब्द सिद्ध होता है। "यः प्रकृष्टतया चराऽचरस्य जगतो व्यवहारं जानाति स प्रज्ञः + प्रज्ञ एव प्राज्ञः"।
	6	मित्रः	(ञिमिदा स्नेहने) इस धातु से औणादिक "क्त्र" प्रत्यय के होने से "मित्र" शब्द सिद्ध होता है। 'मेद्यति स्निह्यति स्निह्यते वा स मित्रः'।
		वरुणः	(वृञ् वरणे, वर ईप्सायाम्) इन धातुओं से उणादि "उनन्" प्रत्यय होने से "वरुण" शब्द सिद्ध होता है "यः सर्वान् शिष्टान् मुमुक्षून्धर्मात्मनो वृणोत्यथवा यः शिष्टैर्मुमुक्षुभिर्धर्मात्मभिर्व्रियते वर्यते वा स वरुणः परमेश्वरः" अथवा "वरुणो नाम वरः श्रेष्ठः" जिस लिये परमेश्वर सब से श्रेष्ठ है। इसी लिये उस का नाम 'वरुण' है।
		अर्यः अर्यमा	(ऋ गतिप्रापणयोः) इस धातु से "यत्" प्रत्यय करने से "अर्य" शब्द सिद्ध होता है और "अर्य" पूर्वक (माङ् माने) इस धातु से 'कनिन्' प्रत्यय होने से "अर्यमा" शब्द सिद्ध होता है "योऽर्यान् स्वामिनो न्यायाधीशान् मिमीते मान्यान् करोति सोऽर्यमा"।
		इन्द्रः	(इदि परमैश्वर्ये) इस धातु से 'रन्' प्रत्यय करने से "इन्द्र" शब्द सिद्ध होता है "य इन्दति परमैश्वर्यवान् भवति स इन्द्रः परमेश्वरः"।

Chapter	Page	Word	Etymology.
I	6	बृहस्पतिः	'बृहत' शब्द पूर्वक (पा रक्षणे) इस धातु से "डति" प्रत्यय बृहत् के तकार का लोप और सुडागम होने से "बृहस्पति" शब्द सिद्ध होता है। 'यो बृहतामाकाशादीनां पतिः स्वामी पालयिता स बृहस्पतिः"।
		विष्णुः	(विष्लृ व्याप्तौ) इस धातु से "नु" प्रत्यय हो कर "विष्णु" शब्द सिद्ध ~~होता है~~ हुआ है। "वेवेष्टि व्याप्नोति चराऽचरं जगत् स विष्णुः।
		उरुक्रमः	"उरुर्महान् क्रमः पराक्रमो यस्य स उरुक्रमः"
		ब्रह्म	(नमो ते ब्रह्मणे नमोऽस्तु) (बृह बृहि वृद्धौ) इन धातुओं से 'ब्रह्म' शब्द सिद्ध होता है।
	7	ईश्वरः परमेश्वर	"य ईश्वरेषु समर्थेषु परमः श्रेष्ठः स परमेश्वरः" जो ईश्वरों अर्थात् समर्थों में समर्थ, जिस के तुल्य कोई भी न हो उस का नाम परमेश्वर है।
		सविता	(षुञ् अभिषवे, षूङ् प्राणि गर्भ विमोचने इन धातुओं से "सविता" शब्द सिद्ध होता है अभिषवः प्राणि गर्भ विमोचनं चोत्पादनम्। यश्चराचरं जगत् सुनोति सूते वोत्पादयति स सविता परमेश्वरः"।
		देवः	(दिवु क्रीडा विजिगीषा व्यवहार द्युति स्तुति मोद मद स्वप्न कान्ति गतिषु) इस धातु से देव शब्द सिद्ध होता है। यो दीव्यति क्रीडति स देवः। विजिगीषते स देवः। व्यवहारयति स देवः। यश्चराचरं जगत् द्योतयति -- यः स्तूयते सः देवः। यो मोदयति स देवः। यो माद्यति स देवः। यः स्वापयति स देवः। यः कामयते काम्यते वा स देवः। यो गच्छति गम्यते वा स देवः।
	8	कुबेर	(कुबि आच्छादने) इस धातु से 'कुबेर' शब्द सिद्ध होता है। "यः सर्वं कुबति स्वव्याप्त्या-च्छादयति स कुबेरो जगदीश्वरः"।
		पृथिवी	(प्रथ विस्तारे) इस धातु से 'पृथिवी' शब्द सिद्ध होता है "यः प्रथते सर्वं जगद्विस्तृणाति स पृथिवी"।
		जलम्	(जल घातने) इस धातु से "जल" शब्द सिद्ध होता है "जलति घातयति दुष्टान् संघातयति - अव्यक्त परमाण्वादीन् तद् ब्रह्म जलम्"।

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Chapter	Page	Word	Etymologies and Derivations.
I	८	आकाशः	(काशृ दीप्तौ) इस धातु से 'आकाश' शब्द सिद्ध होता है "यः सर्वतः सर्वं जगत् प्रकाशयति स आकाशः"।
		अन्नम्	(अद भक्षणे) इस धातु से "अन्न" शब्द सिद्ध होता है।
		वसुः	(वस निवासे) इस धातु से "वसु" शब्द सिद्ध हुआ है। "वसन्ति भूतानि यस्मिन्नथवा यः सर्वेषु वसति स वसुरीश्वरः"।
		रुद्रः	(रुदिर् अश्रुविमोचने) इस धातु से "णिच्" प्रत्यय होने से "रुद्र" शब्द सिद्ध होता है। "यो रोदयत्यन्यायकारिणो जनान् स रुद्रः"।
		नारायणः	जल और जीवों का नाम नारा है वे अयन अर्थात् निवासस्थान हैं जिस के इस लिये सब जीवों में व्यापक परमात्मा का नाम "नारा-यण" है।
		चन्द्रः	(चदि आह्लादे) इस धातु से "चन्द्र" शब्द सिद्ध होता है। "यश्चन्दति चन्दयति वा स चन्द्रः"।
	९	मङ्गलम्[x1]	(मगि सर्पणार्थक गत्यर्थक) इस धातु से "मङ्गेरलच्" इस सूत्र से "मङ्गल" शब्द सिद्ध होता है। "यो मङ्गति मङ्गयति वा स मङ्गलम्"।
		बुधः	(बुध अवगमने) इस धातु से "बुध" शब्द सिद्ध होता है। "यो बुध्यते बोधयति वा स बुधः"।
		शुक्रः	(ईशुचिर् पूतीभावे) इस धातु से "शुक्र" शब्द सिद्ध हुआ है "यः शुच्यति शोचयति वा स शुक्रः"।
शब्द सिद्ध हुआ →		शनैश्चरः	(चर गतिभक्षणयोः) इस धातु से "शनैस्" अव्यय उपपद होने से "शनैश्चरः" जो सब में सहज से प्राप्त धैर्यवान् है "यः शनैश्चरति स शनैश्चरः" इस से उस परमेश्वर का नाम "शनैश्चर" है।
		राहुः	(रह त्यागे) इस धातु से "राहु" शब्द सिद्ध होता है "यो रहति परित्यजति दुष्टान् राहयति त्याजयति वा स राहुरीश्वरः"।

x1. P.T., 'मङ्गल'.

Chapter	Page	Word	Etymology and Derivation.
I	9	केतुः	(कित निवासे रोगापनयने च) इस धातु से "केतु" शब्द सिद्ध होता है "यः केतयति चिकित्सति वा स केतुरीश्वरः"।
		यज्ञः	(यज देवपूजा सङ्गतिकरण दानेषु) इस धातु से "यज्ञ" शब्द सिद्ध होता है। "यो यजति विद्वद्भिरिज्यते वा स यज्ञः"।
		होता	(हु दानादनयोः, आदाने चेत्येके) इस धातु से "होता" शब्द सिद्ध हुआ है "यो जुहोति स होता"।
		बन्धुः	(बन्ध बन्धने) इस से "बन्धु" शब्द सिद्ध होता है "यः स्वस्मिन् चराचरं जगत् बध्नाति बन्धुवद्धर्मात्मनां सुखाय सहायो वा वर्तते स बन्धुः"।
		पिता	(पा रक्षणे) इस धातु से "पिता" शब्द सिद्ध हुआ है। "यः पाति सर्वान् स पिता"।
		पितामहः	"यः पितॄणां पिता स पितामहः"।
		प्रपितामहः	"यः पितामहानां पिता स प्रपितामहः"।
		माता	"यो मिमीते मानयति सर्वान् जीवान् स माता"।
		आचार्यः	(चर गतिभक्षणयोः) आङ् पूर्वक इस धातु से "आचार्य" शब्द सिद्ध होता है "यः आचारं ग्राहयति सर्वा विद्या वा बोधयति स आचार्य ईश्वरः"।
		गुरुः	(गॄ शब्दे) इस धातु से "गुरु" शब्द बना है "यो धर्म्यान् शब्दान् गृणात्युपदिशति स गुरुः"।
	10	अजः	(अज गतिक्षेपणयोः, जनी प्रादुर्भावे) इन धातुओं से "अज" शब्द बनता है "योऽजति सृष्टिं प्रति सर्वान् प्रकृत्यादीन् पदार्थान् प्रक्षिपति जानाति वा कदाचिन् न जायते सोऽजः"।
		ब्रह्मा	(बृहि वृद्धौ) इस धातु से "ब्रह्मा" शब्द सिद्ध होता है "योऽखिलं जगन्निर्माणेन बृंहति वर्द्धयति स ब्रह्मा"।
		सत्यम्	सन्तीति सन्तस्तेषु सत्सु साधु तत्सत्यम्।
		ज्ञानम्	यज्जानाति चराऽचरं जगत्तज्ज्ञानम्।
		अनन्तम्	न विद्यतेऽन्तोऽवधिर्मर्यादा यस्य तदनन्तम्।
		आदिः	(डुदाञ् दाने) आङ् पूर्वक इस धातु से "आदि" शब्द सिद्ध
		अनादिः	नञ् पूर्वक "अनादि"

Chapter	Page	Word	Etymology and Derivation.
I	10		होता है "यस्मात् पूर्वं नास्ति परं चास्ति स आदिरित्युच्यते, न विद्यते आदिः कारणं यस्य सोऽनादिरीश्वरः"।
		आनन्दः	(टुनदि समृद्धौ) आङ् पूर्वक इस धातु से "आनन्द" शब्द बनता है "आनन्दन्ति सर्वे मुक्ता यस्मिन् यद्वा यः सर्वाञ्जीवानानन्दयति स आनन्दः"।
		सत्	(अस भुवि) इस धातु से "सत्" शब्द सिद्ध होता है "यदस्ति त्रिषु कालेषु न बाध्यते तत्सद् ब्रह्म"।
		चित्	(चिती संज्ञाने) इस धातु से "चित्" शब्द सिद्ध होता है "यश्चेतति चेतयति संज्ञापयति सर्वान् सज्जनान् योगिनस्तच्चित्परं ब्रह्म"।
		नित्यः	"यो नित्य ध्रुवोऽचलोऽविनाशी स नित्यः"।
		शुद्धः	(शुन्ध शुद्धौ) इस से "शुद्ध" शब्द सिद्ध होता है "यः शुन्धति सर्वान् शोधयति वा स शुद्ध ईश्वरः"।
		बुद्धः	(बुध अवगमने) इस धातु से "क्त" प्रत्यय होने से "बुद्ध" शब्द सिद्ध होता है "यो बुद्धवान् सदैव ज्ञाताऽस्ति स बुद्धो जगदीश्वरः"।
		मुक्तः	(मुच्लृ मोचने) इस धातु से "मुक्त" शब्द सिद्ध होता है "यो मुञ्चति मोचयति वा मुमुक्षून् स मुक्तो जगदीश्वरः"।
		निराकारः	निर् और आङ् पूर्वक (डुकृञ् करणे) इस धातु से "निराकार" शब्द सिद्ध होता है। "निर्गत आकारात्स निराकारः"।
		निरञ्जनः	(अञ्जू व्यक्तिम्रक्षणकान्तिगतिषु) इस धातु से "अञ्जन" शब्द और निर् उपसर्ग के योग से "निरञ्जन" शब्द सिद्ध होता है "अञ्जनं व्यक्तिर्म्रक्षणं कुकाम इन्द्रियैः प्राप्तिश्चेत्यस्माद्यो निर्गतः पृथग् भूतः स निरञ्जनः"।
		गणेशः	(गण संख्याने) इस धातु से "गण" शब्द सिद्ध होता और इस के आगे "ईश" वा "पति" शब्द रखने से "गणेश" और "गणपति" शब्द सिद्ध होते हैं। "ये प्रकृत्यादयो
	11		जडा जीवाश्च गण्यन्ते संख्यायन्ते तेषामीशः स्वामी पतिः पालको वा"।

Chapter	Page	Word	Etymology and Derivation.
I	11	विश्वेश्वरः	"यो विश्वमीष्टे स विश्वेश्वरः"।
		कूटस्थः	"यः कूटेऽनेकविध व्यवहारे स्वस्वरूपेणैव तिष्ठति स कूटस्थः परमेश्वरः"।
		देवी	जितने देव शब्द के अर्थ लिखे हैं उतने ही "देवी" शब्द के भी हैं।
		शक्तिः	(शक्लृ शक्तौ) इस धातु से "शक्ति" शब्द बनता है "यः सर्वं जगत् कर्तुं शक्नोति स शक्तिः"।
		श्रीः	(श्रिञ् सेवायाम्) इस धातु से "श्री" शब्द सिद्ध होता है "यः श्रीयते सेव्यते सर्वेण जगता विद्वद्भिर्योगिभिश्च स श्रीरीश्वरः"।
		लक्ष्मीः	(लक्ष दर्शनाङ्कनयोः) इस धातु से "लक्ष्मी" शब्द सिद्ध होता है "यो लक्षयति पश्यत्यङ्कते चिह्नयति चराचरं जगदथवा वेदैराप्तैर्योगिभिश्च यो लक्ष्यते स लक्ष्मीः"।
		सरस्वती	(सृ गतौ) इस धातु से "सरस्" उस से मतुप् और ङीप् प्रत्यय होने से "सरस्वती" शब्द सिद्ध होता है "सरो विविधं ज्ञानं विद्यते यस्यां चितौ सा सरस्वती"।
		सर्वशक्तिमान	"सर्वाः शक्तयो विद्यन्ते यस्मिन् स सर्वशक्तिमानीश्वरः"।
		न्यायः	(णीञ् प्रापणे) इस धातु से "न्याय" शब्द सिद्ध होता है "प्रमाणैरर्थपरीक्षणं न्यायः"। "पक्षपातराहित्याचरणं न्यायः"।
		न्यायकारि	"न्यायं कर्तुं शीलमस्य स न्यायकारीश्वरः"
		दयालुः	(दय दान गति रक्षण हिंसादानेषु) इस धातु से "दया" शब्द सिद्ध होता है "दयते ददाति जानाति गच्छति रक्षति हिनस्ति यया सा दया बह्वी दया विद्यते यस्य स दयालुः परमेश्वरः"।
		अद्वैतम्	"द्वयोर्भावो द्विता द्वाभ्यामितं द्वीतं वा सैव तदेव वा द्वैतम्, न विद्यते द्वैतं द्वितीयेश्वरभावो यस्मिंस्तदद्वैतम् अर्थात् सजातीय विजातीय स्वगत भेद शून्यं ब्रह्म"।

Chapter	Page	Word	Etymology and Derivation.
I	11	निर्गुणः	"गण्यन्ते ये ते गुणा वा यैर्गणयन्ति ते गुणाः, यो गुणेभ्यो निर्गतः स निर्गुण ईश्वरः"।
	12	सगुणः	"यो गुणैः सह वर्त्तते स सगुणः"।
		अंतर्यामी	"अन्तर्यन्तुं नियन्तुं शीलं यस्य सोऽयमन्तर्यामी"।
		धर्मराजः	"यो धर्मे राजते स धर्मराजः"।
		यमः	(यमु उपरमे) इस धातु से "यम" शब्द सिद्ध होता है। "यः सर्वान् प्राणिनो नियच्छति स यमः"।
		भगवान्	(भज सेवायाम्) इस धातु से "भग" इस से मतुप् होने से "भगवान" शब्द सिद्ध होता है। "भगः सकलैश्वर्यं सेवनं वा विद्यते यस्य स भगवान्"।
		मनुः	(मन ज्ञाने) धातु से "मनु" शब्द बनता है। "यो मन्यते स मनुः"।
		पुरुषः	(पॄ पालन पूरणयोः) इस धातु से "पुरुष" शब्द सिद्ध हुआ है। "यः स्वव्याप्त्या चराचरं जगत् पृणाति पूरयति वा स पुरुषः"।
		विश्वम्भरः	डु भृञ् धारण पोषणयोः "विश्व" पूर्वक इस धातु से "विश्वम्भर" शब्द सिद्ध होता है। "यो विश्वं बिभर्ति धारति पुष्णाति वा स विश्वम्भरो जगदीश्वरः"।
		कालः	(कल संख्याने) इस धातु से "काल" शब्द बना है। "कलयति संख्याति सर्वान् पदार्थान् स कालः"।
		शेषः	(शिष्लृ विशेषणे) इस धातु से "शेष" शब्द सिद्ध होता है। "यः शिष्यते स शेषः"।
		आप्तः	(आप्लृ व्याप्तौ) इस धातु से "आप्त" शब्द सिद्ध होता है। "यः सर्वान् धर्मात्मन आप्नोति वा सर्वैर्धर्मात्मभिराप्यते छलादि रहितः स आप्तः"।
		शङ्करः	(डुकृञ् करणे) "शम्" पूर्वक इस धातु से "शङ्कर" शब्द सिद्ध हुआ है। "यः शङ्कल्याणं सुखं करोति स शङ्करः"।

Chapter	Page	Word	Etymology and Derivation.
I	12	महादेवः	"महत" शब्द पूर्वक "देव" शब्द से "महादेव" शब्द सिद्ध होता है। "यो महतां देव स महादेवः"।
		प्रियः	(प्रीञ् तर्पणे कान्तौ च) इस धातु से "प्रिय" शब्द सिद्ध होता है "यः पृणाति प्रीयते वा स प्रियः"।
		स्वयंभूः	(भू सत्तायाम्) "स्वयं" पूर्वक इस धातु से "स्वयम्भू" शब्द सिद्ध होता है। "यः स्वयं भवति स स्वयम्भूरीश्वरः"।
		कविः	(कु शब्दे) इस धातु से "कवि" शब्द सिद्ध होता है। "यः कौति शब्दयति सर्वा विद्या स कविरीश्वरः"।
	13	शिवः	(शिवु कल्याणे) इस धातु से "शिव" शब्द सिद्ध होता है॥
II	15	मातृमान्	प्रशस्ता धार्मिका माता विद्यते यस्य स मातृमान्।
III	22	भूः	भूरिति वै प्राणः॥ यः प्राणयति चराचरं स भूः स्वयम्भूरीश्वरः॥
		भुवः	भुवरित्यपानः॥
		अपानः	यः सर्वं दुःखमपानयति सोऽपानः॥
		स्वः	स्वरिति व्यानः॥
		व्यानः	यो विविधं जगत् व्यानयति व्याप्नोति स व्यानः॥
		सवितुः	यः सुनोत्युत्पादयति सर्वं जगत् स सविता तस्य॥
		वरेण्यम्	वर्तुमर्हम्।
IV	63	श्रद्धा	श्रत्सत्यं दधाति यया क्रियया सा श्रद्धा॥
		श्राद्ध	श्रद्धया यत् क्रियते तच्छ्राद्धम्॥
		तर्पणम्	तृप्यन्ति तर्पयन्ति येन पितृन् तत्तर्पणम्॥
	64	सोमसदः	ये सोमे जगदीश्वरे पदार्थविद्यायां च सीदन्ति ते सोमसदः॥
		अग्निष्वात्ता	यैरग्नेर्विद्युतो विद्या गृहीता ते अग्निष्वात्ताः॥
		बर्हिषदः	ये बर्हिषि उत्तमे व्यवहारे सीदन्ति ते बर्हिषदः॥
		सोमपाः	ये सोममैश्वर्यमोषधीरसं वा पान्ति पिबन्ति वा ते सोमपाः॥
		हविर्भुजः	ये हविर्होतुमत्तुमर्हं भुञ्जते भोजयन्ति वा ते हविर्भुजः॥
		आज्यपाः	यः आज्यं ज्ञातुं प्राप्तुं वा योग्यं रक्षन्ति वा पिबन्ति त आज्यपाः॥

Chapter	Page	Word	Etymology and Derivation.
IV	64	सुकालिनः	शोभनः कालो विद्यते येषान्ते सुकालिनः।
		यमाः	ये दुष्टान् यच्छन्ति निगृह्णन्ति ते यमा न्यायाधीशाः।
		पिता	यः पाति स पिता।
		प्रपितामहः	पितुः पिता पितामहः पितामहस्य पिता प्रपितामहः।
		माता	या मानयति सा माता।
		प्रपितामही	या पितुर्माता सा पितामही पितामहस्य माता प्रपितामही।
V	85	सन्यासी	सम्यङ् नित्यमास्ते यस्मिन् यद्वा सम्यङ् न्यस्यन्ति दुःखानि कर्माणि येन स सन्यासः स प्रशस्तो विद्यते यस्य स सन्यासी।
VII	122	आत्मा	अतति सर्वत्र व्याप्नोतीत्यात्मा।
	129	सगुणम्	यद् गुणैस्सह वर्तमानं तत्सगुणम्।
		निर्गुणम्	गुणेभ्यो यन्निर्गतं पृथग्भूतं तन्निर्गुणम्।
IX	151	विद्या	वेत्ति यथावत् तत्त्वपदार्थस्वरूपं यया सा विद्या।
		अविद्या	यया तत्त्वस्वरूपं न जानाति भ्रमादन्यस्मिन्नन्यन्निश्चिनोति यया साऽविद्या।
	153	मुक्ति	मुञ्चन्ति पृथग्भवन्ति जना यस्यां सा मुक्तिः।
	163	स्वर्गः	स्वः सुखं गच्छति यस्मिन् स स्वर्गः।
XI	224	तीर्थ	जना यैस्तरन्ति तानि तीर्थानि।
	228	कश्यपः	पश्यतीति पश्यः पश्य एव पश्यकः। आद्यन्तविपर्ययश्च।
	233	ग्रहाः	ये गृह्णन्ति ते ग्रहाः।
	243	साधुः	साध्नोति पराणि धर्मकार्याणि स साधुः॥

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